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THE

Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, K.T., *Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE,* K.T., G.C.B., *M.W. Grand Master Mason of Scotland*

VOL. 3, No. 43.] SATURDAY, JANUARY 1, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

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INSTITUTION FOR BOYS,

WOOD GREEN, LONDON, N.

Patron: Her Majesty the Queen.

SEVENTY-SECOND

Anniversary Festival, 1870.

THE earliest opportunity is taken thus publicly to inform those Brethren who have already most kindly proffered their services as Stewards, and the Craft generally, that with the sanction of the President,

RIGHT HON. THE EARL OF ZETLAND,
K.T., M.W.G.M.,

and with the approval of

RIGHT HON. EARL DE GREY & RIPON,
R.W.D.G.M. & M.W.G.M.-nominate,

the date of the ensuing Festival is for the present left open, in the hope that arrangements will be completed for holding it under

Most distinguished Presidency.

FULL PARTICULARS WILL BE DULY ANNOUNCED.

The names of Brethren willing to do honour to the occasion by acting as Stewards are earnestly solicited, and it is confidently expected that the extensive and zealous co-operation, which under the above favourable circumstances ought to be relied upon, will result in freeing from debt an Institution still so heavily burdened.

FREDERICK BINCKES,
Secretary.

OFFICE, 6, FREEMASONS' HALL, W.C.,
22nd December, 1869.

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(In Aid of the Masonic Charities),
UNDER THE PATRONAGE OF
The Worshipful the Mayor, Bro. R. A. Ryott.

THE Committee beg to announce that (by permission of the R.W. the Prov. Grand Master of Berks and Bucks, Sir D. GOOCH, Bart., *M.P.*) the above Ball will be held in the

TOWN HALL,
On Friday Evening, January 14th, 1870.

Tickets, including Refreshments (Gentlemen's 10s. 6d., Lady's 5s.), may be obtained of any of the undermentioned Stewards, and it is desirable that early application should be made as the number will be limited.

The Band of the 1st Life Guards,
Under the direction of Bro. EDWARDS, will attend.

Stewards.

Bro. Blowers, W.M. 414, Reading
,, Nott, W.M. 633, Devizes
,, M. Wheeler, Wantage
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,, Moody, Farnham.
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,, J. Bance
,, R. Ravenor
,, R. Newton
,, C. Wimble.

Bro. G. J. COSBURN (*Herald* Office), Secretary.

FRASERBURGH.

A Grand Conversazione

UNDER THE AUSPICES OF THE
SOLOMON LODGE OF FREEMASONS,

WILL be held in the HARBOUR COMMISSIONERS' HALL, on Fifth January, 1870.

ADMISSION.—Single Lady's Ticket, 1s.; Single Gent's Ticket, 2s.; Double Lady and Gent's Ticket, 3s. Doors open at SIX o'clock P.M.; Tea to be served at HALF-PAST SIX. In order to facilitate the completion of arrangements, no Tickets will be sold after Saturday, (New Year's Day).

Tickets to be had of the Brethren,
ALEX. SIMPSON, R.W.M.
Solomon Lodge, Fraserburgh,
Dec. 22, 1869.

To the President, Vice-President, Governors, and Subscribers to the

ROYAL MASONIC

INSTITUTION FOR BOYS.

YOUR VOTES and INTEREST are earnestly solicited on behalf of

William Spottiswoode Sparkes,
AGED 7½ YEARS.

The eldest Son of the late Bro. Captain GEORGE CRABBE SPARKES, of the Peninsular and Oriental Steam Company's service, who died after a long illness, arising out of foreign service, leaving a Widow and two young Children unprovided for.

The late Bro. Captain Sparkes was initiated in the St. John's Lodge, 486, Calcutta.

The case is strongly recommended by the following Brethren and Gentlemen:—

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MASONIC HISTORIANS.—No. I.

Bro. FINDEL.

BY WILLIAM JAMES HUGHAN.

ALTHOUGH many thousands of volumes ive been published on Freemasonry—veral of which have been termed His- ries of the Craft—it is a fact that to write really impartial and universal work on e Order has not been practicable until ie last few years, when the Rev. Dr. eorge Oliver, Dr. E. Rebold, and J. G. Fin- el, with commendable zeal and patience illected the scattered records, documents, id traditions of the Order and presented iem to the Masonic public in a most adable and interesting form. The rotherhood are much indebted to Bro. J. letcher Brennan (Editor of the well- iown Magazine, "The American Free- ason)," and Bro. D. Murray Lyon, (the storian of "Mother Lodge, Kilwinning," c.), for faithful translations of the two st-named works into most excellent nglish.

It has, however, been reserved for Bro. indel, of Leipzig, to approach the nearest perfection as a Masonic historian, and e congratulate the Craft most thoroughly i the completion of so exhaustive and borious an undertaking as the second Ger- ian, English, and French editions of the History of Freemasonry," by that learned lason.

Of course we do not consider Bro. indel's History to be perfect in every spect, for with all the improvements of ie second edition, under Bro. Lyons' most fficient supervision, several departments re still defective, while other divisions of ie subject have not the prominence given iem that their importance requires. hese drawbacks are but the necessary onsequence of attending the examination f so extensive an inquiry, and the wonder not that there are *some* errors, but that *few* objections can possibly be brought ainst either the view or the accuracy of ie historian. We feel persuaded that no ie versed in Masonic literature, could se from the perusal of Bro. Findel's large id interesting volume without confirming ir verdict, and acknowledging the work to be *the* best, the fullest, and most accurate History of Freemasonry extant. The plan of the work is on a gigantic scale, as the author attempts nothing less than to chronicle the progress and vicissitudes of Freemasonry throughout the universe, from the earliest times to the present day. Hence to review it as its merits and general excellence deserve, would be like re-writing it. We cannot, though, refrain from glancing at a few, out of the many divisions of the subject so skilfully treated by our friend Bro. Findel, and seek to induce our readers to become as familiar with his History as we are, by procuring copies for themselves. The preface by Bro. Lyon first attracts our attention, and pleases us amazingly. Within four pages this accomplished author states the grounds upon which Bro. Findel is entitled to the first rank as a Masonic Historian, and as the writer of the preface also revised the work, and moreover is familiar with Masonic bibliography, he is well entitled to give an opinion. After alluding to the apocryphal character of many of the so-called Histories of the Craft, published during the last century, ("which are so thoroughly saturated with superstition as to render them valueless for the purposes to which historical records are usually applied,") and stating that the digestion of the facts so patiently accumulated by diligent searchers after truth "by a mind not less distinguished for its enthusiasm for Freemasonry, than for its love of truth, its keeness of perception, and its judical impartiality, has in this instance led to the production of a volume in every respect worthy of recognition as the History of Freemasonry *par excellence.*" Bro. Lyon observes that in saying this much it is far from his intention to "depreciate the labours of those brethren who have successfully traced the history of particular sections of the Craft universal. We admire their works, and honour them for their labours, and while endorsing this sentiment, the author will be the first to acknowledge the value of their contributions as auxiliaries to the development of the *grand design*, the completion of which it is our privilege thus imperfectly to herald."

Through an unconquerable disposition to eliminate from Freemasonry all that does not pertain to the three Craft degrees, Bro. Findel has been at considerable pains to trace the source whence have sprung what are known as the "high degrees," but which in reality are entirely different Orders, whose chief claim for identification with Freemasonry lies in their having made lodge membership a *sine qua non* to reception in the Chapter, Conclave or Consistory, but we must leave the capital preface in order to take a hasty view of the work itself, and premise that the author thoroughly accepts, what is now being generally admitted, viz.:—the operative *origin* of the Society. So that "originating from the Fraternity of operative Masons, the Craft has borrowed its emblems and symbols from the building corporations, to impart to its members moral truths, and the rules of the Royal Art. Speculative Masonry embraces all things fit to build up man in wisdom, strength and beauty."

(To be continued).

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FREEMASONRY AND PAPACY.

"The Church is even greater than Heaven itself."—*Pope Pius IX.*

Rivarol said of the great Mirabeau, that he was capable of doing "anything for money, even a good action." The Papacy is incapable of doing a good action even for money. It, for it is only an indefinite it, sets truth at defiance, ignores its own written history, and is the best novelist the world has produced. Its natural proclivities are to the bad; its best results, failures. In extermination, where it has the power, it is unequalled; it turns the fairest spots of earth, into wildernesses; its favourite plants are thistles; its best food, tares; its noblest utterances, curses. It hates whatever is noble and good; it assimilates readiest with the base and evil. It dethrones truth, and raises up the idol of falsehood. It has now, in a manner, renounced God, and became Jehovah unto itself; It is greater than Heaven itself!!

Freemasonry is the pioneer of truth in dark places; the light of civilization in barbaric lands. Her watchword is charity, and her hope is in God. She vaunteth not herself, but humbly attempts to remove our earthly vices by precept and example. She sheds a halo of glory around her children, and she points out to them the true paths of science and virtue. She is of the Light—therefore is she hated of the Papacy.

In the old heathen days, the Romans had three supreme deities—Jove who ruled the skies, Neptune the seas, and Pluto the infernal regions. There was, moreover, a host of other gods and goddesses, who found a local habitation in the Pantheon. The Papacy stepped in, kicked out the old gods, and in their steads raised the Calendar of Saints, who, in their lives do not appear to have been more reputable beings than Hercules and Company. Venus gave place to the Virgin Mary. The Pontifix Maximus, the Pope of Ancient Rome, never thought to dethrone Jove. Our amiable and wise Papa Pio Nono, however, has resolved to put an end to Jehovah. He resolves that he shall be acknowledged to be greater than God himself. The great trinity of deities is now to be the Pope, the Devil, and God. Verily this is a wondrous age.

The Papacy we may look upon, according to human reason, as being in its last stage of dotage, "Sans everything." Sense has left it. It is but a wreck of the past, a ruined mind in a ruined body; a church sitting uneasily upon the points of bayonets, amid the wreck of the former mistress of the world; a worn-out lion, impotent to strike, but yet mumbling forth curses from between its toothless jaws. The will is still strong to destroy, but the eye is dim and the claws are broken. Heavily it draws its breath, and the end is not far off. With its expiring breath it denounces Freemasonry, curses its devotees who attend Masonic balls; even on one occasion refused Masonic Charity!!

Freemasonry is daily growing in strength and stature; her children are found in every land, and in every land find a welcome and a home. Founded on truth, the waves of error but beat upon rocks to fall back broken on the sea of sin. The great and noble are leaving Rome, and the great and noble are joining Freemasonry.

Papacy is the stagnant pool from which arise poisonous exhalation, deadly to life, and producing a desert out of a garden of roses.

Freemasonry is the broad flowing river upon whose banks rise the goodly towns, and whose waters bear rich argosies to other nations.

The one worships the Creature, and the other the Creator.

A little bird whispers from Rome that if the dogma of the Papal infallibility is carried, Pius has a fresh thunderbolt forged for our unfortunate Masonic heads. The light is to be quenched on our altars, and the water to dry up in our cisterns. The sooner we melt our jewels into monstrances, and convert our scarves into stoles the better. Yet there may be some Papistic careless individual among us who echoes the sentiment of this writer, "Diabolus curat?" Very much so. A. O. H.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors,, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

THE POWERS OF A GRAND MASTER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The letter of "J.B.," of date 11th December, calls attention to facts of great importance as to the conduct of the Grand Lodge of Scotland. They do not, however, in the least degree affect the views expressed in my article, to which he refers, and which appeared in the columns of THE FREEMASON, as to the powers of a Grand Master. However much a Grand Master may have exceeded his powers, and however much a Grand Lodge may have submitted to him, the question as to his legitimate powers remains the same, and Freemasons are only the more imperatively called to consider it, that they may vindicate their rights, and put an end to an assumption of despotic authority inconsistent with them. In my article on the Powers of a Grand Master, I showed the extent and limits of his powers, in accordance with the Landmarks and Laws of the Order; and no facts, such as those stated or referred to by your correspondent "J.B.," can change my opinion on this subject.

I believe it to be true, however, as your correspondent states, that at the last quarterly communication of the Grand Lodge of Scotland in November, the Grand Master refused to allow a question to be brought in by a member, although the proposal to introduce it was supported by the signatures of upwards of three hundred brethren. I am sorry to add, that when the brother who attempted to introduce this question began to speak, another brother, who had brought a dog with him into the Grand Lodge, teased the dog so as to cause it to bark, that the speaker might be annoyed and interrupted by the noise. This most unbrotherly and un-Masonic conduct was not checked by the Grand Master, who certainly would not have exceeded his prerogative in checking it, and even, if necessary, in causing both the dog and its master to be turned out of the lodge.

I believe it is also true, as "J.B." states, that a protest from a lodge was rejected by the Grand Master, who would not permit it to be read, and would not even hear it, although the protest was that of a lodge perfectly unanimous, and consisting of about 800 members, and the Master of the lodge, supported by his two Wardens, appeared to present it. When he attempted to do so, he was at once put to silence by the Grand Master, who exclaimed "Sit down, sir," and declared that he would not permit a protest either to be read or received.

The object was one of importance. It related to the appointment of a dignified office-bearer, against whom a complaint had been made in due form, some time previously, on account of alleged grave transgressions not only of Masonic law, but of the laws of the land, and of the moral law. The office-bearer of Grand Lodge was, in fact, accused of crimes well-known to nearly the whole of the Masonic Fraternity throughout Scotland and England. It is not wonderful that members of the Grand Lodge should object to the continuance in office of a brother charged with grave offences, nor that lodges subordinate to Grand Lodge, and brethren throughout Scotland should express their disapprobation of it. It is wonderful, on the contrary, that he should be shielded and protected by the Grand Lodge and the Grand Master, that he should be re-elected to his office, as he has recently been, and that all attempts to bring the subject fairly under the consideration of the Grand Lodge should be frustrated by the exercise of an absolute and despotic authority on the part of the Grand Master. I take it for granted that the Grand Master could not have acted as he has done, in suppressing the expression of the opinions and feelings of the brethren, who feel the existence of such charges against a high office-bearer to be a reproach to the Order, unless he were supported by a majority of those present in the Grand Lodge at the time. This is not a pleasant consideration, however, in reference to the present condition of the Masonic body in Scotland. That the Freemasons of Scotland, generally, abhor such crimes as have been laid to the charge of the brother in question, cannot for a moment be doubted. But there is something far wrong when their expression of their feelings on this subject is prevented in the Grand Lodge, and when, as if in contempt of it, the brother accused is re-elected to his office, and maintained in all its honours. The fault, however, is not in the Masonic body generally, but in the Grand Lodge itself, which does not fairly represent the brotherhood, notwithstanding the power that it has over it, and in its own meetings is governed by a mere clique, the proceedings of which may be preconcerted, as has, indeed, been the case.

Nothing can be more contrary to the principles of Freemasonry than this countenance given by the Grand Lodge of Scotland to violations of the moral law and of the law of the land, such as have been already mentioned. I say, the countenance given to them, because, even if the accused brother be perfectly innocent, the accusation has been made and no investigation has taken place, but every attempt to procure an investigation has been resisted. This may be the only method by which it is possible to screen a guilty man; but it is not thus that an innocent man would wish his case to be treated, and it is not thus that Freemasons can wish such a case to be treated, deeply concerning, as it does, the honour of their Order. We are bound as Freemasons to the strictest observance of the moral law and of the law of the land; it behoves us to see to it that the voice of the whole brotherhood be ever heard in support of both. What then is to be said, or what is to be thought of the Grand Lodge of Scotland by its actings signifies or seems to signify approval of conduct by which both are grossly violated? And this must be admitted to be the case, when a brother accused of such violation of both divine and moral law, is screened from the very investigation of the charges brought against him; and whilst they are still uninvestigated, is re-appointed to an important and dignified office, as one in whom the Grand Lodge has the most perfect confidence, whom it delights to honour, and whose name, as enrolled in its list of office-bearers, it thinks honourable to itself. I have read in the Sermon on the Mount (Matthew, v., 19) these words —"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Here, the teaching men to break a commandment is represented as even worse than the breaking of it. A man may, under the pressure of temptation, break a commandment, but to teach men so is a more deliberate thing, and for which even the excuse of temptation cannot be pleaded.

But to take another view of the subject, which also is suggested by the letter of your correspondent "J.B," the assertion of a despotic authority by the Grand Master is utterly contrary to the landmarks and to the very first principles of Freemasonry. We meet in a lodge or Grand Lodge as brethren, bound, indeed, to pay high respect to those whom we have elected to high office, and especially to the Master, or the Most Worshipful Grand Master, whom we are bound to obey in all things proper to their office, and to support in their exercise of authority so long as they keep within the limits of the authority conferred upon them by the laws of the Order. Liberty and order, brotherly equality and reverence for constituted authority are beautifully enjoined in the Masonic system. But if a Master or a Grand Master exceeds his powers, forgets what is due to his brethren and acts in contravention of the laws, and even of the ancient landmarks, it is no longer the duty of brethren to obey, but it is their duty to use all suitable means for putting a stop to such usurpation and unmasonic despotism. In a lodge an appeal ought to be made to the Grand Lodge; in the Grand Lodge itself a protest ought to be made, and if, in an unwarrantable exercise of arbitary power a Most Worshipful Grand Master should refuse to receive or permit such protest, and should be for the moment countenanced in this by subservient brethren constituting the majority of the meeting, yet I believe his success can be only temporary, and that the discussion of the subject amongst Freemasons throughout all parts of the country will soon bring him to a better sense of his responsibilites and duties, of the extent and limit of the authority which he really possesses, and of the purposes for which it is to be exercised. He will certainly be brought to know that he is not in a position like that of the Emperor of Russia, or of the General of the Order of Jesuits, but rather like that of a Constitutional Sovereign, or the President of a Republic. It is a question of time merely, but it certainly cannot be a long time till the principles of Freemasonry are vindicated, and the rights of the brethren established.

"J.B." asks—"If the Grand Lodge wilfully neglect the laws they have made, not only for the guidance of the Craft but they also are bound to obey, all having solemnly declared to support the same—if they break their O.B., then what becomes of that part of the declaration where the candidate is bound to abide by the laws of the Grand Lodge, *so long* as she retains the ancient landmarks of the Order?" It is a very serious question, but one which I have no hesitation in answering. The obligation of obedience ceases, for there are mutual obligations, and the disregard of obligation on the one side necessarily annuls it on the other. Lodges subordinate to the Grand Lodge and individual members of the Grand Lodge are entitled to renounce their allegiance to the Grand Lodge. This is not, however, to be hastily done, and not until all proper means of redress have been used, and used in vain. No lodge and no brother could be warranted in renouncing allegiance to the Grand Lodge because of a single act of unmasonic despotism or violation of a landmark, however great for the time being the wrong done. It is only if such conduct is persevered in on the part of the Grand Lodge, a if redress perseveringly sought by proper means sought in vain, so that further effort to procure seems hopeless, that this extreme step may wi propriety be taken. Circumstances may be im gined in which it ought to be taken as the on means left of vindicating Masonic princip rights and privileges, the only means of mai taining the honour of the Order, and of exhibiti its principles to the outer world in their purity a excellence. Such circumstances, however, I wou fain think, are not likely to arise; and they are pe haps less likely to arise in the present than in a former age, the means of communication being abundant throughout the country, and, inde through the whole world, and general opinion mo easily expressed than heretofore, being more like to produce a speedy and salutary effect even o those who hold the highest positions.

Of this I think the members of the Grand Lodg of Scotland and the Most Worshipful Grand Mast may rest assured, that honourable men do not ent the Brotherhood to be slaves, they will not subm to be snubbed and put to silence, when they attem to exercise their unquestionable Masonic privilege in introducing questions or making protests. L it be but understood that such are the rules o which a Lodge or Grand Lodge is conducted, an the very men whom we would wish to see joinin the Brotherhood will refuse to do so. The onl candidates for admission would be the meanest lackeys and footmen, or those who are worthy associate with them. Such is not, however, th character of Freemasons in general; they are fre men, peaceable, obedient to the laws, and zealou to maintain them; loving order, but also lovin liberty, and resolute to maintain their rights, whil they seek not to exceed them in anything, and a ready to pay due respect to all constituted authorit whether within their own body or in the nation t which they belong.

I remain, dear Sir and Brother,
Yours fraternally,
CIPES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I wish you mos fraternally a happy new year, and while congratula ing you on your past success, I also welcome th announcement that THE FREEMASON for 1870 is t be greatly improved, both in paper and printin At the same time I sincerely trust, that the improv ment will extend to the "tone and type" of certai correspondents; most especially do I hope this w be the case with "Leo." At present he evidentl considers his name as entitling him to roar dow every one. I look upon his writings as decidedl unmasonic, and for these reasons, he is far too pe sonal, expresses himself not only in an unfraterna but at times even an abusive manner; he als interferes with business that does not concern him vide his letter headed "Gross Intolerance"; an above all, in his misguided zeal he is workin incalculable mischief by endeavouring to thro doubt and discredit on our ancient landmarks.

His letters hitherto have destroyed, as far as am concerned, nearly all the pleasure and interest should otherwise have derived from the journal our Craft, and I do pray that with a new year, h may become both more polite and more discreet.

Having thus expressed my feelings on the subject I shall not again trouble you on the same matter, s if "Leo," as is possible, takes offence and growls, i will draw no answer from

Yours fraternally,
ECHO.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Two weeks ago wrote you a letter, urging that if a portrait of ou M.W.G.M. be painted for the Grand Lodge England, the selection of the artist should not be "hole-and-corner" affair, but be entrusted to competent committee, so that an artist of well known fame, might be chosen to delineate for pos terity, a likeness of our G.M. worthy of the Craf of the man, the place, and of art itself. Are thes conditions at present fulfilled? By not acting o my former letter much valuable time has been los But still there remains the opportunity for TH FREEMASON using whatever influence it has in worthy cause.

Yours fraternally,
P. 18°.

[Reply next week.]—ED. *F.*

A QUERY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Should Freemason at their festivals, toast H.R.H. the Prince of Wale as a Mason; if so, where should his name appea on the toast-list?

A PROVINCIAL BROTHER.

[Reply next week.]—ED. *F.*

ROYAL ARCH MASONRY.

(To the Editor of The Freemason.)

MR. EDITOR,—Is not uniformity in the ritual of ie Royal Arch equally as desirable as in Craft lasonry, and should not both when speaking of iatters of history render them correct ?

The writer attends a Chapter of Instruction, which e believes to be the longest established of any one ow meeting in London, and where two of the most steemed and popular Royal Arch Preceptors, of great bility and kindness, deviate from each other in the tual, which has caused most of the oldest and most complished members to discontinue their attendance, and I feel sure it must be a matter of regret every well-disposed Mason, and furnish good rgument for "Uniformity in the Ritual."

And as the entire ritual of Masonry is founded on iblical history, I humbly submit the task is by no ieans difficult, if we only bring unprejudiced minds, nd "a little logic" to our aid, and refer to the ible for ourselves. For instance, if we are told, ie first, or Holy Lodge was holden A.L. 2515, two ears after the Exodus of the children of Israel om their Egyptian bondage, and we find (Exodus, hap. 12, ver. 3, that they left Egypt on the 15th day f the 1st month, A.L. 2513), and (Exodus, chap. 0, ver. 17, the Tabernacle was consecrated in the st day in the 1st month. A.L. 2514.), then it must e fourteen days less than twelve months, and ot two years after the Exodus, and Bishop Patrick his commentary holds this view, and he is held be correct by other commentators.

Again, one Preceptor says, the ribbon worn by he companions "is composed of the principal colours with which the vails of the emple and Tabernacle were interwoven, and nother says "they were composed of two of the rincipal colours, and we find (Exodus chap. 6, ver. 35—"And he made a vail of blue and urple and scarlet") (2 Chron., chap. 3, ver. 14, le made the vail of blue and purple and crimon) so it appears correct to say they were comosed of two of the principal colours, and we nvest the three principals in blue, purple, and carlet, and the jewel of office worn by principals nd officers and also by past principals is susended to a crimson collar. It would not be uch trouble to read the last verse 2 book hron. to enable us to render the proclamation f Cyrus, King of Persia, correct.

Again, one party will not speak of Hiram at ll times as Hiram Abif, because the name does ot appear in the Bible. This is an instance in he writer's opinion where to be half right is to e altogether wrong, for we read (2 Chron., chap. , verse 16)—"The pots also and the shovels and he fleshhooks, and all the instruments did Huram is father make to King Solomon for the House f the Lord of bright brass." Now as Solomon as the son of David, how could Huram be his ather? Huram is called father by the King of yre (2 Chron., chap. 2, verse 13), but accordng to the common acceptation of the word, luram was neither father of the one nor of the ther.

Here, then, we require a biblical dictionary, and eferring to Calmit's, we find the word "Huram" ignifies high intelligence, and referring to the word Father" we find AB is the Hebrew root of the word ather, and that the termination of the word alters s meaning from natural father to father or ead, or chief of a people, a place, a profession, a ociety, &c. "Hiram was called father by the King of yre and even by King Solomon, because he was the rincipal of his workmen, and the chief director f their undertakings." But if we say Hiram the idow's son, we deprive the words of their symbolic eaning, and of all logical connection with our system of morality veiled in allegory, illustrated by ymbols." But the expressions, Hiram Abif, and liram his father, have the same symbolic meaning this instance.

But worse than all, we are told, "Jehovah" is he "incomprehensible" name of God, it signifies I am that I am," &c., but I ask how we know is the name of God, or what it "signifies" if it incomprehensible? The very language we use connection with the word is taken from our ost eminent divines and commentators, to show is the most "comprehensible name of God ee Calmit's Dictionary), "Patrick's Commentary" D'Oyly and Mant's Bible with practical notes. I ould adduce many other instances that require orrecting, but I prefer to ask our acknowledged aders, to "meet and agree" of their own accord, d not continue to lay themselves or their orkings open to reasonable objection.

S. G. F.

Franklin was an observing and sensible man, nd his conclusions were seldom incorrect. He aid, "A newspaper and a Bible in every house, good school in every district, all studied and ppreciated as they merit, are the principal suprt of virtue, morality, and civil liberty."

RED CROSS OF ROME AND CONSTANTINE.

INAUGURATION OF SAINT ANDREW'S CONCLAVE, No. 15.

The interesting ceremony of adding another branch to the ancient tree of chivalry, as represented by the Red Cross Order, took place on Thursday, the 23rd ult., when the St. Andrew's Conclave, was formally inaugurated at the Terminus Hotel, Cannon-street, under peculiarly favorable auspices. It may be mentioned that some time ago, about a dozen brethren in Edinburgh, were received into the Order by an English Inspector General, but owing to unfortunate differences amongst themselves to which it is unnecessary to allude at greater length, the projected formation of the St. Andrew's Conclave in the Scottish metropolis, was suspended by the Illustrious Chief of the Order, Lord Kenlis, who finally determined to issue the charter to several distinguished brethren in London, who were desirous of establishing a new conclave, under the leadership of Bro. Raynham W. Stewart who is ever foremost in every good work.

After two preliminary meetings, the inauguration was fixed for the 23rd ult., when the following Knights assembled to do honour to the occasion: V.E. Sir Knt. Raynham W. Stewart, 18°, G. A. Herald, M.P.S. Des.; R. Kenyon, V.E. Des.; F. Binckes, 30°, Captain Clifford Henry, 18°, W. H. Hubbard, G. Treas.; W. Jones, Sig. Rosenthal, 33°, and J. C. Dawson, founders; Col. F. Burdett, 32°, G.S. Gen., Ins. Gen. Middlesex; R. Wentworth Little, 18°, G.R. Ins. Gen., Surrey; J. G. Marsh, G.A. Ins. Gen., Essex; H. Parker, G.O.; G. Kenning, P. Sov., Premier Conclave; S. G. Foxall, P. Sov. (6); D. R. Still, V.E. (2); Ill. Sir Knt. John Hervey, G.H. Chancellor; and several other eminent members of the Order were unable to attend owing to prior engagements.

The conclave was opened by Sir Knt. Little, and the minutes of the preliminary meetings having been confirmed, Sir Knts. Stewart and Kenyon were inducted into their respective chairs as M.P.S., and V.E. Ballots were then taken for seven candidates named on the agenda paper, when the following six being in attendance, were most efficiently installed by the M.P.S., who upon this the first occasion of his presidency, showed clearly that he had studied the ritual, and was determined to render it with due solemnity.

Bro. Frederick Adolphus Philbrick, *Q.C.*, of the Old Dundee Lodge, No. 18.

Bro. Simeon C. Hadley, W.M., Constitutional Lodge, No. 55.

Bro. Donald Dewar, 18°, of the Lodge of Antiquity, No. 20.

Bro. William Roebuck of the East Surrey Lodge of Concord, No. 463.

Bro. George Lambert 30°, P.G.W., Herts, P.M., Percy Lodge, No. 198.

Bro. Jas. Percy Leith 18°, P.G.C. Bombay, P.S.W. Lodge of Antiquity, No. 1, and Treas. St. George's Lodge, No. 549, Bombay.

Upon the conclusion of the ceremony of installation the Knights filed out of the chamber, and re-entered in procession, preceded by Sir Knt. Binckes, as G. Marshal, for

THE INAUGURATION.

Sir Knt. LITTLE then took the chair, and was admirably assisted during the impressive ceremonial which followed, by Sir Knt. Marsh, as Prelate, and Sir Knt. Parker, as Organist. This important rite of dedication was concluded with the mystic libation as an emphatic pledge of adherence to those principles which are the strength and glory of the Order.

The following officers for the ensuing year were then appointed by the M.P.S., E. Sir Knt. Kenyon, V.E., named in the charter: F. Binckes, S.G.; W. Jones, J.G.; S. Rosenthal, H.P.; R. Kenyon, Treas.; W. H. Hubbard, Recorder; Capt. C. Henry, Prefect; J. C. Dawson, Herald; J. Gilbert, Sentinel. The conclave was closed, and the chevaliers adjourned to the banquet hall, where a sumptuous dinner was provided. Among other toasts that of "The newly-installed companions-in-arms" elicited great applause, and splendid speeches from Sir Knts. Philbrick and Leith, the last named gentleman who is a nephew of the esteemed Grand Treasurer of Grand Lodge, Bro. S. Tomkins, especially announcing his determination to form a conclave in Bombay.

Col. BURDETT responded for the visitors, and the health of the M.P.S. was enthusiastically drunk, upon the proposition of Sir Knt. Binckes, who expatiated in warm terms upon the many kindly qualities of Sir. Knt. Stewart.

After a most pleasant evening, enlivened by the musical and vocal abilities of Sir Knts. Parker, Marsh, &c., the Knights separated.

OPENING of a NEW MARK MASTERS' LODGE AT STOWMARKET.

On Wednesday the 15th inst., the opening and consecration of a new Lodge, No. 105, The "Freeman," took place at the Town Hall, Stowmarket. There was a large assembly of brethren from Ipswich, Norwich and other places. The lodge was opened at three o'clock by Bro. F. Binckes, Grand Secretary, G.L.M.M., assisted by Bro. Rev. R. N. Sanderson, P.M., 70, Grand Chaplain, G.L. M.M., as S.W., and Bro. Rev. J. J. Farnham, P.M. 90, as J.W., after advancing Bro. Spencer Freeman, (after whom the lodge is named) the consecration was commenced: Bro. A. J. Barber, 70, Provincial Grand Organist, Suffolk, presiding at the harmonium and leading the music. Bro. F. Binckes then beautifully conducted the ceremonies. Bro. Sanderson delivered a special oration for the occasion and also the consecration prayer. The three P.M.'s carrying the consecrating vessels were Bros. Binckes, Farnham and Townsend, and the censer with incense, in the after part of the ceremony, bv Bro. Sanderson. The consecration having been completed the installation of Worshipful Master took place, when Bro. Fredk. Long, was duly installed into the chair as first Master of the lodge. He appointed his officers amongst whom were Bros. Geo. S. Golding, S.W.; F. Betts, J.W.; E. Warner, M.O.; C. H. Woods, S.O.; Spencer Freeman, Treasurer.

After several brethren had been proposed as candidates for advancement and joining members the lodge was closed in due form and the brethren adjourned to the Fox Hotel, where a sumptuous banquet had been prepared.

After the cloth was removed the Chairman gave the following toasts, which were duly honoured:—

"The Queen and Mark Masonry." "Bro. H.R.H. the Prince of Wales and Royal Family." "The M.W. the Grand Master and R.W. the D.G.M. of Mark Masons of England." "The Grand Chaplain of England, M.M.," responded to by the V.W. Bro. R. N. Sanderson in a very eloquent speech. "The Grand Secretary of England, M.M.," was most ably and at some length responded to by Bro. F. Binckes. "The Past and Present Grand Officers of M.M. England" was responded to by Bro. C. T. Townsend, P.G.S.D. England. Bro. Sanderson then gave "Success to the Freeman Lodge," to which Bro. Fredk. Long, the W.M., responded. "The W.M.'s and P.M.'s of other Lodges" was responded to by Bro. Farnham of the Sirius Lodge. Bro. Binckes then, in a flattering speech, proposed the health of Bro. Spencer Freeman, and alluded to the great services both him and his deceased brother had rendered to masonry. Bro. Freeman replied. The health of "the Visitors" was then given by the W.M., and responded to by Bro. Simpson, S.W., Walpole Lodge, Norwich, and Bro. Westgate, S.W., Albert Victor Lodge, Ipswich. Bro. Binckes responded to the "Masonic Charities," and a subscription was made at the table, conferring two votes on the W.M. of the Freeman Lodge, and handed over to Bro. Binckes. Bro. Farnham proposed "Success to the Albert Victor and Walpole Lodges," alluding very happily to the great aid both these lodges had rendered their Stowmarket brethren in forming the new lodge; Bros. Sanderson and G. C. Stevens responded, and, after the "Lodge Officers" had been proposed by Bro. Sanderson and responded very ably to by Brs. Golding and Betts, the Tyler's toast was given, and the happy party broke up.

In addition to those whose names appear above, there were a large number of brethren present, amongst them being Bros. A. M. F. Morgan, Hy. Mason, J. Dunsford, J. Marshall, from Norwich; Cuckow Oliver, J. A. Pettitt, Cresswell, Pettitt, jun., &c., from Ipswich.

It may be mentioned that the entire furniture of the lodge has been presented by various brethren who are anxious to further the interests of Mark Masonry in East Anglia.

The beautiful oration, delivered by Bro. Sanderson, he has consented to publish, at the request of Bro. Binckes, and the unanimous desire of all the Mark Masters who had the pleasure of hearing it.

ALTERATIONS IN STREET NOMENCLATURE.—The Metropolitan Board of Works has directed the following alterations to be made in metropolitan street names: — Balmain-street and Fryton-street, Hornsey-rise, to be re-named Orleans-road and Cromartie-road respectively; Blackstock-lane, Finsbury-park, Islington, to be re-named Blackstock-road; Gipsy-lane, Islington, to be re-named Mountgrove-road. The line of thoroughfare extending from New Blackfriars-road to the Mansion-house to be called Queen Victoria-street.

Important Notice.

The "Freemasons' Magazine" *having ceased to exchange with the* "Bauhutte," *I now receive* THE FREEMASON *only, from which I translate all important news for my paper, and make use of historical facts and discoveries contained in its pages.*

My personal Masonic friends in England and Scotland and all Masonic authors will oblige me, and at the same time do a service to the Craft, if they publish all their articles in THE FREEMASON *exclusively, which is now* THE *medium for me to become acquainted masonically with all that is going on in Great Britain and Ireland.*

J. G. FINDEL.

Leipzig, 21*st December*, 1869.

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THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annnm, it offers peculiar facilities to all who advertise.

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The Freemason

is now the accepted organ of the Brotherhood in the United Kingdom, and also enjoys an extensive sale in the colonies and foreign parts, its advantages as an advertising medium can scarcely be overrated.

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Births, Marriages, and Deaths.

BIRTH.

BOORD.—On the 29th December, at 180, Belsize-road, Kilburn, the wife of Bro. Thos. W. Boord, 18°, Knight of the Order of Constantine, of a daughter.

DEATHS.

CAZALEY.—On Friday, the 24th ult., Bro. James Thomas Cazaley, I.G., Egyptian Lodge, No. 27, and Companion of the Rose of Denmark Chapter, No. 975; deeply and deservedly regretted.

MILLER.—On Sunday, the 26th ult., at 6, Augusta-place, Clapham-road, Ann, widow of the late Bro. Robert Miller, Grand Tyler, aged 75 years. Mrs. Miller had enjoyed a penson of £30 per annum from the Grand Lodge and Grand Chapter of England for upwards of 30 years.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

The Freemason,
SATURDAY, JANUARY 1, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

THE NEW YEAR.

THE year which has just closed has not been an uneventful one in the annals of Freemasonry, and the lesson which it teaches is full of inspiration for the future. Notwithstanding the wrathful denunciations of a Power whose satellites are spread over the four quarters of the globe, and whose armouries are ever forging weapons to subdue the brave and free in thought, Freemasonry has advanced, is advancing, and cannot be repelled. Those spiritual thunders which once made Europe tremble now fail even to arrest the march of our great Fraternity of peace and love. Nay, the very monstrous nature of the accusations laid to our charge by the Papal authorities is itself sufficient to induce reasonable men to investigate the cause of such a malignant perversion of truth, and the result of such enquiry, is to strengthen our position by rendering pointless the keenest shafts of the enemy. We are speaking now of true Freemasonry—of that old and venerable system of morality whose precepts breathe the very essence of all that is divine in human nature—the sum of everything that can dignify and gladden human existence.

We are speaking now of that ancient fabric whose foundations were laid by just, wise, and virtuous men, in the profound depths of reason and religion—not of the ephemeral structure reared in these degenerate days by the sons of anarchy and atheism.

We look back with pride to the history of the English Craft. Unstained by rebellion, untainted by infidelity, our forefathers fought the battle of life simply, yet nobly, and have bequeathed to us memories that shall never die—names that shall never be forgotten. To use a simile which will bear repetition, English Freemasonry resembles the far spreading banian-tree, whose branches cover the soil in every direction and refresh the earth with their cool and pleasing shade. And we have ample cause for rejoicing when we contemplate the good that our Institution has achieved, when we reflect upon the many manifestations of good will to which it has given birth, and when we remember that it is dowered with the daily blessings of the widow and the orphan, over whose sorrow it spreads the hallowed sunshine of beneficence and charity. Wherever the English language is spoken, there we find Freemasons adhering most strictly to the ancient landmarks—neither meddling with politics nor dogmas of faith in their lodges, but on the contrary refraining from even the slightest attempt to identify the Order with their own private opinions. Such is also the case, we are informed, in the greater part of Germany, Holland, Switzerland, and the North of Europe, but unhappily, in other countries a different spirit prevails, against which we have protested, and still feel it to be our duty to protest.

However, we speak more in sorrow than in anger, of those erring brethren, whose mistaken notions of duty we are fully acquainted with, and whose motives, we are anxious to concede, are usually generous and humane.

But to return to pleasanter themes. We view in the past year, a splendid herald of the future; never have the great charities of the Order in England, been more liberally supported than in eighteen hundred and sixty-nine, and never have the glorious principles of the Craft been more powerfully exemplified.

"Progress" is the word that will best characterise our career during the last twelve months—we have inaugurated our New Hall—we have received amongst us as a "Brother," not as a "Patron," the future monarch of the realm—we have added to our already voluminous roll of members some six or seven thousand brethren who, we hope, will prove good men and true, and we have chartered about fifty new lodges throughout our vast jurisdiction.

Death—inexorable death—has not laid low many of our mighty ones; the chiefs under whose banners we commenced the year still lead us at its close, but for some among us, doubtless, the dead months have brought their weight of grief, some hearths are now desolate that lately beamed with joy, and some worthy pillars of our temple are now levelled in the dust of death.

This, however, is the inevitable course of nature, and with so much to cheer our minds we must not be saddened by the vicissitudes from which no earthly institution is free, but rather let us press onward in the hope that when we, in our turn, shall depart from this mortal sphere of labour we may be found to have done our duty by promoting the happiness of our fellow-men. This is the great aim of Freemasonry, and it is one which should be kept constantly in view; it is not by the subversion of dynasties, or the ruin of organised society, that such an object is to be attained, but by the patient, far-seeing discharge of our several duties in every relation of life. It will be the privilege of THE FREEMASON to enunciate these sentiments in 1870 as it has hitherto done in 1869, certain as we are, not only of the approval of our own conscience, but of the support of the vast majority of the Craft. We shall continue to advocate those principles which we were taught to revere at our initiation, and which we have since sworn to enforce and obey.

No paltry considerations of self-interest shall induce us to betray our trust; no foolish fears shall cause us to deviate from the path of truth. We entertain a very lofty idea of the influence which should appertain to the Masonic Press, provided it be conducted in a spirit of kindness and brotherly love. No doubt there are times when chastisement must fall upon those who deserve it, but upon the whole we deprecate the use of invective as not only unkind but unnecessary. For the unexampled favour with which The Freemason has been received we must again express our thanks, bespeaking from our friends a renewal of their confidence during the new-born year, and promising them in return that our exertions shall be redoubled to maintain this journal upon the high pinnacle of success to which their partiality has raised it during the past year. In this, the first number of our third volume, we give an earnest of our desire to make The Freemason a first-class paper both in a typographical and Masonic sense, and we feel convinced that the result will be, to paraphrase the words of the poet, that "those will read who never read before, while those who always read will read the more." Readers and Masonic brethren generally, we heartily wish you all A Happy New Year.

"AT HOME AND ABROAD."

We have received the following letter from a gentleman, whose name we suppress, respecting the statements made in our article named as above. We may refer W. H. H. to our leader in the present issue as to the real doctrines of Freemasonry, which he will also find given at length in the Ancient Charges prefixed to the Book of Constitutions of the Grand Lodge of England. We advise W. H. H. to read the works of our great Masonic writers, and he will then clearly see that the Order is founded upon the purest principles of piety and virtue, and desires only to promote the happiness of the human race. We gladly greet W. H. H. as one of the many intelligent readers, who are not Freemasons, that we are proud to number as our supporters:—

Dear Sir,—You will, I trust, forgive the liberty I take in addressing this letter to you; for your remarks in the article "At Home and Abroad" have opened my eyes to a fact I was not aware of before, namely, that there does seem to be a difference between Continental and English Freemasons. Will you allow me to tell you that having been brought up in Germany (my father is a native of the Grand Duchy of Baden), I was always made to believe that "Masons are banded together in an unholy alliance against all laws human and divine."

The same remarks hold good with regard to what I heard in France, where I spent several years. In 1866 I came over to England as a private tutor in a clergyman's family, and at present I am studying theology with a view of going, in about a year's time, most likely to Africa. If you would kindly help me to acquire right views concerning your great Order you will very greatly oblige me, for this I have endeavoured to do ever since my arrival in England, but I have not yet succeeded.

Assuring you of my best wishes and sincerest intentions, and begging you once more to treat with indulgence this step I have taken in troubling you with these lines,

Believe me, very sincerely yours,
W. H. H.

To the writer of the article "At Home and Abroad," page 250.

We are informed that the Earl Percy, S.G.W., has been appointed Provincial Grand Master for Northumberland, vice the Rev. E. C. Ogle, deceased.

Multum in Parvo, or Masonic Notes and Queries.

◆

"LANDMARKS" BEFORE 1717.

There are now so many records of meetings as *Masons* in Lodges, and at which "Landmarks" were evidently acknowledged and respected, long before the above date, that it seems difficult to know how the fact can be made any clearer than it is.

On the basis of the old landmarks, Freemasonry was revived A.D. 1717, as a *purely* speculative order, although such period was not the commencement of speculative Freemasonry, as many gentlemen were admitted in the former century.

W. J. Hughan.

BRO. E. GOTTHEIL AND THE LAWS OF THE LAND (p. 273).

I am pleased to learn that Bro. "E. Gottheil" is of the same opinion as myself, so far as that is known to me in matters of Freemasonry, and trust we shall continue to fight under the same banner for the upholding of the Landmarks of our ancient Order in their integrity.

Cipes.

SCOTTISH TEMPLARS (p. 273).

On line thirteen, the word "few" is a typographical error, it should read Jew.

Cipes.

ROUGH AND PERFECT ASHLARS.

The words "We have too many 'rough ashlars,' too many warped and worm-eaten planks, in the building; there are individuals in the Masonic Order now who ought never to have been admitted," are words of truth; but it is not the fault of the whole Fraternity if a complaint is brought against a brother, and that complaint not enquired into, and judgment delivered thereon, whether guilty or not guilty, but simply dismissed.

Cipes.

BROS. "CIPES," "LEO," AND THE SCOTTISH TEMPLARS, (p. 273.)

Bro. "Cipes" is entirely mistaken in supposing that an individual "who is not a Freemason at all" has either the same opportunities, or is likely to be able to make the same use of the sources of information which exist, as one who is a Freemason. The latter from what he knows may fairly infer a good deal more than what he has actually seen; however, it is easier to speak upon this point than to write about it, *i.e.*, in regard to the rituals of the so-called Scottish Knights Templar; but as regards the age of this Masonic degree and pretended Order of Scottish Chivalry, that is a question of evidence, and if Bro. "Cipes," instead of shirking the point and raising a little smoke to cover his retreat, can prove it to be so old as, and older than, the second quarter of last century I shall be glad to admit it whenever he gives the proof. Further, the use of the word "revival" in connection with the last century institution of Knight Templary, I look upon as an attempt at imposition.

Leo.

BROS. "CIPES," "LEO," AND THE MAIMED, ETC., (p. 273.)

In an exceptional case where a gentleman has lost his limbs and retains his tongue, and his eyes, he *can* "uphold the recognised modes of recognition" in a manner which any sensible Freemason, who himself knew the recognised modes, could easily take up and appreciate; in fact, I can quite easily fancy a maimed brother so situated being so well posted up that he would be allowed to pass into the lodge, while others, their arms and legs included, would be kept out. The only difficulty being where a brother minus his limbs, comes into contact with a foreign brother when the one may be unable to understand what the other says.

Leo.

THE "LANDMARKS" OF SPECULATIVE FREEMASONRY.

In reference to the above, I find Bro. "Cipes" throws up the sponge himself, and applies a little "admirable and honourable soft solder" to Bro. Hughan, in order to get him to fight his battles. Not bad that! It is to be hoped he is also ready to settle all damages.

Leo.

IRELAND.

Of the early history of Masonry in Ireland so little is known that it would be folly to attempt in this late day to discover the footprints of its existence upon that ancient soil. Bro. Michael Furnell, than whom no living Masonic writer is better acquainted with the history of Masonry in Ireland, says—"I furnish a brief abstract of the historic constitution of the Masonic Order in Ireland, and though possessing irrefutable records and data showing the existence of the several self-designated 'Grand Lodges' in past centuries, and though the Lodge No. 1 on the present *legitimate registry* claims an uninterrupted descent from an independent lodge which existed from time immemorial, and retains many quaint old documents in her archives, and is by many styled the 'First Lodge of Ireland;' yet I leave the task of research into the hazy mist of the past ages to some more erudite antiquary, taking for granted that those gone-by powers were but by assumption or prescription. The constitution of the present Metropolitan Grand Lodge dates from the year 1729, when the entire fraternity united in electing the Right Hon. Lord Kingston Grand Master of Ireland." Since that time many gentle of noble birth have occupied the chair and directed the affairs of Masonry with substantial effect. The Ancient York Rite is tenaciously adhered to by this Grand Lodge. In 1809 a charter for the establishment of a Supreme Council of the 33rd degree Ancient and Accepted Rite was granted by the Supreme Council at Charleston, South Carolina, and created his Grace the Duke of Leinster Grand Commander *ad vitam.* In 1820 a Council of the Rite of Misraim was instituted with the Duke of Leinster as the supreme head. This organisation had a very brief existence in this country. The present Grand Master of the Grand Lodge is the Duke of Leinster, who has held the office since 1813. Within the body of the Grand Lodge is a Grand Conclave of Knights Templar, a Supreme Grand Council of Rites, and a Grand Royal Arch Chapter.—*Macoy's Encyclopedia.*

TEMPLARS.

It was the Duke of Leeds, among others, I think, who was made a Scots Templar, without being a Mason. The *comic* history prefixed to the statutes, was an excellent piece of fooling on the part of the late Professor Aytoun, then Grand Prior. The custom of receiving Non-Masons was found, however, injudicious, and was discontinued. There is not one single document or historical reference (of dates between 1232 and 1700), which indicates the existence of a Templar; always excepting the members of the Middle Temple, London. The direct successor of the martyred William de la More is the new Master, Dr. Vaughan. If I remember right, Scotland was under the jurisdiction of England's Grand Prior or Master, as well as Ireland. What end after all does it serve, even if it is proved that the present Masonic Templars are descendants of the ancient, except that the Scots Templars would again be the Sovereign's body guard, instead of the archers, as in the days of David I.? In all matters of historical dispute, the dependance of fact upon legend, instead of document, is tantamount to the assertions of fable. Moreover, Goethe well expressed the custom of a certain class of disputants who fancy they answer their opponents, by ignoring their statements, and simply reiterating their own. Answer, do not reiterate.

Errol.

ROBERT BURNS A ROYAL ARCH MASON.

Robert Burns, after being appointed Poet Laureate of the Canongate Kilwinning, proceeded with his friend and brother, William Ainslie, on a tour, during which they came across the worthy fraternity of Eyemouth in Berwickshire. The minute book is still extant wherein it records his exaltation to the R.A. *free of charge* on account of his remarkable poetical qualities, Ainslie paying the usual fee.

Errol.

Reviews.

The Freemason's Calendar for 1870. Bro. G. KENNING, 2, 3, & 4, Little Britain, E.C.

From this valuable publication, which is published for the benefit of the Charity Fund of the Order, we cull the following "mems."

The No. of the last Lodge on the roll, "the Bayons," at Market Rasen, is 1286, if from this we substract 70 lodges erased, the Nos. of which are vacant, and add the "Grand Stewards'," not numbered, we find the total number under the English Constitution to be 1217.

The first No. vacant on the list is 118, "St. Andrew's," this was a Lodge held at Halifax, Nova Scotia, now held under the independent Grand Lodge of that District; all the Nova Scotia Lodges are out except the "Royal Standard," No. 398, at Halifax, which, true to its name, preferred remaining under the "Standard" of Albion.

The other lodges now extinct, or working under independent jurisdictions, are :—

122, "Derbyshire," Longnor.
138, "All Saints," Wooler.
161, "St. John's," Halifax, N.S.
396, "Virgin," Halifax, N.S.
399, "Unity," Luneburg, N.S.
400, "Albion," St. John, N.B.
420, "True Brothers," Dinapore.
427, "Wear," Chester-le-street.
436, "St. John's," St. John, N.B.
479, "Royal Sussex," Halifax, N.S.
480, "Sussex," Dorchester, N.B.
514, "Royal Victoria," St. Vincent's.
518, "St. Mark's," St. Andrew's, N.B.
522, "Solomon's," Fredericton, N.B.
524, "Carleton Union," St. John, N.B.
527, "Midian," Kingston, N.B.
535, "Union," Portland, N.B.
553, "Woodstock," Woodstock, N.B.
562, "Zetland," Liverpool, N.S.
565, "New Caledonian," Pictou, N.S.
568, "Hammond," Guernsey.
575, "Forest," Mansfield.
596, "Hiram," Yarmouth, N.S.
612, "Acadia," Pugwash, N.S.
616, "Fidelity," Crewe.
623, "Jullunder," Jullunder, E.I.
627, "South Suffolk," Sudbury.
628, "Keith," Hillsburgh, N.S.
629, "St. George," St. George, N.B.
635, "Corinthian," Hampton, N.B.
642, "Fidelity," Darjeeling, E.I.
644, "Keith," Moncton, N.B.
664, "Alley," Upper Mills, N.B.
668, "Howard," Hilsboro', N.B.
675, "Ramsay," Rawul Pindee.
676, "Light of the North," Ferozepore.
682, "Mariners," Granville, N.S.
688, "Charity," Launceston, Tas.
693, "Union," Halifax, N.S.
695, "St. Teilo," Llandilo.
701, "Northumberland," Newcastle, N.B.
740, "Fidelity," Singapore.
762, "Concord," Castlemain, Vict.
769, "Maryborough," Maryboro', Vict.
775, "Miramichi," Chatham, N.B.
808, "Salisbury," Salisbury, N.B.
826, "P.G.Officers," Calcutta.
835, "Stability," Gonda.
841, "Harmony," Mauritius.
849, "St. George's," Lr Horton, N.S.
870, "Keith," Albion Mines, N.S.
878, "Star of Delhi," Delhi.
886, "Zetland," Shediac, N.B.
888, "Faith," Roy Bareilly.
911, "Royal Phœnix," Trinidad.
923, "Westport," Westport, N.S.
924, "Welsford," Windsor, N.S.
953, "Widows' Friend," Weymouth, N.S.
961, "Scotia," Canning, N.S.
963, "Royal Engineers," 37th Comp. R.E.
964, "Prince of Wales," Liverpool, N.S.
965, "Zion," Sussex, N.B.
968, "Emulation," Negapatam.
1047, "Annapolis Royal," Annapolis, N.S.
1082, "Hyde Clarke," Alexandria.
1084, "New Brunswick," St. John, N.B.
1162, "Fortescue," Chipping Campden.
1190, "Cobequid," Truro, N.S.
1245, "Rothsay," Bridgetown, N.S.

These changes having occurred since July, 1863, when the lodges were renumbered, and being attributable chiefly to the transfer of lodges to other jurisdictions, clearly evince that the English Craft is in a very sound and stable condition, as the loss from all causes averages little more than 10 lodges per annum, while the number of new lodges added during the same period (as corrected up to the present date) is 325, being 50 annually, or a net increase of 40 lodges every year! These are telling statistics for those who would fain see Freemasonry on the road to ruin.

The number of Royal Arch Chapters amounts to 380; these like the lodges are found in every quarter of the world.

It is also noteworthy that the lists of lodges and chapters abroad are now arranged alphabetically as well as geographically, an innovation which is a decided improvement, as it greatly facilitates reference.

The oldest Provincial Grand Master on the record, excluding the Earl of Zetland, is Bro. Thos. Henry Hall, P.G.M. for Cambridgeshire, which appointment he has held since the 11th Nov., 1843.

The youngest is Bro. W. W. B. Beach, *M.P.*, P.G.M. for Hants and the Isle of Wight, appointed 1st June, 1869.

The oldest District Grand Master is Bro. H. R. Lewis, D.G.M. for Sumatra, who dates from the 10th Dec., 1821, and who enjoys the rare felicity of having "no work to do," as his district, we believe, no longer exists, and it is positive that no District Grand Lodge has been held there "within the memory of the oldest inhabitant." The gallant Major C. Mc W. Mercer, of the Punjaub, is the youngest D.G.M., his appointment having taken place on the 15th Nov. 1868.

On the whole, we consider the Masonic Calendar for 1870 extremely creditable to its compilers, and as the object of the sale is to swell the total of the Benevolent Fund, it will doubtless meet with so much favour from the Craft as to necessitate the issue of a second edition, revised and corrected up to 31st December, 1869.

DISTRICT GRAND CHAPTER OF ROYAL ARCH MASONS IN BENGAL.

A convocation of the District Grand Chapter was held at the Freemasons' Hall, Calcutta, on Thursday, the 4th November, 1869, when the following Companions were present: M.E. Comp. H. D. Sandeman, Grand Superintendent; M.E. Comp. J. H. Linton, Past District Grand J., as District Grand H.; M.E. Comp. F. Powell, District Grand J.; M.E. Comp. Locke, D.G. Scribe E.; Comp. Dr. Waller, D.G. Scribe N.; M.E. Comp. Farr, D.G. Prin. Soj.; M.E. Comp. Mackintosh, D.G. Assist. Soj.; M.E. Comp. Taylor, D.G. Standard Bearer; Comp. Conway, D.G. Dir. of Ceremonies. Visitors: Comps. Harvey, Dr. Hall, Capt. Macnamara, W. Jones, Martin.

REPRESENTATIVES OF CHAPTERS:

Chapter Hope, No. 100.—Comps. Murray, Allender, and Goodricke.

Chapter Holy Zion, No. 392.—Comp. Amos.

Chapter Punjab, No. 782.—M.E. Comp. Dr. G. H. Daly.

The District Grand Chapter was opened in due form, and the minutes of the convocation held on Thursday, the 19th December, 1868, were confirmed.

The Grand Superintendent announced to the convocation that the number of chapters at present in working order were five: namely, the two in Calcutta, and those at Lahore, Rangoon, and Simla. The Umballa Chapter (attached to Lodge "Charity") was not working at present, but the W.M. of the lodge had written that it was expected it would be re-opened during the present cold weather. The chapters at Meerut, Lucknow, and Peshawur had fallen into abeyance, and their charters would accordingly be re-called, unless a resuscitation should take place within the time prescribed by the laws.

The report of the Finance Committee, was read and adopted.

The Grand Superintendent appointed the following officers for the ensuing year :—

W. J. Judge ...	District Second Grand Principal.
W. B. Farr ...	District Third Grand Principal.
H. H. Locke ...	District Grand Scribe E.
Capt. Murray ...	District Grand Scribe N.
J. Mackintosh ...	District Grand Prin. Sojourner.
J. L. Taylor ...	District G. 1st Asst. Sojourner.
J. Conway ...	District G. 2nd Asst. Sojourner.
J. Pitt Kennedy	District Grand Registrar.
G. M. Goodricke	District Grand Sword Bearer.
W. G. Amos ...	District Grand Standard Bearer.
T. McKelvey ...	District Grand Director of Cer.
D. J. Daniel ...	District Grand Janitor.

M.E. Comp. J. H. Linton remains District Grand Treasurer, ex-officio.

There being no other business before the District Grand Chapter, it was closed in due form.

DISTRICT GRAND LODGE OF BOMBAY.

A half-yearly Communication was holden at the Freemasons' Hall, Byculla, on Wednesday, the 3rd November, 1869, when the following brethren were present:—Wor. Bros. the Honourable Justice Gibbs, Deputy District Grand Master in charge, as District Grand Master; Dr. Diver, P.D.G.W. as Deputy District Grand Master; C. A. Gumpert, as D.S.G.W.; C. E. Mitchell, as D.J.G.W.; Bro. W. H. Hussey, D.G. Sec.; Wor. Bro. A. Hay, D.S.G.D.; A. Swift, as D.J.G.D.; Bros. G. W. R. Malins, D.G. Sword-bearer; J. Thomas, D.G. Org.; Wor. Bro. C. Beard, D.G. Purst.; Bros. T. Crawford, J. J. Tandy, Pestonjee Bazonjee, D.G. Stewards.

REPRESENTATIVES OF LODGES.

St. George, No. 549.—Wor. Bro. A. Hay, W.M.

Concord No. 757.—Bros. H. Bailey, as W.M., and G. Macdonald, as S.W.

Truth, No. 944.—Wor. Bro. C. E. Mitchell, as W.M. Bros. W. H. Hussey, S.W., and T. Crawford, as J.W.

Star of India, No. 1062.—Wor. Bro. A. Swift, as W.M.

Emulation, No. 1100.—Bros. T. Counsel, as W.M., and T. W. Drewett, as S.W.

Eastern Star, No. 1189.—Bros. Nosherwanjee Coyajee, as W.M., Dinshaw Dorabjee, as S.W., and Jamsetjee Nosherwanjee, as J.W.

Friendship and Harmony, No. 1270.—Wor. Bro. C. Hyne, W.M., and Bro. R. Rayner, as S.W.

The District G.L. was opened in due form, and the minutes of the last Communication were read and confirmed. The reports of the District Grand Lodge General Purposes Committee, and of the Fund of Benevolence Committe were also read and adopted.

Several letters were then read.

The District Grand Secretary reported that the following dispensations were granted since the last Communication:—To Lodge "Industry," to confer the three degrees on Bro. Hartley without payment, for the purpose of becoming a serving brother; and the 2nd degree on Bro. Fernandes in a week from the date of initiation. Lodge "Concord," to raise Bros. Melville and Ransford, and pass Bro. Shorter within the prescribed time. Lodge "Unity, Peace, and Concord," (attached to the 1st Royal Regt.), to pass and raise Bro. De Tatham at an interval of one week between each degree. Lodge "Orion in the West," to raise Bro. Reid a week after the date of passing.

The District Grand Secretary stated that Rs. 1,153 had been subscribed in this district towards the "Zetland Testimonial," and the amount remitted to the Grand Secretary.

A new lodge named "Friendship and Harmony," No. 1270, has been opened at Egutpoora with Bro. C. Hyne, *C.E.*, for its first Master. The lodge was duly consecrated by Wor. Bro. A. King, and the Wor. Master regularly installed by Wor. Bro. H. H. Avron, on the 28th August last. Wor. Bro. King by dispensation represented the Deputy District Grand Master on that occasion.

The District Grand Secretary thought it might be interesting to the members of Grand Lodge to know that during the year 1868 there were 131 initiations into Masonry in this district, and that on the 1st January, 1869, there were 449 subscribing members of lodges working under Bombay.

Several subjects of local interest were discussed, after which the District Grand Secretary brought to the notice of the Grand Lodge a Masonic newspaper called THE FREEMASON, edited by a brother of eminence and merit in England, and he desired to know if the District Grand Lodge would become a subscriber to it. Wor. Bro. Swift proposed, and Wor. Bro. Hay seconded that the District Grand Lodge take in two copies a week; the proposition was carried.

There being no further business, the District Grand Lodge was duly closed.

TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—[Advt.]

HOLLOWAY'S PILLS.—Vigorous Health.—With winter come sore trials to the soundest constitutions, while the naturally delicate and feeble find it too frequently a prolonged struggle against or under suffering. All diseases affecting the nervous system arise from impurities in the blood, irregularities of organic action, or vitiated secretions. Holloway's Pills are invaluable for removing all poisonous elements from the body, and are famed for curing indigestion, flatulency, and costiveness, as well as palpitation, pain in the side, and other morbid feelings. The neuralgic pains attendant on the nervous class of diseases soon yield to these purifying Pills, the sensations of anxiety daily diminish under their use, sound sleep supersedes nights of watching, and calm repose displaces hideous dreams.

ROYAL MASONIC INSTITUTION FOR GIRLS.

A special General Court of the Governors and subscribers of this institution was held on Thursday evening at Freemasons' Hall, Bro. JOHN UDALL, V.P., in the chair, to consider a motion of Bro. John Symonds, V.P., "That the right to a perpetual presentation of a properly-qualified girl for admission to this institution may be purchased on payment of one thousand guineas, no vote being exercised in virtue of such payment, and after the death of the contributor of such sum of 1000 guineas, his or her right of presentation shall be vested in his or her executors, administrators, appointees, or assigns, for ever." The brethren present were H. Browse, W. Farnfield, John Symonds, John Hervey, James Terry, E. H. Patten, Major Creaton, and H. Massey.

Bro. SYMONDS said the object of his motion was to bring the laws of this Institution in conformity with those of the Boys'. All the other laws corresponded, but as the Boys' School had recently adopted this rule, it was necessary for the sake of uniformity that the Governors of the Girls' School should come to the same decision.

Bro. H. BROWSE seconded the motion, which was carried unanimously.

The rule will not include gifts by corporate bodies. It is intended for individuals only.

Bro. HERVEY proposed a vote of thanks to the chairman, which Bro. SYMONDS seconded, and which was carried *nem. con.*

The General Committee of this Institution met for the last time in 1869, on Thursday evening, in the Board-room, Freemasons' Hall. Bro. Major Creaton, V.P., took the chair, and was supported by Bros. John Udall, John Symonds, H. Browse, James Terry, E. H. Patten, H. Massey, J. H. Hemsworth, S. Noble, Thomas W. White, W. J. Adams, Edward Cox, and W. Farnfield.

There were eight cases of candidates to be placed on the list for election in April next, but two only were found to be eligible. The other six were deferred. Cheques were signed for payment of the institution's accounts, and the Committee adjourned.

There will be eleven vacancies at the next election.

ANNIVERSARY of St. JOHN'S LODGE, GLASGOW.

The 812th anniversary of the Glasgow St. John's Lodge of Freemasons (No. 3 bis) was held in Carrick's Royal Hotel on the 27th ultimo. The following office-bearers were duly installed by Bro. Donald Campbell, of Edinburgh:—John Baird, R.W.M.; Thomas Ramsay, P.M.; Robert Neilson, D.M.; James M'Millan, S.M.; William Kyle, junr., S.W.; Thomas Fletcher, J.W.; R. D. Samuels, Treasurer; Rev. T. B. W. Niven, Chaplain; J. Anderson, Secretary; James Adam, Architect; John Dick, S.D.; James Kyle, J.D.; D. S. Henderson, Jeweller; D. Walker, Director of Music; J. Sharpe, Assistant Director of Music; James Keith, S.S.; Dr. H. C. Moffat, R. Grange, and J. M'Owit, J.S.; T. Ewing, I.G.; J. Pollock, O.G.; Bros. Park, Dawson, and Grange, Auditors; Wm. Waggett, representative Steward; D. Bryce, jun., Edinburgh, Proxy-master.

Immediately after the installation ceremony the brethren, to the number of about one hundred, dined together in Mr. Carrick's spacious and handsome dining hall. The chair was occupied by Bro. John Baird, the Right Worshipful Master, and the croupier's chair by Bro. Kyle, jun., the Senior Warden. Amongst the company were — Bro. Walter Montgomery Neilson, Provincial Grand Master of Glasgow; Bro. Donald Campbell, 3 bis; Bro. M'Taggart, 27; Bro. Scott, R.W.M., 27; Bro. Stewart, R.W.M., 73; Bro. Hacket, R.W.M., 102; Bro. Granger, R.W.M., 117; Bro. M'Intyre, R.W.M., 333; Bro. D. Murray Lyon, G.S., Proxy Master of Scarborough, Island of Tobago, 488; Bros. Joseph Houghton and John Young, New York; Bros. Thos. Ramsay, Jas. Watson, David Manwell, Robt. Neilson, James M'Millan, M'Aulay, Robb, and John Whyte, 3 bis, &c., &c. After an excellent dinner had been partaken of, the lodge was opened and the brethren having been called from labour to refreshment, the usual introductory toasts were given from the chair. Bro. Captain Lees replied for the Army, and Bro. Neilson, P.G.M., for the Volunteers. Bro. Murray Lyon, replied for the Grand Lodges of England, Ireland and Scotland; and in the course of his remarks said the Grand Lodge of Scotland meetings ought occasionally to be held in Glasgow, and in some town in the North. Such a proposal was made by the Lodge Mother Kilwinning, at the time the Grand Lodge was erected in 1736, but as it came from what was then considered a provincial lodge, hailing from an insignificant town in Ayrshire, it had little effect on the promoters of the Grand Lodge Institution. But the time had now come, he thought, for repeating it, and if the Masons of Glasgow and the West of Scotland went unitedly and properly about the matter, he had no doubt their immense influence would have some weight.

The R.W.M., in giving "The Provincial Grand Lodge of Glasgow," said the untimely death of Captain Spiers had occasioned great grief to all the brethren in the province. They had now, however, secured the services of a Provincial Master who had the will and the energy to advance their best interests. (Applause.) The province had been increasing greatly in numbers of late, and, under the care of Bro Montgomery, he hoped to see it increase still more, until it should be necessary to halve it. If the exertions of the Provincial Lodge were heartily seconded this result might easily be accomplished, for there was no reason why every male adult in the community should not belong to the order.

Bro Neilson, P.G.M., thanked the company for the manner in which the toast had been received. He assured them that the Provinical Lodge was composed of brethren who did their duty to the utmost of their ability, and he trusted that in their efforts for the good of the order they would be supported by the other lodges in the West. A worthy brother had spoken of masonic influence in the West, and it was a fact that the brethren in the East were very jealous of that influence, and that this jealousy sometimes showed itself in such a manner as to give the Provincial Lodge some trouble and trial of patience. The brethren of Grand Lodge, however, had always conducted themselves as Masons and gentlemen should, and he trusted that the jealousy he had alluded to would ultimately tend to the soldering of the two districts more closely together. He was quite sure that the proposed occasional holding of Grand Lodge meetings would not be conceded, and even if it were it would hardly be a benefit, as the Provincial lodges, which were just portions of Grand Lodge, were quite capable of discharging even the most important duties. The worthy Chairman had spoken of the increasing number of brethren in Glasgow, and of the efforts which should be made to add to their roll of membership. He did not mean to hurt the feelings of any brother present when he said that in gathering people into their Craft they ought not to go out into the streets and hail every one they met. His opinion was, that not every man was fit to be a Mason—(hear, hear)—that, indeed, there were many men whom they ought not to admit to their body. Let them support the influence of the Craft by keeping up its dignity. (Applause.) Bro. Neilson proceeded to urge the Masonic body in Glasgow to at once set about the erection of a hall which should bear their name, and be worthy of their position. It was not respectful, he thought, to ask the Provincial Grand Lodge to meet in a back room, got at by a dirty close and four or five pair of stairs. He hoped they would all put their shoulders to the wheel, and that before long they would see the undertaking commenced. To see a beginning made would be one of his chief anxieties during his occupation of the chair to which the kindness of the brethren had called him.

Bro. ROBERT NEILSON proposed "The Lord Provost, Magistrates, and Town Council of Glasgow," and the CROUPIER "The Incorporation of Masons," to which ex-Deacon Shannon replied. The R.W.M. proposed the health of Bro. David Manwell, which was cordially pledged.

Bro. NEILSON, P.G.M., proposed "The Lodge of Glasgow St. John," remarking that it had long been regarded as an honour to the Craft. He was pleased to see present so many of its old members, but even more pleased to see that of late it had received a good deal of new and fresh blood, and that it promised to be as flourishing in the future as in the past. (Applause.)

Bro. BAIRD, R.W.M., replied. He stated that forty members had been added during the past year, besides six affiliations, and that generally the lodge was in a prosperous condition. Referring to the remarks of Bro. Neilson, he said that the Lodge St. John had set about the construction of a hall for themselves, but if it were shown them that a scheme for a large general hall would be successful they would give it there hearty support.

The remaining toasts were, "Absent Brethren and Masonry over the World," "The Past Office-bearers and Bro. Ramsay," "Our Right Worshipful Master," "The Visiting Brethren," "The Ladies," and "Happy to meet, sorry to part, &c." The proceedings were enlivened by some excellent vocal and instrumental music and the brethren separated at a seasonable hour, all pleased with their entertainment.

ADVICE TO TRAVELLERS ON THE CONTINENT.

(From London Society.)

For economical reasons, the present writer mostly travels long distances on the continent third class, unless accompanied by ladies. Your travelling companions are no doubt a "mixture," which implies that you often meet amongst them well-informed, well-behaved, and agreeable people, particularly persons, both men and women, engaged in commercial pursuits. Rudeness is very rare; but is immediately put down by public protest. Tipsy men are less rare, but they are held in check by the same restraint. On the other hand you get a capital insight into popular manners and ideas (supposing you understand the language) which you might have a difficulty of acquiring elsewhere. The great nuisance of French third-class railway carriages is the abominal pipes and the still more abominable lucifer matches. For this there is no remedy; it must be borne. It is useless to attempt to stop it by appealing to authority. Smoking in third-class carriages, though contrary to regulation, is an admitted, tolerated, established fact. You might as well beg your fellow-traveller not to breathe as not to smoke. "If you can't bear smoke, why don't you go second or first class?" is the remark, spoken or unspoken, your request would give rise to. It is in the North of France, however, that the smoking mania attains its fullest development. The further you go South the less you are annoyed by the filthy fumes of foul tobacco. It is understood that nothing short of necessity will induce you to pass a night, or even great part of one, in a third-class carriage; but night travelling in any class does not enter our system. There are, however, what are called "direct" trains, intermediate in speed between the express and omnibus trains, but going more nearly at the rate of the former than the latter, which do take second and third class passengers, but under conditions so confined and troublesome as to render them of little use to the general traveller. To avail yourself of them, otherwise than by first-class, you must take your ticket from Paris for enormous distances. At most stations along the road you cannot get into them except at the higher rates of payment. Moreover, during the present summer "direct" trains are fewer than they were last year. So that, in fact, it comes, as just stated, to the choice between an omnibus (all three classes) and an express (first class only) train. If you follow our advice, you will avoid cheap excursion trains, and confine yourselves to the ordinary trains of the time tables. True, the saving is sometimes enormous; but so also are the discomfort and the fatigue. For instance, this season, excursion trains for the Exhibition have run from Marseilles to Paris, for thirty francs there and back. But fancy going all the way from Marseilles to Paris (five hundred and forty English miles) by the slowest of trains, without stopping, day and night, closely packed in an oven on wheels, compelled to sleep in a sitting posture, with hard boards for your easy chair and no pillow but your neighbour's shoulder! A pretty pleasure train to take your place in! And then, after this, the sight-seeing in Paris; and then the return home in exactly the same style, not on the day or at the hour you would choose, but when the knell sounds for the train to carry you off, precisely as a demon carries off a purchased victim when his time is up! It is enough to kill, not a horse, but a creature gifted with the strength of fifty horses. We also advise you to resist the temptation of circular tickets, available for a month or so, issued at professedly reduced prices, with a given itinerary at any point of which you may stop. The offer is plausible, and the scheme far preferable to the preceding; but we have calculated the difference between several of these pretended cheap tours and the price of ordinary trains, and the reduction made is very trifling compared with the loss of freedom it involves. With your route so laid out for you and your time so limited, it is very like travelling in a strait-jacket accompanied by a keeper One of the great enjoyments of travel is the feeling of liberty it gives; not to mention the unexpected excursions and branchings-off made on the spur of the moment. But with one of these book tickets stuck in your side pocket, you are constantly reminded that you are not your own master; you are given in charge to the care of the railway officers. *Post equitem* still *sedet atra cura*, and your doctor has told you to leave all care on the other side of the water. Better far is it to economise in some other way, and to know, on going to bed at night, that to-morrow morning "the world is all before you where to choose."

ANCIENT AND MODERN MYSTERIES.

By Bro. Robert Wentworth Little,

President of the London Literary Union, Editor of "The Rosicrucian."

(Continued from page 273.)

In pursuing the subject of "Ancient and Modern Mysteries," and in the investigation of the many curious rites practised by various nations, I have been indebted to different sources for valuable information; for instance, in the quotation from a contemporary writer just given, and again in the following interesting extract respecting Chinese customs, for which I beg to thank my friend, Bro. W. J. Hughan, Provincial Grand Secretary, Cornwall, whose labours in the cause of Masonic literature are so widely known, and so justly appreciated. It may be added that the extract refers to ceremonies practised at the present day by Chinese settlers in San Francisco, Sacramento, and other Californian cities.

"Like the ancient Egyptians in the time of the Pharaohs, whose cities were resplendent with the burnished gold and brass temples dedicated to their gods Osiris and Isis, the Chinese are divided into two classes; the ignorant mass of people devoutly worshiping images and animals as beings of power; and the nobility and aristocracy, who, too enlightened to place implicit belief in the almost daily festivities and sacrifices, yet fearful of losing their power, direct the minds of the mass from state affairs with gay processions, grand illuminations, and sacrifices to their many gods—laughing in their sleeves at the devout adoration which the humbler classes pay to the departed spirits and supposed powerful divinities. The nation prides itself—with great reason, though we may strike off a few thousand years from its chronology—upon being the oldest empire in the world. Their customs and ceremonies, transmitted without variation from generation to generation, presented to us now the same as a thousand years ago, have become more and more endeared and revered as the centuries have rolled around, till they seem to the blind idolators sacred things to be guarded from sacrilegious gaze. It is unnecessary to state that the lowest Chinaman looks pityingly upon the white that he was born outside the Flowery Kingdom, esteeming this not only as the greatest honour which can be bestowed on mortal man, but most times considering it a necessary proceeding in order to inhabit the future Heaven. Therefore they are not over truthful in describing or explaining their habits and manners, but on the contrary strain a point to mislead and misinform foreigners; regarding their desire for knowledge as an idle, not to say profane, curiosity. Hence arise mistaken notions concerning the late ceremonies in Sacramento.

"The constant round of public processions and sacrifices, the peculiar custom of offering food, clothes, and mock-money to departed spirits, the idol-temples and pagodas of Fauchau—which, in the more important points and services, are the same as those of every canton in the Chinese Empire—have been satisfactorily described in 'Social Life of the Chinese,' by Justus Doolittle, for twelve years a missionary to Fauchau. Passing by the many sacrifices and processions which in California are done away with from lack of temples, priests, and permission of authorities, we come to the Autumnal sacrifices. The prevailing idea among the uninitiated is that during the few days of each Fall occupied by the Chinese in firing of crackers, worshiping bamboo images and offering them silver and golden-capped food, chanting their unearthly strains and playing their crude instruments, the worthy Celestials are waging a war against the 'devils.' This could not be so, as this supersitious people are so afraid of the influence of those powerful personages, even in this life, that, in order to propitiate them, certain portions of the prepared food are set before the demons, candles placed on each side to light them to the feast, and incense burned in their honour; the annual worship of the great sage Confucius, his disciples Mencius, and the learned commentator of the Chinese classics, Chufutze; the 'Universal Rescue,' and the thank-offering for another harvest garnered in the mellow Autumn. In China each of these festivals would have had its allotted days, but, for the sake of economy and want of room, the crude buildings erected in our city for the "spirits'" house, had the honour of holding all these at once. In the centre of the main room, where the priests conducted their principal ceremonies, stood Nguk Huong Siong Ta, the 'Pearly Emperor, Supreme Ruler,' generally supposed to be the highest divinity worshipped by the Chinese, producer and governor of all things seen or unseen, terrestrial or celestial. On one side we saw the image of Confucius, 'Teacher of ten thousand ages,' with Mencius and Chufutze on either side, various kneeling images clustered around as their disciples. Before them were meats, vegetables and fruits, the best—perhaps Americans will say the worst—kind of incense, and huge red candles, around which the usual figures were circling. Upon the other side of the 'Pearly Emperor' stood three images, the largest one representing the god who rules over the whole province of departed spirits, the others, rulers over their Hades. The many niches and spaces were occupied by the various gods and goddesses of water, fire, war, courage, literature, children, gamblers, thieves, sailors, music, wrestling, wealth, artisans, mechanics, swine, drought, rain, surgery, medicine, the four seasons—Spring, Summer, Autumn, Winter, &c. The walls were hung with crude pictures of their deified animals; the monkey, the fox, the tiger—represented with a piece of money in his fore claws, as the deity of gamblers, and bearing a figure of a woman 'mother' on its back, as a deity worshipped by mothers who have sick children—the dog, the black monkey and the white rabbit, the dragon—giver of rain—and a white cock.

"The lantern of white paper suspended from the centre of the outer building, attracted considerable attention from Americans, on account of the moving images attached to the paper. These images, kept in motion by an ingenious machinery inside the lantern, represented the rewards of departed spirits: the good ones living in wealth and plenty surrounded by their slaves, the bad ones compelled to labour and pain. One was being burned around a hot metallic tube; another whipped with bamboo, another pounded in a mortar, others again, undergoing an examination before the rulers. These representations as weird and strange as the images, needed their names beneath for the benefit of those not versed in the Chinese religion. In the centre of this outer amphitheatre was a huge god—image rather—in a sitting posture; on his left an image of the tall white devil, on his right an image of the short black devil as assistants. This central divinity is supposed to have dominion over the present and future worlds. The essential and immaterial elements only of the food are partaken of by the spirits of all these images and devils, who are summoned to the feast by an image of a god on horseback burned at the commencement of the ceremonies. The burned god is supposed, in some way, to act as messenger to all spirit land. The many gaily decorated lanterns suspended around the building, were to light the spirits on their way, so that they could not possibly mistake the place. This is called the feast of the 'Universal Rescue.' In view of the incantations, exhortations and rich feast spread before them, the gods of hell are less strict and rigorous with the spirits under their control, and remit many punishments which might properly befall the devotee after death.

"But the principal festival is after the harvest has been garnered, called the Autumnal Festival, lasting about five days. According to the Chinese reckoning it falls about the middle of Autumn, during full moon, whence it is often called 'rewarding' or "congratulating" the moon, on account of that planet's good offices with the harvest.

(To be continued.)

The Rosicrucian.

A TALE OF COLOGNE.

(Reprinted from the Dublin University Magazine.)

IV.—MORTAL AND IMMORTAL.

Passionately wringing his hands, or pressing them upon his hot brow, knelt the student alone in his chamber. Now and then he muttered wild words, and then his lamenting tones sunk into a low moaning. He had yearned after the tree of knowledge; he had penetrated within its shadow, and it had darkened his soul, yet he had not tasted of its delicious fruit, for which he so longed.

"It is vain—it is vain," cried Basil; "I strive, but I cannot attain. I have cast all human bliss to the winds; I have poisoned my youth—I have torn myself from thee, Isilda, joy of my life! and all in vain. No immortal gifts are mine—I would fain pierce into Nature's depths, but she hides her face from me. O, my master! thou didst tell me of the world of spirits which would surely be revealed unto me. I look into the air, but no sylphs breath soft zephyrs upon my hot cheek; I wander by the streams, but no sweet eyes, looking out from the depths of the fountains, meet my own; I am poor, but the gnomes of the earth answer not my bidding with treasures of silver and gold. And thou, O Fire, glorious element! art thou, indeed, peopled with these wonderful beings; or are they deaf to my voice, and invisible to my eyes alone, of all my brethren?"

And lo! as the student spoke, a bright pyramid of flame darted upwards, and a voice, like that of the Fire when it answers the soft breathing of the winds, replied—

"I hear thee—what wouldst thou with me?"

A paleness came over the young man's cheek, and he drew back involuntarily.

"Dost thou then fear me, O mortal?" said the voice again, sadly. "Look on me, and judge."

Suddenly the pyramidical flame was divided asunder, and there appeared in its centre a form, less than that of humanity, but perfect in feminine loveliness. Wavy wreaths of golden flame fell around her, like a woman's beautiful hair, and about her semi-transparent form twined a white and amber vesture, resembling in hue and airy substance the Fire from which she sprung. Her hands were folded submissively on her breast, and her large eyes were fixed earnestly on the young student's face as she again repeated.

"Dost thou fear me now?"

"How should I fear thee, beautiful vision!" cried Basil in wonderful delight; "and what am I, that thou shouldst deign to visit me thus?"

"Thinkest thou that this is the first time I have visited thee?" said the Form. "I have been with thee, unseen, from thy childhood. When in thy boyish days, thou would'st sit gazing on the beautiful element which I rule, and from which I proceed, it was I who made it assume in thy fancy, strange and lovely shapes. It was my voice thou heardest in the musical breathing of the flames, until thou didst love the beautiful Fire; and it became to thee the source of inspiration; thy soul grew brighter beneath its influence. All this was my doing."

"And now at last I behold thee, glorious creature!" exclaimed the student in rapture. "How shall I thank thee for thus watching over me invisibly, and at last revealing thyself to me!"

"We do but the will of our Creator and thine," answered the Salamandrine. "I and my kindred are His offspring, even as man; but our being differs from thine; superior and yet how inferior! We tend thee, we influence thee, we guide thee—in this doing alike His command who made us, and our own pleasure; for our natures are purer and better than thine."

"I feel it," said Basil. "I cannot look upon thy all-perfect loveliness without knowing that such a form must be the visible reflection of a soul equally pure and beautiful."

"Alas! no," sighed the Fire-spirit; "this blessing is not ours. True, we see generation after generation of men perish from the face of the earth; we watch them from their cradles unto their graves, and still we are unchanged, our beauty unwithered, our power the same. Yet we know there must come a time when the element from which we draw our being must vanish away, and then we perish with them, for we have no immortal souls—for us there is no after-life!"

As the Salamandrine ceased, the vapours of the Fire encircled her as with a mist, and a wailing came from the red caverns of flame, as of spirits in grief, the burthen of which was ever—

"Alas for us!—we have no after-life."

"Is it even so?" said the student. "Then are ye unhappy in the midst of your divine existence."

The mist which veiled the Salamandrine floated aside, and she stood once more revealed in her super-human beauty.

"Not unhappy," she answered, with a radiant and celestial smile—"not unhappy, since we are the servants of our beneficent Creator; we perform His will, and in that consists our happiness. We suffer no pain, no care; doing no sin, we have no sorrow; our life is a life of love to each other and to man whose ministers we are. Are we not then happy?"

"It may be so," said Basil thoughtfully. "Ye are the creatures of Him who never made ought but good;" and he bowed his head in deep meditation, while there arose from the mystic fire an etherial chorus; melodiously it pealed upon the opened ears of the enraptured student.

The spirits sang of praise; of the universal voice which nature lifts up of joy, of thankfulness, to the Origin of all good; of the perfect harmony of all His works, from the mighty planets that roll through illimitable space, down to the fresh green moss that springs up at the foot of the wayfaring child; of the world of spirits—those etherial essences which people the earth and float in the air, like motes in the sunbeams, invisible but influencing man's actions; how the good spirits strive with the fallen ones for the dominion over him, and how the struggle must continue until evil is permitted to be overcome of good, and the earth becomes all holy, worthy to be the habitation of glorified beings.

And then they sang of man; of his divine origin and nature; of the sin which defiled that fair mirror of his being, which once reflected the image of God himself; of that sin effaced, atoned for, that man might now aspire to perfect purity and holiness, and again revive and receive into his soul that divine likeness.

"Happy art thou, O man," they sang. "Even in thy infirmity, what is like unto thee? An earthly life is thine, of which thou may'st remove half the sorrow by patience and love; an earthly death is thine, which is the footstool of immortality. It is ours to guide thee to that gate of heaven which we ourselves may never enter."

And all the spirits sang in a strain that died away as the fire sung down and smouldered in stillness and gloom—"Blessed art thou, O man!—strong in thy weakness, happy in thy sufferings, thrice blessed art thou!"

The student was roused from his trance by a light footstep. A hand was laid on his shoulder, and a soft woman's voice whispered—

"Art thou, then, here all alone, and in darkness, my Basil?"

"All was light with me—the darkness came with thee," answered the student, harshly, like one roused from delicious slumbers by an unwelcome hand; and yet the hand was none other than Isilda's.

"Once thou used to call me thy light of life, Basil," murmured the girl. "I would not come to anger thee."

There was not light to discern faces; but as Isilda turned to depart, Basil thought she was weeping, and his heart was melted. What would he not have given, at that moment, for the days of old—the feelings of old, when he would have drawn her to his bosom, and soothed her there with assurances of never-ending love. But now he dared not; the link between him and earth was broken. He thought of the immortal gift just acquired, and he would not renounce its ecstatic joys—no, not even for Isilda. He took her hand kindly, but coldly, saying—

"Forgive me, Isilda; I have been studying—dreaming; I did not mean to say thou wert unwelcome."

"Bless thee for that, my Basil, my beloved!" cried the girl, weeping, as she pressed his hand passionately to her heart and her lips. "Thou could not be unkind to me—to thy betrothed wife."

Basil turned away; he could not tell her that the tie was only a name; and Isilda went on—

"Thou hast not looked the same of late; thou art too anxious; or thou hast some hidden sorrow upon thee. Tell it to me, my Basil," she continued caressingly. "Who should share and lighten it but I, who love thee so!"

"Dost thou indeed love me so well, Isilda?"

"Thou art my all—my life—my soul! It were death itself to part from thee," cried the girl, in a bust of impassioned feeling, as she knelt beside the bending form of her lover, and stove to wind her arms around his neck. She had hardly dared to do so now to him who had once wooed that fondness with so many prayers.

"Woe is me, alas!" muttered the student. "Must thou also be sacrificed, O Isilda!"

She did not hear his words, but she felt him unclasp her arms from his neck; and Isilda sank insensible at Basil's feet.

The die was cast. Slowly the student laid her down—her the once beloved—on the cold floor. He called "Margareta," and before his sister entered, went out into the open air.

(To be continued).

Erratum.—In the report last week of Grand Conclave Knights Templar (page 282), "Czarnechi" should be *Czarnecki.*

METROPOLITAN MASONIC MEETINGS

For the Week ending January 8, 1870.

MONDAY, JAN. 3.

Lodge 12, "Fortitude and Old Cumberland," Ship and Turtle, Leadenhall-street.
" 25, "Robert Burns," Freemasons' Hall.
" 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.
" 83, "United Lodge of Prudence," Albion Tav., Aldersgate-street.
" 90, "St. John's," Radley's Hotel, Blackfriars.
" 144, "St. Luke's," Pier Hotel, Chelsea.
" 171, "Amity," Albion Tavern, Aldersgate-street.
" 188, "Joppa," ditto.
Chap. 28, "Old King's Arms," Freemasons' Hall.
Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
St. Mark's Lodge of Mark Masters, George Hotel, Aldermanbury.

TUESDAY, JAN. 4.

Colonial Board, Freemasons' Hall, at 3.
Lodge 7, "Rl. York of Friendship," Freemasons' Hall.
" 9, "Albion," ditto.
" 172, "Old Concord," ditto.
" 765, "St. James's," Market Tavern, New Weston-street, Bermondsey.
" 1257, "Grosvenor," Victoria Station, Pimlico.
" 1259, "Duke of Edinburgh," New Globe Hotel, Bow-road.
" 1261, "Golden Rule," Great Western Hotel, Bayswater.
Chap. 169, "Temperance," White Swan, Deptford.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JAN. 5.

Lodge 1216, "Macdonald," Head Quarters 1st Surrey Rifles, Camberwell.
Pythagorian Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, JAN. 6.

Lodge 45, "Strong Man," Freemasons' Hall.
" 136, "Good Report," Terminus Hotel, Cannon-st.
" 192, "Lion and Lamb," ditto.
" 231, "St. Andrew's," Freemasons' Hall.
" 538, "La Tolerance," ditto.
" 554, "Yarborough," Green Dragon, Stepney.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
Chap. 733, "Westbourne," New Inn, Edgware-road.
" 742, "Crystal Palace," Crystal Palace, Sydenham.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JAN. 7.

Lodge 890, "Hornsey," Anderton's Hotel, Fleet-street.
" 1275, "Star," Marquis of Granby, New-cross-road.
Chap. 3, "Fidelity," London Tav., Bishopsgate-street.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Breceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, JAN. 8.

Lodge 108, "London," Freemasons' Hall.
Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.

Advertisements.

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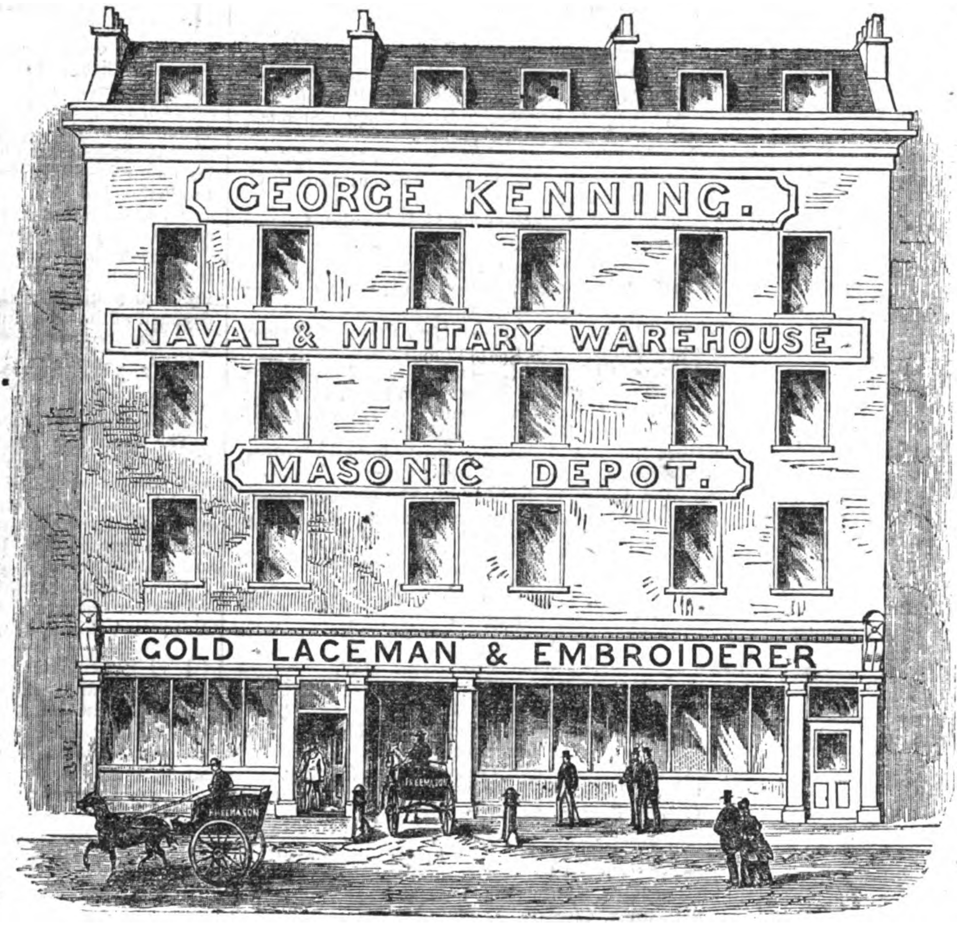
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THE

Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, K.T., *Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE,* K.T., G.C.B., *M.W. Grand Master Mason of Scotland*

VOL. 3, NO. 44.] SATURDAY, JANUARY 8, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

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INSTITUTION FOR BOYS,

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Her Majesty the Queen.

PRESIDENT:
Right Hon. the Earl of Zetland, K.T., *M.W.G.M.*

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GREAT QUEEN STREET,

LINCOLN'S INN FIELDS, LONDON,

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for the transaction of the ordinary business of the Institution; to consider a Notice of Motion for securing certain rights of presentation to the Province of East Lancashire, in perpetuity, in virtue of the gift of 1000 Guineas by R.W. Bro. STEPHEN BLAIR, P.G.M.; and a Notice of Motion by R.W. STEWART, Esq., V.P., to add to Law 52 (having reference to qualification of Parents to render their sons eligible as Candidàtes), the words "or unless the father of such child shall be, or have been a Life Governor, or have been a subscribing member to the same to the extent of Five Guineas."

The chair will be taken at Twelve o'clock at noon precisely.

FREDERICK BINCKES,
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K.G., M.W.P.G.M.,

HAS GRACIOUSLY CONSENTED TO PRESIDE.

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UNDER THE PATRONAGE OF

The Worshipful the Mayor, Bro. R. A. Ryott.

THE Committee beg to announce that (by permission of the R.W. the Prov. Grand Master of Berks and Bucks, Sir D. GOOCH, Bart., *M.P.*) the above Ball will be held in the

TOWN HALL,

On Friday Evening, January 14th, 1870.

Tickets, including Refreshments (Gentlemen's 10s. 6d., Lady's 5s.), may be obtained of any of the undermentioned Stewards, and it is desirable that early application should be made as the number will be limited.

The Band of the 1st Life Guards,

Under the direction of Bro. EDWARDS, will attend.

Stewards.

Bro. Blowers, W.M. 414, Reading
,, Nott, W.M. 633, Devizes
,, M. Wheeler, Wantage
,, G. Kenning, Masonic Depot, 2, 3, and 4, Little Britain, London
,, Moody, Farnham
,, W. C. Bland, W.M. 574, P.P.G.J.W.
,, W. H. Cave, P.M., W.M. elect, P. Gr. Reg.
Bro. G. Boyer, P.M., P.G.S.
,, F. G. Hall, P.M., Tr.
,, W. W. King, P.M., S.W., P.P.G.S.D.
,, A. Burns, J.W.
,, C. Wheeler, J.D.
,, B. Fielder
,, J. Bance
,, R. Ravenor
,, R. Newton
,, C. Wimble.

Bro. G. J. COSBURN (*Herald* Office), Secretary.

ROYAL MASONIC

INSTITUTION FOR GIRLS,

ST JOHN'S HILL,

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PATRON AND PRESIDENT,
The Rt. Hon. The Earl of Zetland, K.T., *M.W.G.M.*

A QUARTERLY GENERAL COURT of the Governors and Subscribers of this Institution will be held at Freemasons' Hall, Great Queen-street, Lincoln's Inn Fields, London, on THURSDAY, the 13th day of JANUARY, at Twelve o'Clock precisely, on the general business of the Institution, to place Candidates on the list for Election in April next, and to declare the number of Children then to be elected, and to consider the recommendation of the General Committee of the 28th OCTOBER, 1869:—

"To grant the sum of Seventy Guineas for a Portrait of Bro. Benjamin Bond Cabbell, P.G.W., late Treasurer to the Institution for a period of Thirty years; painted by Bro. S. Rosenthal, the said Portrait to be placed in the Institution."

EDWARD HENRY PATTEN, P.G.S.B.,
3rd January, 1870. *Secretary.*

PROVINCIAL GRAND LODGE

OF

MIDDLESEX.

THE RIGHT WORSHIPFUL BROTHER

COLONEL FRANCIS BURDETT,

Past Senior Grand Warden of England, Representative from the Grand Lodge of Ireland,

PROVINCIAL GRAND MASTER.

THE

GRAND LODGE

of this Province will be formally

INAUGURATED AND CONSTITUTED

at the

CLARENCE HOTEL,

TEDDINGTON,

On Saturday, 22nd January instant.

The order of procedure will be as follows:—

Consecration

Of the BURDETT LODGE, No. 1293 (at Half-past One o'clock precisely).

Installation

Of the W. Master, COL. BURDETT, and Appointment of Officers.

Inauguration

Of the Provincial Grand Lodge.

Installation

Of the R.W. Provincial Grand Master, and Appointment of Provincial Grand Officers.

The Ceremonies will be conducted by the

V.W. Bro. JOHN HERVEY,

Past Senior Grand Deacon, Grand Secretary of England.

THE BANQUET

Will be provided at Five o'clock.

Tickets, One Guinea each (inclusive of Wine), to be obtained of the Acting P.G. Secretary, and of the P.G. Stewards-nominate, as under:—

AVERY, ALFRED (P.M. 619), 1194; Florence Villa, Slaithwaite-road, Lewisham.
CODNER, ANTONIO J. (P.M. 45), 382; 2, Bulstrode-street, Cavendish-square, W.
CUBITT, THOMAS (P.M. 157), 1194; 19, Caledonian-road, N.
KENNING, GEORGE (S.W. 192), 1293; Fern Bank, West-hill, Sydenham.
RICHARDS, ARTHUR A. (P.G. Steward, P.M. 8), 865; Isleworth.
TAYLOR, JOSEPH (P.M. 18), 1238; 22, Gloucester-gardens, W.

(By command of the R.W. Provincial Grand Master)

ROBERT WENTWORTH LITTLE,
Acting Provincial Grand Secretary.

7, Gilbert-road, Kennington,
6th January, 1870.

Masonic Institution for Boys.

MRS. HARRIET WHITE,

Widow of the late Bro. William White, of the Royal Union Lodge, Cheltenham,

BEGS to return her most sincere thanks to all those kind friends who supported her Son, WILLIAM HERBERT WHITE, at the recent Election in October, thereby raising the number of Votes recorded in his favour from 282 to 738. She most earnestly and respectfully solicits a continuance of their support NEXT APRIL, when she hopes her Son may be elected.

The case is well-known to Bro. the Rev. C. J. MARTYN, V.P., Grand Chaplain, Long Melford Rectory, Suffolk, by whom proxies will be gratefully received.

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Published for the Proprietor (Bro. H. W. HEMSWORTH, P.M. & W.M., Oak Lodge, 190), by Bro. JOHN HOGG, at 14, York-street, Covent-garden. Sold at the Offices of the different Charities, Freemasons' Hall, and to Masonic Newsvendors, by Bro. GEORGE KENNING, Little Britain.

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All Subscriptions begin with March 15th, 1869, and end with February, 1870.

The AMERICAN FREEMASON is not the organ of any Grand Lodge, but speaking the words of truth, manhood, and independence, advocates *freedom* for Masonry in America, and the rights of Freemasons in their Lodges—rights which, by our Grand Lodges, in their subserviency to high degrees, have been invaded, until at present they are nearly obliterated.

Subscribers in the British Colonies will please address all Subscriptions and Correspondence to J. FLETCHER BRENNAN, Editor, 114, Main-street, Cincinnati, Ohio.

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⁂ Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.

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MASONIC HISTORIANS.—No. I.

Bro. FINDEL.

BY WILLIAM JAMES HUGHAN.

(Continued from page 1.)

The author of the "History of Freemasonry" (Bro. Findel) devotes much space to the "Introduction," and favours his readers with a really excellent sketch of Freemasonry as a valuable social and moral Institution, which has faithfully fulfilled its mission by inclining "its members to love and charity, to moral courage and fortitude, to truth and the conscientious discharge of known duties; and has comforted the afflicted, brought back the erring to the path of virtue, dried the tears of widows and orphans, and become the parent of many an institution for benevolent purposes." Up to the commencement of the present century few but Germans wrote intelligently on the origin of the Fraternity, and among the foremost to whose researches we are much indebted, Lessing, Herder, Fitche, Krause, Seydel, and Fessler are enumerated.

Bro. Findel quotes the following eloquent panegyric on Freemasons with approval, but we fear lodges generally fall short of so grand and lofty an ideal, for how many of us can truly say that "To present a life passed according to the dictates of reason and godliness is regarded by each member as a study, an art, and therefore engages each one to strive to perfect himself in some particular. A noble emulation prevails in the Fraternity, and the desire to offer something which may in some degree be worthy of such an assembly, incites each one faithfully and assiduously to appropriate to himself whatever seems to be marked out for him in his particular sphere. The more ready the members are to communicate their thoughts to each other, the more perfect will be their fellowship. No one member has his knowledge from himself alone, he is at the same time a participator in the knowledge of others." (Scherielmacher.)

Could but this conception be realised in part, Freemasonry would be more entitled than ever to our regard, for it would then be palpable that our aim is to diffuse truth, beauty and goodness around us, and to further the welfare of mankind in obedience to God's laws, and with no selfish ends in view.

To promote the highest aims of the Craft Bro. Findel's work stands by the side of the great Masonic works of the Rev. Dr. George Oliver, and breathes throughout a devotion and enthusiasm for the grand principles of the Fraternity, and at the same time contains such a mass of interesting information, and is so accurate and trustworthy respecting the Ancient and Modern History of Freemasonry, that we place it on the highest step towards Masonic historical perfection yet attained by any Mason.

Bro. Findel well observes that genuine Masonry has to deal with man as man, and by making its followers good men, it necessarily trains them to be good members of the religious communities to which they belong.

The hostile attitude assumed by the Roman Catholic and other churches towards Freemasonry (wherever it has not been abandoned) is not, nor ever will be, a proof of the mischievous tendency of this institution, but only of unfounded misrepresentations and inventions, and above all, ignorance of its real nature and influence. Freemasonry is neutral ground for all political opinions and religious creeds, and within its Fraternity all political and religious controversies, which so greatly embitter life and set mankind at variance, are happily avoided.

We think the absurd statement or fancy that the Craft is an enemy to "pure and undefiled religion," receives its best answer by pointing to the many distinguished ornaments of christianity who are to be found active in our ranks, and its nonsectarian character is certainly beyond a doubt notwithstanding the preponderance of the Christian element. Masonry has never, and can never be, prostituted to the purposes of a mere party, the promotion of political aims, or opposition to religion.

Whenever brethren seek to lower the principles of the Craft, by using their membership in the society for their own aggrandizement, for party politics, religious differences, or social strifes, they cease to be Masons. "The history of Freemasonry—long veiled in mystery, interwoven with legends, purposely distorted by misrepresentations—has, through the profound and conscientious researches of some few solitary and unprejudiced brethren, acquired of late years a sure foundation upon scientific principles."

It will thus be seen that Bro. Findel is not in sympathy with those who seek to veto the study of Masonic history, or with those who would like their feeble cries to drown the results of free enquiries into the origin of the society, concerning which, even to this very day, the most confused, ridiculous and discordant opinions prevail, utterly opposed to facts of history.

After noticing some of the strange views of the generality of our historians, and especially those propounded by the Chevalier Ramsay and Dr. James Anderson, Bro. Findel refers with a justifiable pride to writers like Krause and Fessler, who have done so much to place Freemasonry on a sound historical basis, and from whose labours, with other well-known authors and enlightened brethren, the persuasion that the Craft originated in the Building Fraternities of the middle ages has gained ground and become doubly confirmed and strengthened. We cannot agree with Bro. Findel in his remark that "Since Preston wrote, nothing has been done in England towards the investigation of the history of Freemasonry," for apart from much of a fragmentary nature, which has been collected during this century, and which has proved a valuable aid to Masonic historians, surely the labours of the Rev. Dr. George Oliver have resulted in placing him above either Preston or Hutchinson of the last ceutury, and entitled him to be ranked as the Prince of English Masonic authors.

(To be continued).

ROYAL MASONIC INSTITUTION FOR BOYS.

The General Committee of the Boys' School met on Saturday last, at Freemasons' Hall. Bro. Benj. MALLAM took the chair.

After the reading and confirmation of former minutes, the names of three of the candidates which appear on the list for election in April next were withdrawn, the number still seeking admission to the school being fifty-nine.

Bro. RAYNHAM W. STEWART gave notice that at the next Quarterly General Court, on the 17th inst., of the Institution, he should bring forward the following motion:—

"That no child shall be eligible in future unless the father shall be or have been a life governor, or have been a subscribing member to the institution to the extent of five guineas."

The committee then adjourned. There were present Bros. J. Udall, Raynham W. Stewart, Benj. Head, Major J. Creaton, S. B. Wilson, W. Young, John Symonds, Jesse Turner, W. H. Warr, J. G. Chancellor, J. W. Dosell, H. Browse, F. Adlard, Geo. Cox, J. R. Sheen, S. Rosenthal, Fredk. J. Cronin, L. Ruf, R. Spencer, F. B. Lemaitre, H. Empson, and F. Binckes (Secretary).

STRIKE FOR THE JUST AND TRUE.

BY BRO. F. B. MICHELL.

Strike for the just and true,
Though with the weak and few,
Not with the sabre, the sword, or the dart,
Helmet, shield, coat of mail;
All are but weak and frail.
Truth like a light'ning flash pierces the heart.

What though the cannon roar,
Drenching the field with gore;
Love is the power will govern the world;
Strike with thy sympathy,
Thought that is pure and free
Laughs at the thunders that despots have hurl'd.

Falsehood shall fade and die,
Falsehood shall shrivell'd lie,
Scorched by the radiance that darts from the truth;
Truth shall mount up on high,
Eagle-like pierce the sky,
Ever renewing her beauty and youth.

Cold is expediency,
Virtue is heavenly,
She drinks the nectar that seraphims quaff,
What though the world may rail,
Let not thy courage fail
Earth's frowns and favours are light as its chaff.

Fickle as Fancy's child,
By every toy beguil'd.
Heaven gives justice, and mercy, and love;
But earth's "Hosanna cry,"
Changes to "Crucify,"
"Well done ye righteous," *comes down from above.*

God is the Holy one,
Strive that His will be done,
Vain are the malice and craft of the foe;
Onward the truth must run;
On like the radiant sun.
Vainly the storm-clouds are muster'd below.

Up o'er the mountain path;
Up spite of scoff and wrath.
Virtue must labour, though Vice sit supine;
Up where the orb of day,
Darts its refulgent ray.
Vice is seductive, but Truth is Divine.

See! at the pearly gate
Angels of glory wait!
Beck'ning the spirits that strive for the true;
Mark where the golden crown
Flashes resplendence down!
Heaven is open, and waiting for you!

Truro, Cornwall.

ANCIENT AND MODERN MYSTERIES.

By Bro. Robert Wentworth Little,

President of the London Literary Union, Editor of "The Rosicrucian," &c.

(Continued from page 10.*)*

"It is a common saying that there is a 'white rabbit in the moon pounding out rice;' the idea suggested by the white and black spots on the moon's surface, which they imagine resembles that little animal engaged in the occupation of shelling rice. The Chinese suppose that the silvery planet is inhabited by many beautiful women, living amongst rare trees and flowers. They also have a pretty little tradition of the soul of one of the three originators of theatrical performances straying away to the moon and visiting the Lunar Palace, where the beautiful dramatic representations so impressed him that he remembered them upon his return to earth, and instituted them for the amusement of the earthly Celestials.

"Thankful to the moon for its goodness and smiles during harvesting season; thankful to the gods for their blessings, thankful for the safe arrival of another Autumn, the Autumnal Festival in China is a season of great merry-making and rejoicing; and the sacrifices and ceremonies in its honour could no sooner be dispensed with by this idolatrous people than their quiet home worship of ancestral tablets, or deep reverence for Confucius. Many peculiar customs are practised in connection with this festival — mothers worshipping the goddess "mother," and the goddess "seven-star mother"— who dwells among the seven-stars of the Dipper in the constellation of the Great Bear—with unusual ceremony. These mothers are supposed to give long life and health to children. Merchants during this period present their bills to customers. It is thought very dishonourable for a debtor not to pay at least a portion, or to promise the payment of his debt at some specified time.

"At the end of the five days' rejoicing and sacrificing, the devil who was stationed outside the entrance to the 'spirit's house,' was burned that news might again be carried to the gods of the extraordinary honours paid them on earth."

The following account of the sacrifices of the Chinese is condensed from "All Religions and Ceremonies":—

"The first sacrifices of this people were instituted in honour of the Supreme God, and were offered on the *tan*, or heap of stones, in the open fields, or upon some mountain. Around the tan was raised a double fence, composed of turf and branches of trees; and between the fences were erected two smaller altars, upon which, after the greater sacrifice, they offered others in honour of superior spirits of every rank, and of their virtuous ancestors, among whom was Confucius. To the sovereign alone it was permitted to sacrifice on the tan; to the Supreme Deity they offer their prayers, but from their ancestors and superior spirits they only seek for protection and mediation.

"In the early ages of the empire a single mountain were set apart for sacrifices; afterwards there were four consecrated to those purposes, to which the prince went successively every year. To the first he repaired at the vernal equinox, to intreat heaven to watch over the seed committed to the earth. At the summer solstice he went to the second, to ask for warmth and heat necessary to bring forward to crops. He sacrificed on the third at the autumnal equinox, in the hope of averting blights, excessive moisture, winds, and injuries from the air, which might destroy the rising hopes of the labourer. And on the fourth mountain he sacrificed at the winter solstice, in gratitude for all the mercies of the past year, and to solicit a continuance of them through that which was about to commence.

"This institution, which subjected the emperor to regular journies, was attended with many inconveniences. Sometimes important deliberations required his attendance in the city when he was performing sacrifices at a distance from it. At other times old age, severe weather, and bad roads, were great obstacles to the business. Means were therefore devised to obviate these difficulties, by erecting a temple in the city, where these sacrifices might be offered up.

"The principal Chinese temple contained within its circumference five separate halls, appropriated for different purposes. They had neither paintings nor ornaments of any kind; one of them was the place of sacrifice; the other four contained all those things which were necessary for the ceremony. The edifice had four gates covered with fine moss, representing the branches of which the double fence about the tan was made. This fine moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered.

"Their temples are built all after one form; but, as in other countries, very different in beauty and magnitude. Their josses, or demigods, are some of human shape, some of monstrous figures; but, in the province of Fokien, they are more devoted to the worship of goddesses than gods. Quanheim has the most votaries. She is placed in state, sitting on a cushion with rich robes, and her little son standing before her, with a charged trident in his right hand, ready to throw at the offenders of the laws of humanity and nature, and also at those who make no free-will offerings to his mother. The Chinese who have seen the Roman Catholic churches and worship, say that she is the Chinese Virgin Mary.

"There is another goddess, called Matson, who swam from a far country, through many seas, and came in one night to China, and took up her residence there. She sits on a platform, with a cushion laid on it, and her head is covered with blue wool instead of hair. She is the protectress of navigation; for which reason none go a voyage, but they first make a sacrifice of boiled hogs' heads, and bread baked in the steam of boiling water. It is set before the image when reeking hot, and kept before her till it is cold. On their return from a voyage, they compliment her with a play, either acted on board of the ship, or before one of her temples.

"They have another goddess, in the form of a virgin, called Quonin, who has many votaries. but is mostly worshipped in the province of Pekin and Manking, but being a virgin, she has many lovers all over China.

"They have one temple, called *The Temple of Apes*, in which are numerous ill-shaped images of that animal.

"The god Fo, has a human shape, except his head, which has the figure of an eagle. Passa is set cross-legged on a cushion, bespangled with flowers and stars, and she has eight or nine arms and hands on each side, and two before, that she holds in a praying posture. In every one of her hands (except the two that are dedicated to prayer) she bears something emblematical, as an axe, a sword, a flower, &c.

"Pekin contains two principal temples, in the construction of which the Chinese have displayed all the elegance of their architecture. These are dedicated to the deity under different titles; in the one he is adored as the *Eternal Spirit;* in the other, as the Spirit that created and preserves the world. The ceremonies with which modern sacrifices are accompanied are greatly multiplied, and nothing can exceed the splendour and magnificence with which the emperor is surrounded when he performs this solemn part of his duty, which he does in the name of all his people. Some time before the day fixed for this important business, the monarch, and all persons qualified to assist, prepare themselves by retirement, fasting, and continence. During this period the emperor gives no audience; the tribunals are all shut; marriages, funerals, and festival of all kinds are then prohibited. On the day appointed for sacrifice, the emperor appears with all the pomp and magnificence of power, to which everything in the temple corresponds. All the vessels are of gold, and never used in any other place. Notwithstanding this grandeur the monarch appears to the last degree humble and dejected. He rolls in the dust, and applies to himself terms of the most abject submission, thereby exhibiting, in the most striking manner, the infinite distance that there is betweeen the Supreme Being and man.

"Another religious ceremony performed by the emperor, is that of ploughing the earth with his own hands. By some writers this act has been thought merely political, for the sake of encouraging agriculture. But in one of the canonical books it is asserted, that he tills the earth to the Deity, that he may have it in his power to present a part of the grain to him in sacrifice. The empress and princesses manage silk worms, in order to make vestments for sacrificing in. Therefore, if the emperor and princes till the ground, or the empress breeds silk worms, it is to show that respect and veneration which they entertain for the spirit who rules the universe."

(To be continued.)

ANNUAL PROVINCIAL FESTIVAL AT GLASGOW.

The ninth annual festival of all the lodges in the Province of Glasgow was recently held, under the patronage of the Grand Lodge of Scotland and auspices of the Provincial Grand Lodge of Glasgow, in the City Hall, which was well filled.

Bro. Walter Montgomery Neilson, P.G.M., presided, and amongst those on the platform were: Bros. F. A. Barron, D.P.G.M.; J. Wallace, Acting S.P.G.M.; A. M'Taggart, Acting P.G.S.W.; Fraser, Acting P.G.J.W.; J. M. Rowan, P.G.S.; B. Conner, P.G.S.; W. Smith, P.G. Sec.; R. Robb, P.G. Marshal; W. Alexander, P.G. Jeweller; D. Kinghorn, P.M. (437); Robt. Craig, P.G.B.B.; James Leith, P.G. Director of Ceremonies; James Gillies, P.G.S.B.; James Balfor, P.G.J.G.; James Pollock, P.G.T.; D. M'Geachy, Acting P.G.S.D.; T. Granger, Acting P.G.J.W.; M'Murdo, P.G. Sec. Middle Ward; James Thomson, P.G.B.T.; J. D. Porteous, R.W.M. (360); J. Singleton, R.W.M. (178); G. Thallon, R.W.M. (362); John Miller, R.W.M. (413); W. R. Thomson, P.M. (354); M. Wilson, R.W.M. (441); W. Phillip (275); George Smith, R.W.M. (219); J. Buchanan, R.W.M. (408); A. M'Intyre, R.W.M. (333). While the company was assembling Mr. Lambeth presided at the organ.

After tea, the Chairman said: It is now my duty to address to you a few words, and it must be a few words, as our time is limited, and we have a large programme before us. I take this the earliest opportunity of acknowledging the honour the brethren have conferred upon me in my election to this exalted position. That I should have been chosen unanimously Grand Master of Glasgow without my having sought for the dignity—I might say against my own desire—is indeed an honour that I have some reason to be proud of (applause). But I must candidly tell my brethren that I do regret that some one more worthy than myself, and more able to fulfill the duties of the office, had not been elected to my place—a more worthy successor to our late lamented P.G.M., Captain Speirs—lamented as a brother, lamented as a nobleman, lamented as a statesman, and lamented as a husband. Throwing myself upon your indulgence, and trusting to your aid and support, I have accepted the honour, and will to the best of my abilities discharge my duties (applause). We have to regret to-night the absence of our venerable Grand Master, the Earl of Dalhousie, who is obliged to go to a warmer climate during our severe winter months. We also regret that our Grand Hereditary Master, the Earl of Roslin, is at this moment in London presiding over another assembly, and could not of course be with us. I must now take this opportunity of addressing a few words to the brethren on a subject of much interest to the Freemasons of Glasgow. Some time ago the Craft in Glasgow resolved on the erection of a suitable hall in which the various lodges in the province might meet, and at a meeting presided over by my predecessor in office (the late Captain Speirs) it was resolved that a suitable hall should be erected in Glasgow, and with a view to accomplish this object a company was formed, and a secretary and law agent appointed. A considerable number of shares were taken up by noblemen and gentlemen taking an interest in the prosperity of the Craft in Glasgow, and among others, the Grand Master, the Earl of Dalhousie, who is honorary president of the company and a shareholder. This is an object which ought to require no recommendation to be taken up by the Masons of Glasgow. At the present time the various lodges meet in small and inconvenient halls throughout the city, and there is not that compactness nor unanimity of arrangements among the respective office-bearers which is a distinctive feature of the Craft large English cities. In this respect we are low the standard to which most of the small nglish towns have attained, and when we ke into consideration the very influential posi- on which Glasgow occupies among the cities in reat Britain, it surely says little for the Craft in lasgow that a proper hall or lodge has not long nce been erected by us. I have reason to know at although this matter has lain in abeyance in nsequence of the lamented death of Captain eirs, it is now to be taken up with vigour; and u will permit me to express the hope that you will l become shareholders of the company, as well as aking it one of your greatest endeavours to influ- nce as many members of the Craft as possible to ecome shareholders. This is a matter that requires n effort to be put forth ere it can be accomplished, ut surely if we unanimously resolve to take the urden on our shoulders it shall be done, and when is accomplished I have no hesitation in thinking at it will cement the friendship among us, con- olidate the Craft, and make Glasgow occupy that osition in Masonry which it does in wealth and nportance among the great cities of the empire. Applause.) In the name of the Freemasons of lasgow I now beg to thank the strangers for their resence to grace our annual festival, more particu- rly the ladies, whose bright eyes and happy smiles dd such brilliancy and delight to our assembly. bliged as we Masons are to hold our ordinary meet- ngs in solemn Conclave within guarded walls, here no bright eyes may penetrate, it is a great elief to us to be able to meet here, and have those e love best and dearest around us. (Applause.) o man or woman can be happy alone—our real leasures, our joys, our happiness, can only exist in he fellowship of our brethren of mankind. We are ntirely dependent upon one another, not only for aining the means of our existence, but for making he lifetime of that existence bearable. How little o we think of this when pushing our way through he world; and how seldom do we realise how much ur own happiness depends upon the happiness of thers—all is well illustrated by our meeting here ogether this evening. (Applause.) It is very re- narkable to observe how mankind associate together, forming bonds of union. Studying the pages which record the history of the world, we find the inhabitants of this earth of ours united together, as it were, in different great families—each family speaking the same language, following the same customs and laws, and living in peace together. But when one of these communities of mankind comes in contact with another, their difference of language, diversity of customs and laws—like two opposite electric currents—repel each other with violence, and war is the result. The weak succumb to the strong, but they unite with other weak unions, and the strong is overcome in turn; they again join others, and thus the strife is prolonged. Communities for common defence form common laws, learn to speak the same tongue, accept a common leader, and become a nation. Such has been the history of all the nations in the world. But let us follow a little further the history of these peoples or nations. They again are absorbed into kingdoms and empires. Where are now the different peoples united under the rule of the Czar of Russia, the Emperors of France and Prussia and Austria? In our own land the English, Scotch, and Irish nations are one. To the many, ancient tongues are but little known; and the time seems to be approaching when nearly all the civilised world will speak one universal language. Even now we might say there are but four or five useful languages. We find also that the different peoples all over the world are gradually assimilating their customs, habits, and laws. That great power, drawn from its hiding-place by an immortal Watt, has made such highways in every ocean that nations run to and fro upon it, embracing each other in the peaceful arms of commerce; and the iron horse snorts in every land impatient in the work of carrying knowledge and goodwill to all men, whilst the Spirit of Light, watching these great efforts, calms the ruffling tempers of men by flashing harmony and concord from pole to pole. Brethren, in this wonderful age in which we live the great walls which divided nation from nation seem to be crumbling down, and the peoples appear to be uniting to acknowledge the rights of civil and religious liberty, and speak the common language of brotherly love. Brethren, we may not be called upon, as the brethren of our most ancient order were in ages past, to rear stately monuments and build great temples; but let us go on in the noble work we aim at—in building up the moral and intellectual powers of ourselves and our fellow-men, and so leave nobler and greater living monuments behind us, rearing that temple where justice, charity, and love are supported upon the stately pillars of truth, making every stone praise to the great I Am. (Applause.)

The musical part of the programme was sustained by Miss Bessie Aitken, Miss Lily Boyd, Mr. Hamilton Corbett, Mr. Robert Fraser, and Mr. J. W. Crawford. Mr. E. Berger was pianist.

A full dress assembly took place after the concert.

Reports of Masonic Meetings.

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THE CRAFT.

METROPOLITAN.

Royal Jubilee Lodge, No. 72.—The installation meeting of the Royal Jubilee Lodge, No. 72, was held on Monday evening, at Anderton's Hotel, Fleet-street, and was numerously attended. Bro. George Oxford, the excellent W.M., occupied the chair of K.S. with his usual excellent ability, and was supported by Bros. E. Dodson, as S.W.; H. Wright, as J.W.; Johnson, S.D.; Poole, J.D.; H. J. Webb, Treasurer; Joshua Nunn, P.M. and Secretary; the following Past Masters, Bros. Webb, R. Claub, Brandon, Lawson, and the following list of influential Masonic visitors:—John Thomas, United Pilgrim's Lodge, 507 (A Prince in Masonry); James Griffin, S.W. of the Doric Lodge, 933; Mandelet, United Strength; A. L. Row, 879; W. W. Smith, 890; Nash, of the Pythagorean, 79; Bonny, 79; Allatt, Southern Star Lodge, 1158; Thomas H. Pulsford, P.M. and Secretary, 1158; Vivian, 228 (W.M.); Child, Southern Star; Taylor, Vitruvian, 87; Henry Garrod, 709; Bisley Robards, 228; C. L. Marshall, 22 (Neptune); Schroder, 193; W. Jones, 554; Clemow, Setchell, and Charles E. Thompson, J.W., Southern Star Lodge. The minutes of the former lodge meeting having been read were duly seconded. Bro. Legge was passed to the second degree, and Messrs. Curry and Monday, M.D., were initiated into the mysteries and privileges of Ancient Freemasonry. Bro. Dodson J.W., was then most ably installed into the chair of K.S., with which ceremony he was much impressed. After which the brethren adjourned to an excellent banquet and dessert, superintended by Bro. Smith.—The newly-installed W.M. proposed the health of "Her Majesty the Queen," which he said was a toast always received with pleasure and love. The toast was well received, the solo parts of the National Anthem being sung by Bro. Oxford, I.P.M. and Bro. Dodson.—The W.M. said the next toast was always received with pleasure amongst Masons, so it had been for 26 years past. It was the health of the "Right Hon. the Earl of Zetland, M.W.G.M.," who had tendered his resignation from that high office, he hoped the G.A.O.T.U. would spare him to be of assistance to his successor, the Right Hon. the Earl de Grey and Ripon. (Hear, hear).—The W.M. said the toast of "H.R.H. the Prince of Wales, P.G.M.," was the next on the list. He hoped he would be able to devote time to the interests of the Craft. They would be pleased to be upstanding.—The W.M. then proposed the health of the "Right Hon. the Earl de Grey and Ripon, M.W.G.M.-elect."—Bro. Oxford, I.P.M., said he had much pleasure in bringing to the notice of brethren the "original jubilee punch bowl," which was thereupon ordered to be filled with the best punch, and handed round to the brethren; much kindly feeling was manifested.—The W.M. proposed the "Initiates," which he said was always received with gratification by the members, and also with equal gratification by the W.M. He was quite sure they would add additional lustre to the Royal Jubilee Lodge. He hoped they would take great interest in the Craft, and strive to arrive at the position he then held.—The Entered Apprentice's song by Bro. Oxford, caused much amusement, especially to the newly initiated brethren.—A Brother returned thanks, and said it had long been his desire to become a Mason, and he trusted he should deserve the title of a Mason in every sense of the word. Great honour had been done him in making him a Mason, which he would say in future they would never regret, but would see how highly he appreciated it. It was a most noble Order, and he was proud to have been introduced into it through the medium of the Jubilee Lodge.—The W.M. proposed the "Visitors, coupled with the name of Bro. Thomas," a real veteran in Masonry.—Bro. Thomas, in felicitous terms responded, and alluded to the time when Bro. Nunn went through his first installation, and assured the brethren that nothing could give him greater pleasure than to see so many happy faces, and he sincerely hoped the Jubilee Lodge would continue to work with that love and harmony which should always characterise Freemasons. (Hear, hear).—Another visitor from Canada having said a few words, the W.M. said his next duty was a very pleasurable one indeed, and he had the greatest possible confidence it would be received by the brethren with enthusiasm. It was the health of the "I.P.M., Bro. Oxford," and in proposing that, he begged on behalf of the members of the lodge, his acceptance of a handsome P.M.'s Jewel. (Cheers). The members however, were not content with that, and he had a further equally pleasurable duty in introducing a handsome silver tea and coffee service, subscribed by the members, to his notice, and begging on their behalf his acceptance of the same, and an assurance of their high esteem of his merits. He (Bro. Dodson), felt particularly proud in having the honour of telling Bro. Oxford how much the brethren appreciate him. After some other congratulating and appropriate remarks, he read the following:—

"Anderton's Hotel, Fleet-street, City, Jan. 3rd, 1870.
"To Bro. George Oxford, P.M., Royal Jubilee Lodge, 72.

"Dear Sir and Brother,—Allow me on behalf of the Royal Jubilee Lodge, No. 72, to present you with the accompanying service of plate (raised by subscription amongst the members), as a mark of esteem in commemoration of your passing the chair for the second time. Hoping that you may live long to enjoy it. With the very best wishes for your welfare. I remain yours faithfully and fraternally. E. DODSON."

It is almost needless to say great enthusiasm followed, and the toast was received with all the honours. An unusually good fire being given. Bro. Oxford responded in able terms, and the remainder of the evening was passed in fraternal conviviality.

Mount Lebanon Lodge, No. 73.—On Tuesday, December 21st, this lodge held its last meeting for the year at the Bridge House Hotel, and Bro. D. Rose, W.M., initiated two gentlemen into the Order. Bro. F. H. Ebsworth, S.W., was elected W.M.; Bro. E. Harris, P.M., Treas.; Bro. W. Aldhouse, T.; and Bro. W. Y. Laing, Asst. T. A six-guinea P.M. jewel was voted to Bro. Rose, and after the lodge business was concluded the brethren adjourned to banquet. In addition to the brethren mentioned above, there were also present—Bros. M. A. Loewenstark, J.W.; J. Donkin, P.M., Secretary; G. Free, S.D.; R. Stevens, D.C.; A. L. Dussek, W.S.; F. Walters, P.M.; E. N. Levi, P.M., and a long list of brethren not in office.

St. John's Lodge, No. 90.—The usual monthly meeting of this lodge was held at Radley's Hotel, Bridge-street, Blackfriars, on Monday evening, the 3rd instant. The W.M, Bro. J. P. Griffin, was supported on this occasion by the following officers and brethren:—Bros. S. C. Hadley, S.W., W.M.-elect; Taylor, P.M., Acting J.W.; Gutierrez, S.D.; Eglese, P.M. and Treasurer; Griffin, P,M. and Secretary; McDougall and Adam, P.M.'s; Bros. Strachan, Pidcock, Hunter, Ruston, Farrar, Hickman, and Rumford. Bro. S. C. Hadley was installed in the chair of King Solomon, as Ruler of the lodge for year ensuing, the ceremony being most ably performed by Bro. Eglese, P.M. and Treasurer of the lodge. The W.M. having appointed and invested his officers for the year ensuing, the lodge was closed in due form. The brethren adjourned from labour to refreshment in the banqueting room, where Bro. Hart had prepared a banquet in his usual elegant style. The visitors present on the occasion, were Bros. Patten, P.G.S.B. and Sec. of the Girls' School; Fawcett, P. Prov. Grand Organist; Cordwell, W.M. Fidelity, No. 3; Willey P.M. Albion, No. 9; Harcourt, P.M. Neptune, No. 22; Rosenthal, P.M. No. 92; Muggeridge, P.M. No. 192; Dosell, P.M. No. 55; Hardy, P.M. No. 752; Leath, St. John's, No. 167; Chapple, Royal York, No. 7; A. McDougall, No. 3; Webber, No. 907. After the Banquet the usual loyal and Masonic toasts were given, including that of our Bro. H.R.H. the Prince of Wales, P.G.M., and the brethren broke up at an early hour after passing a most enjoyable evening.

Lodge of Temperance, No. 169.—This lodge met on the 16th December, at the White Swan, High-street, Deptford, Bro. J. D. Woodland, W.M., in the chair. One brother was passed to the F.C. degree, and Bro. J. T. Moss, a P.S.W., was elected by a majority to fill the office of Master. Bro. J. Barrett, P.M., was elected Treasurer, and Bro. J. L. Winn, T. A five-guinea jewel was voted to Bro. Woodland on his becoming one of the P.M.'s, and after the lodge was closed the brethren sat down to an excellent banquet. Bros. A. Pulley, S.W.; Marshall, J.W.; G. Brown, P.M., Treas.; J. T. Tibbal, P.M., Sec.; J. Rosentock, S.D.; Tippett, J.D.; T. Littlecott, I.G.; G. Bolton, P.M.; N. Wingfield, P.M.; Nowlan, P.M.; J. Searl, P.M.; F. Walters, W.M. (871): G. J. Loe (73), and C. G. Dilley, S.W. (1155) were present during the evening.

Royal Oak Lodge, No. 871.—This lodge assembled on Wednesday week at the Royal Oak, Deptford. Bro. F. Walters, W.M., passed Bros. Dawe, Simmons, Harman, and Pakes, but having to attend the Board of Benevolence to support the case of a widow, he deputed Bro. Andrews, P.M., to pass Bro. Lea and initiate Mr. C. Letton. £5 was voted to the Male Annuity, making £25 given to the same charity in three successive meetings; the lodge was then closed, and the banquet followed. Bros. Barrett, Collington, P.M., Treas., Hawkes, Andrews, Killner, Whiffen, Ellis, Dalziel, Reed, Truelove, Turner, King, E. Harris (73), Roper (147), Patte (147), H. Muggeridge (192), Barnes (700), and Terry (1278), &c., were present.

Lodge of Temperance in the East, No. 898.—The usual monthly meeting of this lodge was held at the Assembly Rooms, Poplar, on Wednesday, the 29th ult. At six o'clock the W.M., Bro. Cannon, sounded his gavel, and Bros. Marfleet, S.W.; Drummond, J.W., *pro. tem.*; Williams, S.D.; Stewart, J.D.; Shayes, I.G.; Deveson, P.M., Treas., and many other members, opened the lodge in the first degree, when the minutes of the last meeting were read and confirmed. Ballot then took place for Mr. William Allan, the eminent barge-builder of Lower Shadwell, which proving unanimous, a little disappointment was evinced when it was announced that pressing business would prevent his attendance that evening. Mr. Henry Rogers, whose ballot had also been successful, was introduced and admitted to the privileges of Ancient Freemasonry; the whole ceremony was very neatly done. An itinerent brother, from a lodge in Edinburgh, under the Scottish dispensation, whose certificate appeared to be well thumbed, and had a peculiar and inexplicable ink-erasure at the back margin, was relieved with ten shillings from the lodge funds. Captain Owen, of the clipper Flying Cloud, and Mr. Isaac, lighterman, of Limehouse, were proposed for initiation on the last Wednesday in this month. The business of the evening being concluded, the lodge was closed, and the brethren retired to the banquetting-room, where a sumptuous Christmas dinner awaited them. Amongst the visitors we noticed Bros. West (British Oak), Osborne (P.M., Neptune 22), Wiggens (217), Abbot (P.M., 217), Shaw P.S.W, and P.P.S.W., 496), Batten (174), and a West Indian brother, perfectly black, named Williams, who hails from Lodge No. 217. The customary loyal, and Masonic, and routine toasts were proposed and responded to, with the usual east-end heartiness. "The White Squall" (Duncan), "The Musketeer" (Batten), "The Charming Young Widow" and the laughable recitation of "The Frenchman and his Family" (Osborne), contributed to the amusement of a snug jovial party of about forty. In the course of the evening it was elicited that the black visiting brother (Williams), shipped for a voyage immediately after his initiation and payment of his private and Grand

Lodge dues; upon his return to England, during the summer recess of his lodge, being desirous to receive his second and third degrees in this country, the W.M. of the Lodge Temperance in the East (898) most kindly acceded to the applicant's request, and he became a Master Mason. But the strange part of the business is, that his mother lodge repudiates and disowns him, while the Grand Lodge books show three months' quarterage and initiation fees registered for him, and when the good-hearted, quiet fellow tendered his back dues, they were rejected. If the colour of his skin be the present objection, surely he is not a whit blacker now than when he paid his yellow sovereigns to be initiated.

Southern Star Lodge, No. 1158.—An emergency meeting of this flourishing lodge was held on Monday evening, January 3, at the Montpelier Tavern, Walworth. Bro. R. E. Clarke, W.M., presided. Bros. Bayfield, S.W.; C. E. Thompson, J.W.; supported by the rest of the officers, amongst whom were Bros. H. Thompson, P.M., and Treas.; T. H. Pulsford, P.M., and Sec., &c. The lodge having been opened in due form and with solemn prayer, Bros. Rippen, Allan, and Leppard were questioned and entrusted, and afterwards passed to the second degree. The lodge was resumed to the first degree, when it was announced that Messrs. Joseph Clayton, Govan Macdonald, and George Parr were candidates for admission into the noble order. They were severally introduced and very impressively initiated into the mysteries and privileges of ancient Freemasonry. At the conclusion of this ceremony it was made known that Bro. C. Radford had arrived, and was desirous of taking his second degree, upon which the W.M. at once volunteered to vacate the chair to allow Bro. Thompson, P.M., to perform that ceremony for his friend Redford, he having by similar courtesy allowed him to initiate him into Freemasonry. The ceremony was very carefully performed. Some propositions for the next meeting having been made, the lodge was closed in due form. Afterwards the brethren adjourned for slight refreshment, and the W.M. in very appropriate terms proposed the health of their newly-initiated brethren, which was cordially drank. The newly-initiated severally returned thanks. Bro. H. Thompson, P.M., said although this was not a regular meeting, he thought the brethren would be guilty of a great neglect of duty, if they separated without drinking the health of the W.M., whose kindness and courtesy were so well known to them that he should not occupy their time in dilating upon them. Suffice it to say he was esteemed by them, and he called upon them to drink his health in a bumper, a request that was readily and enthusiastically responded to. Bro. Clarke, W.M., expressed his gratification at the envied mark of favour he had received at their hands, but Bro. Thompson had spoken of him far beyond his deserts, although he would do all in his power to promote the prosperity of the lodge. The meeting was rendered especially agreeable by some excellent songs during the evening.

PROVINCIAL.

CHATHAM.—*Royal Kent Lodge of Antiquity, No.* 20.—This lodge met on Monday, 29th ult., when, after the usual preliminary business, Bro. O. J. Carter, P.G.S., was duly installed as W.M. by Bro. Keddell, P.P.G.J.W. The following are the officers for the ensuing year:—Bros. Fowle, S.W.; Coles, J.W.; Skiller, Treasurer; Downing, Hon. Sec.; F. Edwards, S.D.; J. Edwards, J.D.; and Geo. Watson, I.G. About fifty brethren, including numerous P.P.G. officers, sat down to the subsequent banquet, which was enlivened by the band of the Royal Marines.

WARRINGTON.—*Lodge of Lights, No.* 148.—The regular and annual meeting of this lodge took place on St. John's Day, December 27th, at the Masonic Rooms, Sankey-street. In the unavoidable absence of the W.M. the lodge was opened by Bro. H. B. White, P.M., P.Z., Prov. G.D., who was supported by Bros. W. Mossop, S.W.; W. Richardson, J.W.; John Bowes, P.M., &c.; W. Smith, W.M.-elect; Jos. Maxfield, P.M.; Jas. Hepherd, P.M.; Robt. Stevenson, P.M.; Jas. Jackson, Jos. Cassidy, Thos. Morris, W. H. Robinson, T. M. Pattison, Org., A. F. Huttmann, B. P. Coxon, *C.E.*, Thomas Jones, Rev. J. Nixon Porter, John Harding, W. Fletcher-Wood, John Pierpoint, W. Woods, George Bailey, J. Hannah, and James Johnson, Tyler. Visitors: Bros. Rev. F. Terry, Prov. G. Chaplain, Cheshire; Rev. J. W. Newall Tanner, P. Prov. G. Chaplain, Cheshire; Thos. Croxton. P.M., Prov. G. S. Deacon, East Lancashire; E. C. Cooper, W.M. No. 484; J. Greaves, P.M. No. 277; Jas. Parr, P.M. No. 1213; E. Aukland. W. Crompton, and James Parry, No. 1250. The lodge was opened with prayer, when the minutes of the last regular meeting were read and confirmed. Bro. Bowes was then called upon to take the chair of K.S. as Installing Master, when he opened the lodge in the 2nd degree. Bro. Robert Stevenson, P.M., assisted by Bro. Jos. Maxfield, P.M., presented Bro. William Smith, the W.M.-elect, for the benefit of installation. The Installing Master then recited some of the qualifications necessary in every candidate for the Master's Chair, after which Bro. H. B. White, P.M., &c., as Secretary, read the summary of the ancient charges and regulations, to all of which the W.M.-elect gave his assent; the ceremony was then proceeded with and in due time a Board of Installed Masters was opened, and Bro. Smith regularly installed in the chair of K.S. The W.M. was saluted and proclaimed in each degree, after which he appointed and invested his officers as follows:—Bros. B. P. Coxon, S.W.; Jas. Jackson, J.W.; Rev. W. Whitelegge, Chaplain; H. B. White, Treas.; John Bowes, Sec.; Rev. J. Nixon Porter, S.D.; Percival Pearse, J.D.; John Harding, I.G.; Jas. Johnson, Tyler. The charges to the W.M., Wardens, and brethren were delivered, by special request, in a correct and most impressive manner by Bro. Thomas Croxton, P.M., Prov. G.S.D., E.L. Hearty good wishes were expressed by the visitors and duly recorded by the Secretary, and the lodge was closed with the usual solemnities. The brethren then adjourned to the Lion Hotel for the banquet. The chair was filled by the W.M., Bro. W. Smith, while the Wardens occupied their constant places. Some additions were made to the numbers, and the catering of the Stewards, Bros. Coxon and Pennington, proved most satisfactory. Grace before and after meat was said, in the absence of the Chaplain, by Bro. the Rev. J. Nixon Porter. The cloth having been withdrawn, the W.M. proposed the first toast, "The Queen and the rest of the Royal Family," in a few well-chosen remarks; this was followed by "H.R.H. the Prince of Wales, M.W.P.G.M.," and received with enthusiasm. The W.M. in proposing the next toast "The Army, Navy, Militia, and Volunteers," referred to the many brave deeds which marked the history of the Army and Navy, and doubted not that if necessity arose the Militia and Volunteers would prove equal to the occasion.—Bro. Captain Cartwright responded, and in a spirited speech made some very appropriate remarks.—Bro. J. Greaves, P.M., supplemented the remarks of the previous speaker.—The W.M. proposed "Our Masonic Rulers, Supreme and Subordinate."—Bro. H. B. White, P.M., &c., proposed "The Prov. G. Masters of Cheshire, East Lancashire, and Cumberland and Westmorland," and in doing so paid well-merited compliments to those three distinguished brethren. Bro. the Rev. F. Terry in responding for the first-named, made some excellent remarks, and referred at great length to the subject of education, the present position of the Boys' School, and the duties of the Craft in relation thereto.—Bro. Croxton, P.M., in responding for the R.W. Prov. G.M. of East Lancashire, showed what had been effected in that province on behalf of the Boys' School, and referred to the warm interest taken in the subject of education by the Prov. G. Lodge. He also referred to his long friendship with the Installing Master of the day, Bro. Bowes, and the interest he felt in the Lodge of Lights, No. 148.—Bro. Bowes, P.M., Past Prov. G. Reg. Cumberland and Westmorland, thanked Bro. White for coupling his name with a toast of much importance. He assured them that the Prov. G. Master, Lord Kenlis, his deputy, Colonel Whitwell, *M.P.*, and the other officers of that Northern Province, merited their warmest commendations. Having held active office for three years in the province he had had opportunities of witnessing the interest, he was bound to say rather the enthusiasm, which one and all brought to bear on all connected with the well-being of the Craft. On behalf of the Province of Cumberland and Westmorland he begged to thank them. The speaker then drew attention to the fact that they celebrated their festival on St. John's Day, and gave the reasons why the brethren of the "mystic tie" paid so much honour to that Saint. The speaker continued, that day he had the pleasure, with their assistance, of installing their W.M. He could not express, in words, the gratification he had experienced, because he well knew their venerable W.M. would shed light and lustre to all around him. He now begged to propose the next toast on the list, and he must request the Wardens to see all were full charged in the West and South. He knew the toast would be drank with the greatest enthusiasm and needed no words of his to commend it, "Bro. William Smith, W.M., No. 148," and may T.G.A.O.T.U. long spare him to admonish them to practice out of the lodge the duties they were taught in it? (The toast was drunk most heartily and with full honours.)—The W.M. most feelingly replied, and in the course of a long and interesting speech showed that while all could not expect to render the ritual as they had seen and heard it rendered that day, yet all might in their daily life practice those great and glorious principles upon which their noble art was founded. He next proposed, "The Past Masters and Officers of No. 148," and said that the reputation the lodge now had was owing to the skill and ability with which his predecessors had mananaged its concerns.—Bro. Maxfield, P.M., responded, and said the lodge was a model lodge, and their thanks were especially due to Bros. White and Bowes, for the years of hard and continuous labour they had bestowed upon it. In his day they went on in a quiet sort of a way and did their work as well as they knew how, but now the Lodge of Lights was notorious for good working.—Bro. Robert Stevenson, P.M., proposed "The W.M., Wardens, and Members of the Gilbert Greenall Lodge, No. 1250," which was responded to by Bro. W. Woods, J.W.—The W.M. said there was an absent brother whom they must not forget. Bro. Finney, now I.P.M., had been a faithful Master, and an interesting event deprived them of his company—he was to be married in London the next morning. He begged to propose his health; which was received very warmly, and duly honoured.—Bro. Hepherd, P.M., said there were two brethren in the lodge to whom they delighted to accord special thanks, he referred to Bros. White and Bowes. They had, as Bro. Maxfield had rightly observed, raised the lodge to a position far above what it ever attained before. He proposed their good healths. (Drank with enthusiasm and with musical honours.)—Bro. White expressed his thanks, and said that for a long time he had left matters in the hands of Bro. Bowes, and as they knew with advantage. His own professional engagements prevented him from giving so much of his time as he had done in years gone by; but he was delighted to find that Bro. Bowes still found it convenient to be present at every lodge meeting, and ready to help in any or all the ceremonies.—Bro. Bowes also responded, and referred to the many happy hours he had spent in the lodge room, and expressed his willingness to lend "a helping hand" at all times, whether in No. 148 or No. 1250. Bro. the Rev. Nixon Porter, proposed "The Visitors," which was responded to by Bros. Parr, P.M.; P. Robinson, P.M., and Cooper, W.M., 484. The other toasts proposed were, "The Musical Brothers," "The Charities," and "The Tyler's Toast." We must not omit to state that the proceedings of the evening were greatly enlivened by songs and glees, well rendered by Bros. Woods, Pearse, Bancroft and Goodreid, conducted by Bro. T. M. Patterson, Organist.

BUDLEIGH.—*Lodge of Harmony, No.* 372.—The annual meeting of this lodge in celebration of St. John's day, took place on Monday the 3rd inst., at the Rolle's Arms Hotel, Salterton. The lodge was close tyled at high twelve, when the usual preliminaries having been gone through, the ceremony of installation was proceeded with, and very ably and impressively rendered by Bro. B. T. Hodge, *M.D.*, P.M. (164), P.P.G.J.D., and W.M. (164). This being concluded the W.M., Bro. H. J. Stickland, from the chair of K.S., assisted by the Ins. M., appointed his officers as follows:—H. Scott, chemist, S.W.; Capt. W. E. Stone, *R.N.*, J.W.; H. Scott, Treas.; J. Kelly, Sec.; Hayman, S.D.; Knott, J.D.; Gale, I.G.; Pratt, Tyler; with an efficient staff of Stewards. The lodge was then duly closed, and the brethren present, numbering about thirty, adjourned from labour to refreshment, and at the festive board fully demonstrated to the worthy host (Bro. John Harwood), convincing proofs of their appreciation of his bountiful spread of viands and wines, retiring at an early hour enjoying the best fraternal feeling.

LINCOLN.—*Witham Lodge, No.* 374.—On the Festival of St. John, the members of the above lodge met to elect officers for the ensuing year. Bro. R. C. Carline was installed W.M., and he afterwards appointed his officers as follows:—Bros. W. E. Watkins, S.W.; R. J. Ward, J.W.; C. Scorer, S.D.; E. J. Cullen, J.D.; F. R. Larken, M.C.; J. G. Bayles, I.G.; G. Bacon, Sec.; W. Mason, Org.; W. Huddleston, Treas.; H. Cotton, Lodge Steward, and C. Mann, Tyler. At the conclusion of the business, the brethren adjourned to the Monson Arms Hotel, where their annual banquet was provided.

BERWICK-ON-TWEED.—*Lodge St. David, No.* 393.—A large number of the members of this lodge assembled within their lodge-room, Church-street, Berwick-on-Tweed, on the evening of Tuesday, 28th December, for the purpose of Installation of the office-bearers, who had been elected some time previous. The lodge being opened in due form, the installation ceremony was conducted by one of the Past Masters who addressed the Master-elect, Bro. J. S. Macgregor, and the other office-bearers in a becoming manner. Immediately on the conclusion of the ceremonial the lodge was closed, and the brethren retired to a suitable Hall where dinner awaited them, and spent the remainder of the evening in harmony.

HAYLE, CORNWALL.—*Cornubian Lodge, No.* 450.—The annual festival of this lodge was held on Monday, the 27th ult. The lodge was opened at twelve o'clock a.m., by Bro. John Coombe, P.M. and Sec., in the unavoidable absence of Bro. Frank Harvey, W.M. The minutes of the previous meeting were read and confirmed, and after the routine business had been transacted, the lodge was opened in the second degree, when Bro. Huthnance, W.M.-elect being in attendance was presented by Bro. Burall, P.M., after giving his assent to all the qualifications for W.M., he was regularly installed in the chair, strictly in accordance with the ancient custom. Bro. Huthnance having been proclaimed and saluted in the three degrees, then appointed and invested his officers as follows: Bros. F. Harvey, I.P.M.; F. H. Pool, S.W.; N. J. Easterbrook, J.W.; Frank Harvey, P.M., Treas.; John Coomb, P.M., Sec.; W. Hollow, S.D.; S. Woodman, J.D.; W. Rowe, Org.; T. Frost, I.G.; W. Bailey and M. L. Nicholls, Stewards. The finances of the lodge being in a flourishing condition, Bro. Mudge, P.M., moved the following resolution which was adopted, viz., "Resolved that the sum of £10 shall be given as a donation to the Cornwall Annuity Fund, £10 10s. to the Boys' School, and £5 5s. to the Girls' School. Notice was given that Tregenna Lodge, No. 1250, St. Ives, would be opened next month, and twelve of the brethren from that district sent in their resignation, intimating that they intended joining the new lodge. After the regular course of business, the brethren adjourned to a sumptuous banquet, served in most excellent style according to the custom of Bro. Cratch. The usual loyal and Masonic toasts were given and responded to, and the Tyler's toast brought the meeting to a close. There was some very excellent singing during the evening, accompanied by Bro. Rowe (Org.), on the pianoforte.

STOWMARKET.—*Phœnix Lodge, No.* 516.—Last lodge night there was a full muster of this flourishing lodge. The first business after lodge had been opened was to ballot for and initiate Mr. F. C. Long. The ceremony was done by Bro. Fred. Long, P.M., after this the W.M., Bro. J. W. Sheridan, was installed by Bro. F. B. Marriott, in his usual excellent manner. The installation having been completed, the W.M. appointed his officers as follows:—Bros. Francis Betts, S.W.; George Steel Golding, J.W.; E. Warner, S.D.; J. Davis, J.D.; C. H. Woods, D.C.; and Dr. Pearson, I.G. The Treasurer, Bro. Spencer Freeman, was unanimously re-elected, as was also Bro. John Robinson, Tyler. After transacting the usual business, lodge was closed and the brethren adjourned from labour to refreshment, and a most enjoyable evening was spent. Amongst the visitors was Bro. Sutton, P.M. of the Medina Lodge, Isle of Wight.

STOKESLEY.—*Cleveland Lodge, No.* 543.—The monthly meeting of this lodge was held in the lodge-room at the Golden Lion Hotel, on Monday night, Bro. Stephen Hunter, P.M., W.M.; Bro. Henry Fawcett, *B.A.*, S.W.; George Markham Tweddell, *F.S.A. Scot.*, as J.W. (in the absence of his son, now studying scene painting under Mr. Beverley at Drury Lane); J. H. Handyside, P.M., Sec., &c. The lodge was opened in the first degree, when the minutes of the preceding meeting were read and confirmed, after which Bro. George Markham Tweddell and Henry Fawcett having both declared that their engagements were such as to prevent them from occupying the seat of K.S., Bro. Hunter was re-elected W.M. The lodge was then opened in the second degree, when Bro. Deaken passed a a satisfactory examination as F.C., and retired until the lodge was opened in the third degree, when he was raised to the sublime degree of M.M. The lodge was then closed down and the meeting declared duly adjourned until the Monday nearest the full moon in January, emergencies excepted.

Ipswich.—*Prince of Wales Lodge, No.* 959, held their monthly meeting at the Masonic Hall, Ipswich, on the 3rd instant. Between twenty and thirty brethren, including two visitors, were present. After the confirmation of the minutes of the previous lodge, two gentlemen were ballotted for and accepted, one of whom was regularly initiated into the mysteries of the Craft. The office of Treasurer having become vacant, the brethren were summoned to elect a successor to the retiring Brother, when their choice fell upon Bro. G. S. Golding. The Secretary read a letter from H.R. Highness the Prince of Wales, M.W.P.G.M., expressing "the satisfaction it will give him to be enrolled as an Honorary Member of the Lodge, Prince of Wales, No. 959, of Free and Accepted Masons in the Province of Suffolk." Whereupon the W.M., the Rev. R. N. Sanderson, P. Prov. G. Chaplain, Suffolk, proposed, and P.M. Townsend, P. Prov. S.G.W., Suffolk, seconded, "That His Royal Highness Albert Edward Prince of Wales, Past Grand Master of England, be elected an Honorary Member of this Lodge." which proposition was carried unanimously and by acclamation. There being no other business before the lodge, it was closed in ancient and solemn form.

SCOTLAND.

Hamilton.—*Kilwinning Lodge, No.* 7.—The annual meeting of this excellent lodge was held in the Masonic Lodge Hall in Bro. Arkle's Hotel, Hamilton, on Monday the 27th ult., (St. John's Day), for the election of office-bearers for the ensuing year, and their installation. The Right Worshipful Master having opened the lodge in the first degree,, the quarterly accounts were read and approved of, when the following brethren were elected:—Bros. J. C. Forrest, R.W.M.; D. G. Dunn, S.W.; J. Allan, J.W.; Rev. A. C. M'Phail, Chaplain; Wm. Moffat, Architect; R. Archibald, Secretary; James Mackie, Treasurer; J. Brodie, P.M.; Thomas Minto, B.B.; S. S. Robertson, D.M.; William Munro, S.M.; A. Naismith, P.D.; Wm. Bowie, P. Keith, J. W. Thomas, and Wm. Sumerville, P.M.'s; J. F. M'Kenzie, Auditor; Thomas Welling and B. Mitchell, Tylers. The lodge having been called from labour to refreshment, the brethren adjourned, and afterwards repaired to the banquet table, over which Bro. J. C. Forrest presided, supported by the Rev. Bro. M'Phail and Bro. R. Archibald, Bro. D. G. Dunn acting as Croupier. Bros. A. King, C. Spalding, and D. Macnaughton were present as a deputation from the Provincial Grand Lodge, and amongst those present we observed a large number of brethren belonging to Lodge No. 233. With toast, song, and sentiment a very harmonious evening was spent, during which a handsome harmonium was presented to the lodge in name of the subscribers by Bro. Sumerville.

Stirling.—*Antient Stirling, No.* 30.—A meeting of this lodge was held on Monday evening, the 27th ult., when the following office-bearers, previously elected, were installed into office, viz.:—R.W.M., William M'Leary; D.M., Archibald Merrilees; S.M., John Stevenson; S.W., E. M'Lally; J.W., Daniel Luke; Treas., William M'Gregor; Sec., G. N. Paterson; S.D., George Storry; J.D., James Lennie; Chaplain, H. Wood; J.G., H. F. Karrigan; Tyler, J. Costello.

Coltness.—*St. Mary's Lodge, No.* 31.—The members of this lodge held their annual festival on Monday the 27th ult., in Bro. Pender's hall. The following were the office-bearers elected:—Bros. Forrest, R.W.M.; Nicol, D.M.; Scott, S.M.; Wright, S.W.; Davidson, J.W.; M'Pherson, Treasurer; Muir, Secretary; Rev. James Dunn, Chaplain; Beattie, B.B.; Binnie, S.D.; Kerr, J.D.; Wood, S.S.; Ballantyne, J.S.; More, S.B.; Pender, I.G.; and Young, Tyler. After business, the lodge went to refreshment, when the usual Masonic toasts were duly given from the chair, and the evening spent in a very happy manner.

Stirling.—*Royal Arch, No.* 76.—A meeting of this lodge was held in the Guild Hall, on the evening of the 27th ult., when the following office-bearers, previously elected, were installed into office, viz.:—R.W.M., Thomas Turnbull; P.M., G, Morrison; D.M., William Stretton; S.M., J. Anderson; S.W., John Vance; J.W., Lambert Hopting; Chaplain, Robert Forbes; Treas., Hugh M'Kay; Sec., James Brown; Clerk, John Davie; S.D., J. L. M'Gill; J.D., Hugh Crawford; Steward, R. M'Lachlan; Tyler, Thomas Robertson.

Paisley.—*St. Mirren's Lodge, No.* 129.—On Monday the 27th ult., the members of this lodge celebrated the Festival of St. John. The brethren met about half-past six o'clock in the evening, in their Hall in Moss-street, and after having masonically clothed themselves they marched, headed by the instrumental band of the Paisley Volunteer Corps, accompanied by flag and torch bearers, through the streets of the northern part of the town and thence to the new town, where the procession halted at the residence of Bro. Ex-Bailie Hamilton, in Thread-street. The Ex-Bailie is the oldest Mason in the town, and, as may be supposed, he was right heartily greeted. Leaving there, the procession recrossed the river to Causeyside-street, and refreshed themselves at the residence of their R.W.M. Bro. A. Wallace. The R.W.M. then joined in the procession, which proceeded to the west end, and returned by way of High-street to the Globe Hotel. Here the lodge was opened for a time, and several deputations from sister lodges were received in true Masonic style. Thereafter a large number of the members of the lodge and their friends sat down to dinner, and were presided over by the R.W.M. Bro. Wallace, the Senior and Junior Wardens, Bros. W. Foulds and G. F. Paton. The chairman was supported by Bros. A. M'Leod, P.M.; Hamilton, P.M.; J. Wallace, D.M.; Gilmour, Hill, H. S. Edmonds, Secretary; W. L. Mair, Advocate, and others. After dinner, which was excellently served up and well purveyed, the usual loyal and patriotic toasts were drank with full honours, and then a deputation from the Renfrew County Kilwinning Lodge, No. 370, were received with great enthusiasm. A number of toasts followed. During the evening Bro. Gilmour presented to Bro. A. M'Leod, in the name of the lodge, a massive gilt timepiece, as a token of their respect for him, and in consideration of the faithful manner in which he had discharged his duties during the period he filled the office of R.W.M. Bro. Gilmour made a very appropriate address, and remarked that he was sure none deserved the esteem of the Craft more so than their worthy Bro. P. M. M'Leod. A handsome silver cake basket was also presented to Mrs. M'Leod. Bro. M'Leod returned his thanks for the tribute of recognition so kindly offered to him, and said that although his duties had been somewhat onerous from the fact that during his period of office he had had to assist in the opening of the Fountain Gardens and the laying the foundation-stone of the New Museum, still they were not to think that he was now going into the shade, for he was determined to devote his best services for the welfare of the lodge. (Applause). He also thanked them on behalf of Mrs. M'Leod. Several other toasts were afterwards drunk, and song and sentiment prevailed throughout a very convivial evening. The members of the Renfrew County Kilwinning lodge, 370, dined in the George Hotel.

Oban Commercial Lodge.—On Monday night, the 27th ult., the brethren of the Oban Lodge Commercial, held their 78th anniversary in their lodge, Bro. John Hunter, R.W.M., in the chair, the duties of which he discharged throughout in a most satisfactory manner. Besides the Right Worshipful Master, the Rev. R. L. Macgeorge and the Rev. P. M'Kercher, *M.A.*, of Kilmore, Chaplains, and Bros. Gavin and Hardie, delivered most excellent and sensible addresses to an attentive and appreciative audience. The concert part of the proceedings included Gaelic and English songs, and was much relished. An assembly followed the soiree and concert. The hall was decorated with evergreens. A procession of the brethren of the lodge took place during the day.

Melrose,—*Lodge St. John.*—This ancient lodge met on St. John's Day, 27th December, 1869, according to the custom of many years and even of centuries. It is one of the most ancient lodges in Scotland, dating its origin from A.D. 1136, the time of the building of Melrose Abbey; and is totally independent, having no connection with the Grand Lodge of Scotland. At the time of the formation of the Grand Lodge, in the early part of last century, the Melrose Lodge, although requested to join in it, refused to do so, and although offers of terms have since been made on the part of the Grand Lodge, they have always been rejected. The present position of the Melrose Lodge is that such its members have cause to congratulate themselves on the independence which they have continued to maintain, and may even be envied by the brethren of other lodges, who find the arbitrary despotism of the Grand Lodge rather hard to bear. There are at present on the roll of the Melrose Lodge, more than four hundred members, many of whom are men of high standing in that part of the country. The funds of the lodge are also in a very flourishing condition, and it has at its disposal in property and money more than one thousand pounds. This lodge has always been liberal in relieving the necessities of any poor brother, from whatever jurisdiction he may hail. It is enough that he is a brother and in want. The stranger is relieved as readily as if he were one of themselves. Members of other lodges, of whatever country, or jurisdiction, are also received in the kindest possible manner, and admitted to all Masonic privileges along with the brethren assembled in the lodge. For a long time it has been the custom of this lodge to celebrate the festival of St. John the Evangelist, and on that day the annual election and installation of office-bearers take place. There is also in the evening, a torch light procession through the town and through the still splendid and beautiful ruins of the ancient abbey, coeval with the lodge itself, the Freemasons who built the abbey having been also the original founders of the lodge. This torchlight procession is an impressive sight, and may be regarded as an interesting link between the present and the distant past. The poet tells us that to "view fair Melrose aright" we must "visit it by the pale moonlight," and go alone to the grey ruins that are still so magnificent, so exquisitely beautiful, and so fraught with associations of other ages. But all the circumstances in which they are visited on the evening of the Festival of St. John are so different from what he describes, while the whole scene is one powerfully to affect the mind and never to be forgotten. The meeting of the lodge of St. John's Day, 27th December, 1869, took place as usual, and may be termed its 733rd anniversary, in their own Hall, High-street, Melrose. The lodge having been opened, the annual state of the funds was made up and laid before the brethren, after which they elected the following office-bearers for the year 1870:—Bros. Andrew Hart, R.W.M.; John Matheson, P.M.; William Myles, D.M.; Thomas Bunyan, S.W.; Robert Renton, J.W.; John Renwick, S.D.; Andrew Scott, J.D.; William Johnson, John Redpath, Standard Bearers; John Scott, William Romanes, R. White, C. Brunton, T. Boston, John Cochrane, John Mahone, Andrew Murdison, Stewards; James Fairbairn, Secretary; William Scott, Treasurer; Peter Jardine, Bible Bearer; Robert Tacket, Tyley. Immediately after the election and installation of these office-bearers eighty-six of the brethren sat down to a sumptuous dinner. Dinner being over many other brethren gathered at the door of the hall and were joined by those present at the dinner, and everyone being provided with a lighted torch, the remarkable annual procession already noticed took place; the light flashing on the houses as the procession passed through the streets, and on the partially dilapidated walls, the beautiful ornaments and tracings, the ivy, and the gravestones of the abbey. Thus has the ancient Lodge Melrose St. John kept the Festival of St. John the Evangelist for hundreds of years, and perhaps it may be said that every year the occasion becomes more interesting than before. The banners of the lodge waved in the air as they have done in many years gone past, as the procession moved along through the streets of Melrose and the devices upon them were clearly visible, even in the darkness of a moonless night, by the light of the numerous torches. The custom of the lodge is that the brethren march three times round the abbey, halting each time at the grave where the heart of King Robert the Bruce is buried, whilst the band plays the national air of "Scots wha hae." Patriotic ardour could hardly but be excited in such circumstances, the glorious remembrances of the past mingling with the facts of the present and animating hope for the future. After the procession the brethren returned to the lodge and spent the evening in harmony. During the evening Bro. Graham, S.W., presented a jewel of solid silver, indicating the five points of fellowship, to the R.W. Masters in all time coming. The lodge was then called from refreshment to labour, and closed in due form. This ancient Melrose Lodge deserves to be better known than it has hitherto been amongst Freemasons in general. Its whole history is interesting, its condition is extremely flourishing, and whilst maintaining a perfect independence, it has always done so in a manner honourable to the Masonic Order, and highly tending to the advancement of its interests.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

Scarborough.—*Geoffrey-de-Bouillon Encampment.*—This Encampment met at the Old Globe Inn, Globe-street, on Thursday, the 30th ult. The following Sir Knights were present: Sir Knts. W. F. Rooke, E.C.; J. W. Woodall, P.E.C.; Walter Reynolds, P.E.C.; W. H. Garnett, 1st Capt.; J. O. Surtees, 2nd Capt.; H. C. Martin, Registrar and Treas.; J. F. Spurr, Captain of Lines; J. Kendall, Expert; Verity, Equerry, and J. A. Chapman. The Encampment was opened at 7.30 p.m. The minutes were read and confirmed. Sir Knts. Armitage and Kendall were balloted for, and unanimously elected joining members. Sir Knt. Walter Reynolds, P.E.C., (of the Hull Encampment), now took the chair as Installing Master, and installed Sir Knt. Surtees, as E.C. for the ensuing year, after which he appointed the following Knights as Officers:—E. H. Newton, 1st Capt.; J. Kendall, 2nd Capt.; H. C. Martin, Registrar; S. H. Armitage, Expert; Rev. H. Blane; Prelate; J. A. Chapman, Captain of Lines; J. Verity, Equerry. Sir Knt. Surtees returned thanks in a hearty manner for the honour done him, in electing him the E.C. Sir Knts. Woodall and Rooke, P.E.C.'s, proposed a vote of thanks to be recorded on the minutes to Sir Knt. Reynolds, the Installing Master, for having attended from Hull, a distance of nearly sixty miles, in very inclement weather, to perform the duties of Installing Master, which was carried unanimously. Sir Knt. Reynolds returned thanks in his usual kind-hearted fraternal language, assuring the Sir Knights he should always be most happy to render them such assistance in this, and the other degrees, as might at any time be required. The Encampment was now closed, and the E.C. retired, under the Arch of Steel, and the Sir Knights retired to their annual banquet, which was served up in Sir Knt. Chapman's usual very superior and satisfactory style. Ample justice having been done to the plentiful supply of good things, the cloth was removed, and the usual toasts were given and responded to. The Sir Knights separated at a seasonable hour, much pleased with the evening's business and enjoyments.

"Not being a Freemason, to my great regret, I may be guilty of some indiscretion, but I can give that holy and secret body some news. France, as well as Norway and Sweden, has declined to accept the King of Prussia as a member of any lodge or lodges. It is on account of a feeling against the Jewish race which is strong in the breasts of that very refined, clever, quick-sighted, intelligent people of Prussia. Heaven and earth! could Prussia possibly get somehow a little Oriental life into her? Professor Oppert, of "arrowhead" celebrity, has been making brilliant speeches on this subject at many meetings of Freemasons in the North of Europe."—*Paris Correspondent of the Daily Telegraph.*

The Blood in Old Age.—As age advances the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, supplies the extra nutrition to the blood and restores to it its florid hue, and then the progress of decay is arrested and the ailments disappear—man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also for Apothecaries' Hall, London. Sold by all druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment, each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution: Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

Important Notice.

The "Freemasons' Magazine" *having ceased to exchange with the* "Bauhutte," *I now receive* THE FREEMASON *only, from which I translate all important news for my paper, and make use of historical facts and discoveries contained in its pages.*

My personal Masonic friends in England and Scotland and all Masonic authors will oblige me, and at the same time do a service to the Craft, if they publish all their articles in THE FREEMASON *exclusively, which is now* THE *medium for me to become acquainted masonically with all that is going on in Great Britain and Ireland.*

J. G. FINDEL.

Leipzig, 21st December, 1869.

TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

It is well known that the Fraternity of Freemasons is a large and constantly increasing body, mainly composed of the influential and educated classes of society; and as

The Freemason

is now the accepted organ of the Brotherhood in the United Kingdom, and also enjoys an extensive sale in the colonies and foreign parts, its advantages as an advertising medium can scarcely be overrated.

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And all Booksellers and Newsagents in England, Ireland, and Scotland.

Answers to Correspondents.

P. 18°.—We received your first letter, but deemed it inexpedient to publish it until we had made certain enquiries, the result of which is:—1. The excellent Portrait of the Grand Master, by Bro. S. Rosenthal is not painted for the Grand Lodge.—2. There is no intention, so far as we can learn, on the part of the Commemoration Committee to commission *any artist* to paint Lord Zetland's Portrait.

A PROVINCIAL BROTHER.—The toast of "H.R.H. the Prince of Wales, P.G.M.," should follow that of the M.W.G.M.

Births, Marriages, and Deaths.

BIRTH.

ROSEHILL.—On 4th January, at Easter Warriston, Edinburgh, the Lady Rosehill, of a son.

DEATHS.

DALY.—On the 3rd January, Bro. Robert Daly, W.M., New Wandsworth Lodge, No. 1044, of Sandwell Villa, New Wandsworth, after a long and painful illness, aged 30.

EMBLIN.—On the 21st. ult., at the Residence, Semley Station, Emma Ann, wife of Mr. James Emblin, Station Master (S.W. Lodge of Friendship and Sincerity, No. 472, Shaftesbury). Aged 31 years. Deeply lamented.

The Freemason,
SATURDAY, JANUARY 8, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

MASONIC RITES.

THE advantages of establishing a uniform system of work in the degrees of Freemasonry are so obvious, that few brethren, however conservative would feel inclined to oppose the adoption of any well-digested scheme to obtain so desirable a result. But the difficulties that beset the path of reform when calmly considered, we confess appear to be almost insuperable.

Most men are wedded to the language to which they have been accustomed, and can see beauties of style and elegancies of expression, which others regard as evidences of bad taste. There is one notable sentence in an address that is given during the installation ceremony in English lodges, in which Freemasonry is paid the doubtful compliment of being compared to a bleak mountain, "baring its bosom to the midnight storm." There are also gross anachronisms, and historical inaccuracies, which must be set right, but the chief stumbling-block, as we have already intimated, will be the reluctance of teachers to abandon their firmly-rooted ideas as to how the work should be done, and yet without mutual concessions a reformed ritual will be an impossibility. It may be well also to consider that even if English Masons succeed in setting their own house in order, so far as the mother country is concerned, it will be a work of time before the numerous foreign and colonial lodges under English jurisdiction acquire a thorough knowledge of the uniform system, and we much question the practicability of its being communicated to them at all, especially when it is understood that oral instruction is the only orthodox medium. There is another aspect to the question which should also be remembered. Freemasonry differs in its ritual, and even in its precepts, in almost every nation; no two "Masonic Constitutions" are absolutely alike, not even those of Great Britain and Ireland. A brief review of the various Masonic rites, practised throughout the globe may therefore prove not uninteresting at the present juncture. Let us begin with England: here we recognise the three degrees of Ancient Craft Masonry, namely, the Entered Apprentice, the Fellow Craft, and the Master Mason, together with what is termed, curiously enough, the "Order of the Holy Royal Arch," and yet although it is to all intents and purposes a separate degree, with different clothing, and rather heavy fees for admission, we are taught to believe it is not a degree, but simply the complement of Master Masonry. Again, we have the "Installed Master's" ceremonial, and a very beautiful rite it is, with peculiar secrets and vows, and yet it is not considered a "degree" in the ordinary signification of the word.

All Orders of Chivalry, such as the Rose Croix, Kadosh, Red Cross, or Templars, are permitted to meet in England under the ægis of the Masonic Order, their rights so far being secured by the Act of Union between the two Grand Lodges in 1813. In Scotland a different system prevails; there the Grand Lodge acknowledges the three degrees, and also the "Mark" degree, while it ignores the Royal Arch and the "*Hautes Grades.*" In Ireland, all the symbolic and chivalric degrees work under the auspices of the same authorities, and great harmony is the result; the only defect being that it is extremely difficult for a brother to obtain admission to the higher grades unless he holds a good position, both in the social and Masonic worlds. We are bound to add, however, that this peculiarity is by many brethren considered a most admirable feature of the system.

In the United States of America they work the York Rite which is nothing more than an amplification of the degrees recognised in England. To the first three they add the "Mark Master," "Past Master," "Most Excellent Master," and Royal Arch," besides which in many States the Royal Arch is supplemented with degrees called "Royal and Select Master," and in other parts of America a degree designated "Super-Excellent Master" is likewise added. This degree, we believe, or something very much resembling it, is also practised in Ireland. American Masons are fond of the Knightly Orders, and in fact there are more Templars in the Great Republic than in all the earth beside. The "Ancient and Accepted Rite" may almost call the States its home, as that splendid but incongruous system of degrees has become an acknowledged Rite in Freemasonry mainly through the exertions of those brethren who formed the first Supreme Grand Council 33° at Charleston, in 1801, without any other warrant than their own sagacious perception of its imperative necessity to ensure the perpetuation of the degrees.

Turning to France, we find that our lively neighbours have been, so far as Freemasonry is concerned, "everything by turns, but nothing long." First they worked only the symbolic grades, then they invented the "Ineffable Degrees," or Rite of Perfection—the basis of the Ancient and Accepted Rite; afterwards, they struck out new paths, such as the Rite of Elected Cohens, the Rite of St. Martin, the Philosophic Rite, the "Adoniramites," the Rite of Adoption, or Androgynous Masonry, with many others too numerous to mention.

In 1786 the Grand Orient, seeing the folly of these novelties solemnly abolished them all, except the following four, which they added to the Craft degrees, namely, "Elect," "Scotch Master," "Knight of the East," and "Rose Croix." After adhering to this programme for many years, the Grand Orient now acknowledges not only the 33 degrees, but the Rite of Misraim, the Rite of Memphis, and all the other impositions that have been shamelessly palmed upon the Fraternity within the memories of living men.

Germany has also been a great field for Masonic charlatans, and ritual-mongers, Fessler, Schroeder, Zinnendorff, Hunde, Bahrdt, and Rosa are a few of the most prominent names, and in this country the infidel order of the "Illuminati" was first instituted.

At present, although great diversities in practice still exist, Freemasonry in Germany is well conducted, and has obtained a high place in the estimation of the people. To Holland the same remarks apply, but in Belgium the Order is in fierce conflict with the pretensions of the priests, and to such an extent is this feeling carried that many Freemasons are sworn not to accept the ministration of religion even on their death-beds.

Spain and Italy have but recently awoke from the ignoble trance of slavery and superstition; and although Freemasonry is gaining ground in both countries, it is so imbued with political principles, and so thoroughly identified with purely national aspirations, that we cannot class it with the Freemasonry which is familiar to English or American brethren. In the Northern States of Europe, the Masonic Institution flourishes under the protection of the State. In Sweden, the King is Grand Master, and the degrees worked are twelve in number, constituting what is denominated the Swedish Rite, of which the three highest are termed "Brethren of the Red Cross," and are said to be identical in tradition and ceremonial with the three grades of the "Red Cross of Constantine" now worked in England. It will be remembered that the Prince of Wales was received into Freemasonry in Sweden, where he attained the seventh degree, which is known by the name of "True Templar," "Templar Master of the Key," or the "Favourite Brother of Solomon." His Royal Highness also received the Cross of the Order of Charles XIII., which is conferred only on brethren of high rank.

The ceremony of initiation in Sweden is very impressive, and in no other country is the Masonic Order held in such high repute. We have thus indicated a few of the many Masonic Rites now existing throughout the globe, and our readers will perceive how tremendous would be the labour, how herculean the task to reconcile their manifold dissimilarities. However, we have one great consolation left,—that in every system the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, form at once its basis and its bulwark—upon the common platform of Craft Masonry, brethren from the North, East, South, and West, can meet and greet each other as members of one universal family—and while we retain this basis, it matters little whether A comes before B, or D before F; while we recognise the Fatherhood of God and the Brotherhood of man, it is a secondary consideration whether we place our wardens in the West or the South; from that ancient and illustrious source we all spring; from that mighty centre we all radiate; and it is by deeds, not words alone, that we can perform the true work of Freemasonry, and aid the progress of the whole human race.

We have received the following letter from Bro. T. W. Boord, and can only say that the "Item" referred to was furnished by a regular contributor, who copied it from the *Echo* newspaper. We regret, however, that the Masonic titles, which Bro. Boord disclaims, should have been appended to his name:—

(To the Editor of The Freemason.)

SIR,—I have to request you to insert in your next number, a statement that you copied the advertisement which appears in your impression of to-day under the head "Births," from the *Times* of the 30th ult., without my sanction or knowledge; the Masonic additions being your own.

Yours fraternally,
T. W. BOORD.
Distillery, Bartholomew-close, 1st Jan., 1870.

Multum in Parvo, or Masonic Notes and Queries.

KNIGHTS OF PYTHIAS,

An Order known as the "Knights of Pythias" appears to be spreading fast in the United States. The presiding Officer is called "Worthy Chancellor," and he is assisted by a Vice-Chancellor, Scribes, Bankers, Trustees, Guides, and Stewards. There is also a Venerable Patriarch, who seems to be a superior Officer. There are now 500 lodges of this Order, with an estimated membership of 70,000; their receipts for 1869 are said to be half-a-million dollars. Dr. Abram G. Levy is the Grand Chancellor of New York, and is having what our cousins of that city call a "high old time" of it going about "instituting" new lodges. The Supreme Chancellor is a gentleman named Sam Read.

VIATOR.

BRO. J. BALLANTYNE AND BRO. CHAMBER'S CYCLOPEDIA.

Bro. Ballantyne in quoting an extract from Bro. Chamber's Cyclopedia, seems not to be aware of his belonging to our ancient and honourable Order. Bro. Chambers, the publisher of the Cyclopedia, has been a member of the Craft for many years, and is at present a member of the Grand Lodge of Scotland; and in a recent matter of Masonic interest showed great prudence of thought. He is respected and held in great esteem by the Scottish Craft. No doubt Bro. Ballantyne will be delighted, as well as others of the Craft in England, to hear of this.

CIPES.

ST. JOHN'S DAY.

The article appearing in THE FREEMASON of December 25th I endorse so far. Would the Craft throughout the world, who call themselves Christians, inform me what they would think of a brother calling himself a Christian who would stand up in a Grand Lodge and declare that we had nothing to do with the principles of St. John the Baptist, and his teachings to us were not worth a fig?

CIPES.

THE PROVINCE OF MIDDLESEX.

As an old Mason I am delighted to hear that Colonel Burdett has been appointed P.G.M. for Middlesex. No more popular appointment could have been made, as the gallant brother is a thorough Mason, and will *show it* in his administration of the affairs of the Metropolitan Province. His appointment affords another proof that the Grand Master values the opinion of the Middlesex brethren, as they recommended Colonel Burdett to Lord Zetland without a dissentient voice.

EGO.

WILLIAM PRESTON.

The Masonic certificate of this celebrated man can now be seen framed and glazed in the Grand Secretary's office, Great Queen-street. It was found amongst the effects of the late Bro. Thiselton by Bro. E. Harris, who, greatly to his credit, lost no time in sending it to head quarters.

ANTIQUARIUS.

THE MASTER OF A LODGE.

The remarks of "Cipes," (p. 277), are, generally speaking, both good and useful, so also are those at p. 283. A good Master is a good thing for a lodge, an incompetent Master is a disgrace to all concerned.

LEO.

AN "ECHO" (p. 2).

"Echo" has certainly had *his* "growl," but getting startled at the sound of his own voice takes to his heels, as he informs us, never to come back again; such being the case, we can only wish him good speed.

LEO.

ROYAL ARCH MASONRY.

Where the style A.L., or Anno Lucis, is adopted I am afraid that the figures "2515" give a highly erroneous idea of the period which really elapsed from the creation of Adam to the Exodus; 4,000 would be nearer it. For anything that happened between the time of Abraham and the time of Christ it is much better to say it happened so much "B.C." By doing so such debateable eras as those of the deluge, the creation of man, &c., are steered clear of.

LEO.

"LANDMARKS" BEFORE 1717 (p. 7).

Seeing speculative Freemasonry did not exist before 1717, but was then manufactured by Messrs. Desaguliers, Anderson, and Payne, who were none of them operative Masons, so far as I am aware, I should like to know how anyone can assert that before 1717 the old operative Masons practised speculative Freemasonry? Although gentlemen were admitted into the old operative Masonic societies, &c., before 1717, they did not thereby receive *our* doctrines, degrees, ceremonies, or secrets, for these were not in existence until after 1716. It must also be remembered that other trades as well as the Masons had their apprentices, fellows, masters, &c., &c., also that other tradesmen wore aprons as well as the Masons, and got them washed too; the Plumbers have a custom of wearing their aprons when working with the wrong side of the cloth out, but when walking they tuck it up round their waist and show the blue and white stripes. Mahommedanism originated about the beginning of the 7th century, yet if we adopt the Masonic style of reasoning we might prove it to be centuries older by showing that it contained ideas belonging to Judaism; however, it simply copied so much of these ideas as suited its purpose, so acted Speculative Freemasonry with Operative Masonry.

LEO.

The British Museum has just received two remarkable stone statues from Easter Island in the Pacific, which exhibit on the backs a marking like that of the crescent and triangle, so common on the sculptured stones of Scotland.

A fragment of about 800 lines of an early "History of the Holy Graal," in alliterative verse, has been found in the noble Vernon MS. in the Bodleian, by the well-known editor of Early English texts, the Rev. Walter W. Skeat.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—[Advt.]

Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

AN "812th ANNIVERSARY."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—I perceive a report in page 9 of your columns of the so-called "812th Anniversary" of the Lodge of Glasgow, St. John, No. 3 bis, but the idea of said Lodge having any real claim to so great antiquity is simply absurd; in fact, the idea is really what Bro. Captain Speirs, *M.P.*, the late Prov. G.M. of the Glasgow Province, and late J.G. Warden of England, called it, viz.:—"an imposition." And "an imposition" which has been so well shown up that there is not the shadow of an excuse left for the office-bearers persevering in attempting to impose upon the public, and disgrace not only themselves and their lodge, but also the whole Craft at large. This "812th Anniversary" is based upon a pretended "original charter," said to have been granted to the St. John's Lodge, and the Glasgow Incorporation of Masons, by Malcolm III., King of Scots, which "charter" was "discovered" in 1806. However as the subject was handled by Bro. W. P. Buchan, in the Glasgow *Daily Mail* newspaper, of date 27th January, 1869, it will suffice to quote the following from his remarks there given, viz.:—

"Having discovered that there was no real ground in the document itself for making so absurd a statement as that it was granted by Malcolm the Third, I wrote to Professor Cosmo Innes, describing the document, to see if it were genuine at all, and if it might not be from Malcolm the Fourth. He wrote me back (1st March, 1868):—'There is no such charter as you describe by Malcolm the Fourth to the Incorporation of Masons and Lodge, but I shall be very anxious to see the writ which you can imagine to be that charter.' Upon seeing it, Professor Innes said—'It is not a charter, but a document written within the last 150 years, or, give me plenty of time, and I shall say 200 at the utmost. It is made up of pieces taken out of different charters and stuck together; further, the individuals mentioned in it were not all alive at the same time.' I also asked Professor Innes how he knew before he saw it that it was not a real charter? when he very kindly wrote me—'It is too early for a charter of privileges or property to operative Masons or any other trade. Our first corporate charters were to burghs, and not till long after came those to the guilds and corporations within and under burghs; but there are no charters to burghs till William the Lion; so you see it did not require much sagacity to stamp the charter of Malcolm—full of the phraseology and the minute distinctions of a much later day—as a forgery.' As I have already stated, Mr. Hill and Professor Arnott coincided with the opinion of Professor Innes.

"This Malcolm document was brought forward a little before laying the foundation stone of Nelson's Monument in Glasgow Green (1st August, 1806), as the following from the minute books of St. Mungo Lodge shows:—Extract from letter from James Young, R.W.M., St. Mungo, No. 28, to Wm. Guthrie, Grand Secretary, dated Glasgow, 26th July, 1806. 'I have further to request your positive orders how I am to regulate myself in my official capacity as Master of St. Mungo Lodge here, being the senior lodge, the Glasgow St. John Operative Lodge claiming precedence of ours in the intended procession through their resting their claim on a pretended charter granted them by ——, King of Scotland, anno 1051, but upon examining the book entitled History of Freemasonry, printed by Alex. Laurie, & Co., 1804, and addressed to the Earl of Dalhousie, G.M., I find that all lodges not holding of the Grand Lodge are excluded from holding any intercourse with constituted lodges at any procession or meeting whatever.' See pages 171 and 172, of Laurie's (1859) History of Freemasonry for account of ceremony at which 'The P.G.M., assisted by the brethren of Lodge Glasgow St. John, then laid the foundation-stone with the accustomed solemnities, &c.' The local influence St. John's possessed, therefore enabled it to be present, although it was not then connected with the Grand Lodge. The words 'St. Mungo Lodge, here being the senior lodge' merely means that it was then 'the senior lodge,' holding of the Grand Lodge.

At the laying of the foundation-stone of Burns's Monument at Ayr, in 1820, 'The Glasgow Freemen Operative St. John's Lodge,' were prevented from appearing, as they intended, in the procession, the P.G.M. refusing to recognise them, as they were not then on the Grand Lodge roll. They, in their letter to the P.G.M. stated they were the 'most ancient lodge in Scotland, they being erected by royal charter from Malcolm the Third of Scotland, in 1051.'

"As showing how difficult it is to put down an error once set up, it is only a few years since one of our P.M.'s altered the flag by turning 1051 into 1057, which was the first year of Malcolm the Third's reign.

"Dr. Anderson, writing about this 'pretended charter,' in his 'Memoirs of the House of Hamilton,' says, 'apart from other considerations, the writing is not above 200 or 300 years old.' He also says, 'it is easy to give the parchment the appearance of age.'

"Our 'pretended charter' is in Latin. It is 14½ inches deep by 12 inches broad, and contains 19½ lines of writing, reaching down about three-fourths of its depth, and appears as if intended for a seal, which is gone. The idea has struck me that the writer may have written out the English first, which he afterwards turned into Latin with the help of charters mentioned in M'Ure's History of Glasgow and elsewhere. If not, why did he not copy off the Latin from our 'pretended charter,' and print it? which would have been of more importance than the 'translation,' which could have been made at any time, and we could have seen if said translation were correct.

"Bro. D. Murray Lyon, Esq., one of our most accurate and painstaking Scottish Masonic scholars, characterises this pretended charter as 'the Malcolm Canmore swindle.'

"Our late P.G.M., Bro. Captain Speirs, *M.P.*, also characterised it as 'an imposition.' He considered that he also had been imposed upon (although not necessarily intentionally), and thereby been caused to make statements which he would otherwise not have made. The following honourable extract is from a letter of his on the subject:—'I am very glad indeed that you have investigated the matter, and although we should have liked if our charter had been a genuine one, still, as it is an imposition, it is a good thing that it should be showed up, and I shall hope that the St. John's Lodge will get on better without it.'

"Need I say more about this 'forgery.' 'impudent forgery,' 'pretended charter,' 'Malcolm Canmore swindle,' 'imposition,' &c.? I trust not. I should have been most glad if our Malcolm writ had been genuine—we all wish so; but seeing it is not, what is the use in 'crying over spilt milk?' We only waste our time, when we might be better employed in building up our history on real historic data; but before we begin to build we must have a foundation; and past experience and the proof now brought forward must surely show us that nothing can be made of our Malcolm writ. It is a bad stone, and must be, sooner or later, heaved over; and I consider the sooner the better, knowing the wisdom contained in the remark of our departed brother and P.G.M., 'the St. John's Lodge will get on better without it.'—I am, &c., W. P. B."

After the above it would be superfluous to say more, only I might add that in 1850, when St. John's joined the Grand Lodge, the authenticity of this pretended charter was then unacknowledged, and the position of No. 3 bis given upon other grounds. I might also observe that even Glasgow itself did not receive its charter of erection as a burgh until 1175, far less did the Glasgow incorporation of Masons—which did not exist until long after—receive any royal charter from any Malcolm King of Scots.

As Bro. Buchan's name does not appear among the list of Masonic notables, we suppose he was not present at this "812th Anniversary."

I am, yours fraternally,
LEO.

A RE-ECHO.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Whilst joining with "Echo" in his congratulations, I also heartily join him in his remarks as regards your correspondent "Leo," who has mistaken his cognomen—it should have been *Leaden*. Poor fellow, ever since he was refused the dignity of the chair in his mother lodge, he (too bad) seems to have taken a spite at everything Masonic. Who wishes "proof" for everything—except one, and on that rock he has split.

I hope "Leo" will take unto himself the sage advice of "Echo."

Yours fraternally,
RE-ECHO.

A fine new mosque has been added to Constantinople. Being near the Konak of the Grand Vizier, it has been named Aali Pasha Jamissi; a great complinent to the learned and devout minister.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & CO., Homœopathic Chemists, London.—[Advt.]

OPENING of a NEW MARK MASTERS' LODGE AT SLEAFORD.

The St. Botolph Lodge of Mark Masters, No. 108, was consecrated by Bro. Binckes, G. Sec., at Sleaford, Lincolnshire, on Dec. the 27th.

This lodge was originated by Bro. E. Beverley Bogg, *M.D.*, 30°, W.M. and I.P.M. of the St. Botolph Craft Lodge, and seems likely to assume an important position, being the only Mark Lodge in the province, and in the centre of a flourishing district.

Bro. Bogg is the first W.M. of the new lodge.

Bro. the Rev. Wm. Lynes, was ballotted for as a joining member, and five members of the St. Botolph Craft Lodge were afterwards advanced to the degree of Mark Masters. Bro. Bogg then appointed Bros. Bellamy, S.W.; Jacobson, J.W.; T. J. Tomlinson. M.O.; the Rev. W. Lynes, S.O.; R. Sharpe, J.O.; and Bro. Chapman was elected Tyler. The brethren then adjourned to Bro. Sharpe's, where an excellent banquet was awaiting them; after which they were delighted bv Bro. Binckes' kindly genial eloquence, for which, and for all his fraternal kindness, they felt deeply indebted to him.

THE JEWELS OF THE LODGE.

On each side of the Blazing Star are disposed the Compass, Square, Level, and Plumb, which are called the moveable Jewels because they distinguish the Officers of the Lodge, and are transferable to their successors.

The mind of man would be his Compass; his conduct would be squared by strict rectitude and justice toward his fellow-creatures; his demeanour would be marked by the level of courtesy and kindness; while uprightness of heart and integrity of actions, symbolized by the plumb, which be his distinguishing characteristics; and thus guided by the Moveable Jewels of Masonry, he might descend the vale of life with joy in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above.

The Moveable Jewels used in the construction of the Temple consisting of gold and silver vessels, and other sacred utensils, amounted to £6,904,822,500; and the value of the stones, timber, ivory, brass, iron, and other materials, which were classed under the head of fixtures or Immoveable Jewels, at £150,000,000.

The Worshipful Master's Tracing Board is near the Blazing Star, while the corresponding Immoveable Jewels are considerably higher up towards the East, the one *called* the Brute Stone, the other the pointed Cubical Stone.

The Immoveable Jewels were formerly called the Trestle Board, the Rough Ashlars, and the Broached Turnel. The Tracing Board is for the W.M. to draw his designs on; the Rough Ashlar for the E.A.P. to mark an indent on; and the Perfect Ashlar for the experienced F.C. to try and adjust his Jewels on. They are termed Immoveable Jewels because they are distributed in places assigned to them in the lodge for the Brethren to moralize upon.—*Oliver's Landmarks.*

A MASONIC PRAYER.

The following form of prayer was used August 31, 1843, before the Provincial Grand Lodge of Lincolnshire, prefacing a Sermon on Freemasonry, by Rev. J. Osmond Dakeyne:—

"Let us pray for all sorts and conditions of men. And herein for our Sovereign Lady, the Queen, that she may be endued plenteously with heavenly gifts, and long reign over a loyal, united, and happy people; for Adelaide, the Queen Dowager, the liberal and pious patroness of those excellent schools which have been established for the orphan children of our poorer brethren; for Prince Albert, Albert Prince of Wales, and all the Royal Family. Let us pray especially for the Ancient Order, as members of which, we have this day assembled; particularly for the Most Worshipful, the Right Honourable the Earl of Zetland, Provincial Grand Master; for the Officers of the Grand Lodge of England, especially of that Provincial one to which we belong; for those who bear rule amongst us; for the Right Worshipful and Right Honourable, the Provincial Grand Master and his Deputy. Let us further implore the Most High to bless all private lodges, particularly those gathered together to worship in this His Holy Temple. May God present us in all our doings with his most gracious favour, and further us with his continual help, that in all our works, begun, continued, and ended, in His most Holy Name, we may promote the happiness of our fellow-creatures, and ever set forth His honor and glory—through Jesus Christ, our Lord.

"Our Father which art in Heaven," &c.

Our Exchanges.

Our files are certainly becoming formidable, as journals reach us now from all parts of the globe, some exclusively Masonic and and others with Masonic departments.

For some time past the *Chaine d'Union* of Paris has come to hand regularly; it is an exceedingly well conducted paper, and contains much valuable information. In the number published on the 15th Dec., Bro. Dr. Montreul, a resident in London, contributes a well-written article on Masonic journals in England, in which he gives a fair summary of the contents of THE FREEMASON for three successive weeks. Bro. Montreal enumerates the "orders" or "rites" of Masonry practised in England as follows:—1. Symbolic Masonry, *i.e.*, the Grand Lodge, and Grand Chapter. 2. Mark Masonry,—this puzzles the worthy doctor, who says it must have been a body of this description which recently refused admission to a brother from Havre. He avows his entire ignorance of the degree, but hopes to obtain some enlightenment as to its objects. 3. The Ancient and Accepted Rite. 4. Red Cross of Rome and Constantine, which he erroneously calls, *Chapitres de Rose Croix particuliers, Rose Croix anglais.* 5. Templars and Knights of Malta. 6. But here we must leave our esteemed brother. Independent Grand Lodge of Philadelphes ! ! ! which he justly observes, is not reported by the English Masonic Press. We should think not, as we owe fealty and allegiance to our National Grand Lodge, and to that only. In the number for January 1st, Dr. Montreul writes a capital article on the Friendly Societies which abound in Great Britain, such as the Odd Fellows, the Foresters, &c., and he highly commends their practical benevolence; we confess however to being rather sceptical as to the doctor's figures, when he computes their number in the United Kingdom and the Channel Islands at 2,500,000. We like the *Chaine d'Union*, notwithstanding its absurd championship of the Rite of Memphis, and shall be glad to cull from its pages in future. Bro. Hubert is the Editor-in-Chief, and its *locale* is Rue de la Vieille-Estrapade, No. 9, Paris.

Masonic Tidings; Warsaw, New York; edited by Bro. J. Rawson. "Tidings my Lord, Tidings." Another welcome addition to our file; this paper is published monthly, and is full of useful information as to the sayings and doings of the Craft in the States. The worthy editor, we may remark, quotes with approval, our article headed, "A Glance Around." We wish the "Tidings" every success.

HOLLOWAY'S PILLS are the only universal medicine of the present day, no combination of drugs can excel it in cooling, purifying, regulating, and operative qualities. The sun never sets upon the scene of its beneficial influence, no part of the globe fails to record its voluntary testimony to this medicine's merits. In lands both civilized and savage, it is the medicine of the million for the internal complaints of the human frame. This famous medicine gives tone and vigour to a debilitated constitution, and immediately restores to health those who suffer from sick headache, loss of appetite, impurity of the blood, or, in fact, any of the internal diseases that are not utterly beyond the reach of human aid.—[Advt.]

GRAND MASONIC BALL AT PRESCOT.

On the 30th ult., the Prescot Lodge of Freemasons, No. 86, gave a Ball in aid of the funds of the West Lancashire Masonic Educational Institution, in the New Court Hall, under the following distinguished patronage:—Sir Thomas George Fermor-Hesketh, Bart., *M.P.*, R.W. Prov. Grand Master, West Lancashire, &c., &c.; Lord Skelmersdale, R.W. Pro. D.G.M., West Lancashire; the Right Hon. the Marquis of Hartington, R.W.P.G.M., Derbyshire; Le Gendre N. Starkie, Esq., P.G.W. West Lancashire; Lord de Tabley, R.W. Prov. Grand Master, Cheshire; the Right Hon. Viscount Combermere, R.W.P. Prov. D.G.M., Cheshire; Stephen Blair, Esq., Prov. Grand Master, East Lancashire; A. H. Royds, Esq., V.E., Prov. Grand Commander of K.T.; W. H. Wright, Esq., D. Prov. Grand Commander of K.T.; T. Wylie, Esq., Prov. G.R., West Lancashire; H. S. Alpass, Esq., 30° Prov. G. Sec., West Lancashire; J. Hamer, Esq., Prov. Grand Treasurer, West Lancashire; H. Bulley, Esq., Prov. S.W., Cheshire. The Committee appointed for making arrangements in connection with the ball was composed of the W.M. of the Lodge, Bro. T. Prescott; Bros. J. W. J. Fowler, J. T. Hall, J. T. Birchall, S. Morris, J. Fowle, A. Field, R. Young, W. Holme, &c.. &c.

About nine o'clock the company began to arrive, but it was not until half-past nine that the dancing commenced. The Hall presented a splendid appearance as the gentlemen and their fair partners arranged themselves for the opening quadrille. The decorations of the Hall itself had been arranged with most admirable good taste, festoons of flowers and evergreens, gay silken banners, the arms, badges, and devices of Knight Templar, Companions, Masons, and Fellow Craftsmen, mysterious and awe-inspiring to the observer. Splendid mirrors reflected the graceful forms of many "ladies faire," whose smiling countenances and flashing eyes told how eagerly they had looked forward to the pleasures of the dance. The handsome costume of the Knights Templar, the flowing mantle, on which was worked the red cross, and the brilliant decorations of the Royal Arch and other high degrees conspired to render the scene one which was more likely to excite the admiration and lead to the bewilderment of the on-looker than to endow him with the ability to pourtray on paper a scene so exciting and entrancing. That the brilliancy of the assembly was heightened in a very great degree by the brethren of the Craft appearing in full Masonic costume was unquestionable, jewels sparkling with rich gems of various hues, silken sashes of many colours and adornings, and the well-known Masonic apron itself, appearing in as many shades of colour as a stand of 24 varieties of roses at a flower show, must be allowed their due weight in the general effect produced. In front of the hall a large circle of gas jets had been fixed, which illuminated in a most brilliant manner the approaches to the building. That the Craft on the occasion produced a most favourable impression upon the ladies was very evident, and as one result, we should not be surprised to hear of Lodge 86 having a considerable accession of members, enlisted by the ladies, who will now, no doubt, forgive there being any secret connection with an institution which afforded them some hours of intense and unbroken amusement. A considerable number of officers of the Volunteers were present in their uniforms, and, of course, they too added to the general effect. In the matter of numbers, also, the Ball was a decided success; many had come a considerable distance to the Ball. The dancing terminated about four o'clock in the morning, and the whole of the company were highly gratified with the entertainment, voting it to have been a most brilliant *reunion*.

The preliminary arrangements were carried out by a committee of which Bros. J. W. J. Fowler, J. T. Hall, and Capt. Birchall were prominent members. The lodge is under great obligations for their indefatigable exertions prior to the Ball, to ensure its complete success. Those who have never performed similar duties, can have but little idea of the amount of labour required to be gone through.

Present:—Bros. T. Prescott, W.M. (86); Capt. Birchall, S.W. (86). Sir Knts. Comps. J. T. Hall, 1st Capt.; J. W. J. Fowler, 2nd Capt.; S. Morris, Expert; Bros. Edwin Slee, 30°, J. Williams, W. Holme, C. Caldwell, J. T. Knight, J. L. Slack, J. S. Robertson, J. Whittaker, N. B. Vidiano, C. Webster, H. Scott, J. Beasley, Capt. Naylor (897), T. Hardy (897), T. Wright (1182), T. Fairhurst (178), Capt. Wilcock, Lieut. Rigby, Capt. Ackerley, Lieut. White, W. L. Evans, *J.P.*, Ensign A. Holme, Ensign Welsby, Dr. Hall, Dr. Glaister, &c.

Owing to the difficulty of getting a correct list of the Masonic brethren, &c., present, they are only mentioned as such in a few instances of which there could be no doubt.

THE MANCHESTER FREEMASONS' CLUB.

After the Club Dinner on Monday, 3rd January, a few of the members met under the presidency of Bro. Charles Heywood, W.M. 645, P.G. Reg., E.L., to consider what could be done in aid of the Masonic Charities. There were present—Bros. Heywood in the chair, Blackburn (645), May (1009), Stephenson, P.M., (204, 999), J. Lowndes (163), Pratt (1009), Benjamin Smith (152), J. L. Hine, P.M., P.P.G.S.W., E.L.; C. Fitzgerald Matier (1219), Grand Steward G.L. Scotland; Spurge (163); Petty, P.M., (204, 1009); Alderson, P.M., (1009), and many others.

It was proposed by Bro. May that the brethren psesent should subscribe a few shillings each for the Boys' Schools. This was accordingy done, and two guineas were handed to the Treasurer to be employed at the next election.

Bro. C. F. Matier, then proposed that the brethren present should form themselves into a committee for the purpose of collecting a sufficient sum from members of the club to make the Chairman for the time being a Vice-President in perpetuity of the Boys' School, and that Bro. Heywood should be elected Treasurer.

This proposition was seconded by Bro. J. Lowndes, and carried unanimously by the brethren present, who immediately subscribed such a sum as to guarantee the speedy fulfilment of his laudable and benevolent design. Bro. J. Lowndes (163), Treas., was appointed Hon. Sec. The club meet at the Freemasons' Hall in Cooper-street, and have their own apartments for the use of members and brethren properly introduced. We can only say, as a club they are highly prosperous, and we sincerly trust this is only the first step in aid of those magnificent charities, which as Freemasons we all prize so highly.

A LOST NATION.—A writer in the *Natal Mercury*, says, in speaking of the ruins of Simbaoe:—"A day's march from Andowa, between two hills at the end of a vast and fertile valley, are the ruins of Axum. To this day incredible flights of stone steps conduct the traveller up to the summits of the hills, in one of which are deep grottoes and vast halls cut out of the rock and ornamented with columns. There, according to the traditions of the country, is the tomb of the Queen of Sheba. The adjoining valley, shaded by majestic trees, is filled by the remains of the city, consisting of hugh blocks of stone. Very little of the debris reveal their former purpose. There may, however, be distinguished two groups of fourteen or fifteen obelisks, thrown down. Seven of them are covered with ornaments, and are not less than thirty-six feet in length. These masterpieces of ancient architecture reveal to us the fact of an ancient civilization in the heart of Africa."

THE *Gotha Almanach* for 1870 has just appeared. In the list of reigning princes we find that the Pope, who is 77, is the oldest sovereign; next comes Duke Leopold of Anhalt, 75, who has occupied the throne for 51 years; and the third is King William of Prussia, 72 The youngest monarch is Henri XXII. of Reuss, 23. In the course of the year 1869 twelve persons belonging to the reigning families have died, including the young Duke de Brabant, son of the King of the Belgians. This publication has attained its 107th year.

CHARLES DICKENS, Esq., the president, will take the chair at the annual dinner in behalf of the funds of the Newsvendors' Benevolent and Provident Institution, at Freemasons' Tavern, on the 5th of April.

The Rosicrucian.

A TALE OF COLOGNE.

(Reprinted from the Dublin University Magazine.)

V.—THE TWO HEARTS UNVEILED.

Basil Wolgemuth had now gained the summit of his wishes. He had panted for the river of knowledge—had found it, and allayed his burning thirst in its waters, which were to him a Lethe, bringing oblivion of all else. He walked as one in a dream, or like the false prophet of old, falling into a trance, but having his eyes open. He was gentle, kind to his sister, and to the patient, sorrowful Isilda; but he shrank from their society, as he did from that of every living soul. He would disappear for days together, wandering in the woods and mountains, far from his home; there the student was alone, with his newly-acquired sense—there he penetrated into the marvels of the invisible world. He saw the Sylphs of the air floating over him, and fanning his slumbers with their ambrosial wings. The beautiful Undines spread their cool, wavy arms around him, and through the riven earth he beheld the Gnomes and Bobolds at work in their treasure-caves. Borne by the Salamandrines, he viewed the caves of the volcanoes; their lurid recesses were exposed to his gaze, and he saw the central fires smouldering beneath the surface of the globe—the cradles of the earthquake.

Then, when the student returned, he would shut himself up in his chamber, and invoke the being who had first appeared to him—the beautiful Salamandrine. He imbibed from her lips wondrous love of hidden things, and wisdom beyond that of man; he sunned himself in the light of her glorious beauty, and became insensible to all earthly things.

"O, my master," Basil would often murmur, "thou wert right. What count I now the cup of mortal pleasure while that of heaven is at my lips? I could torture—almost destroy—this poor frail body, for the sake of the soul."

And while the student revelled in these estacies, his slight form grew more shadowy, his dreamy eyes became of a more fathomless depth, and his whole appearance was that of a spirit which had for a season assumed this mortal coil. No thought of Isilda, no yearning for her forsaken love crossed his memory; the lesser feeling was all absorbed in the greater, for the one reigning passion of Basil Wolgemuth's soul was, a thirst after knowledge.

And Isilda—the devoted one—how fared it with her? She knew that no other maiden had stolen her lover's heart, and yet it was changed towards her. She saw it to be so. Some overpowering passion had extinguished that of love, and her life's hope was gone. She did not pine nor weep; she felt no anger towards Basil, for in her eyes he could do no wrong. Isilda had worshipped him from her girlhood, with a love mixed with idolatry, for it long seemed like "the desire of the moth for the star." None other had ever won a thought from the maiden, though many had wooed her; but having once loved him, none else could have filled her heart for ever. Even Basil, when he came to measure her love by his own, dreamed not of its intensity. So absorbing was this one passionate love, that even the sad change in him who was its object, could not weaken it. She desired no more but to be near the idol of her soul; to see him; to hover round him as silently as his shadow—only to have the blessed privilege of loving him, and the memory, sweet, though mournful, that he had once loved her.

VI.—LOVE UNTO DEATH.

Basil Wolgemuth lay asleep on his couch. He had outwatched midnight, and was very weary. The follower of Rosencreutz, the wise philosopher, the man of surpassing genius, had not passed the limits of mortality; his earth verdure clung around him still—weariness had overtaken him in the midst of his vigils—he had thrown himself down on the hard pallet, and fallen asleep, as sound as if the rude couch of the Rosicrucian were the monarch's bed of down. The morning stars looked in at his casement, and the dim light of a single lamp fell on the countenance of the student. He lay calm as a little child, with folded hands, as if his mother had lulled him to sleep with songs. Oh! if that mother could have beheld him now, how would she have wept over the child of so many prayers!

I have said before that there was little beauty in Basil's face, at least that mere beauty of form, which is so dazzling—and it is good that it should be so, for a lovely face seems fresh from the impress of God's hand; we naturally love it, cling to it, and worship it as such. But Basil's sole charm had been the genius so plainly visible in his face, and a sunny, youthful, happy look, which made it pleasant to behold. Now, all this was gone, but while he slept, a little of his olden self returned, a smile wandered over his lips, and his sunny hair fell from his brow, as in the days when Isilda's fingers used to part those bright locks, and her soft lips loved to rest on that white and beautiful forehead. Suddenly a red glare lighted up the still shadows of the chamber—it flashed on the eyes of the sleeper.

"Art thou here, O beautiful spirit," murmured Basil, half roused, and dazzled by the brilliant light, which seemed a realization of his dream.

But it was no celestial presence that shone into the student's room. He awoke fully, rose up, and looked out into the night. The city lay hushed beneath the star-light, like a palace of the dead, it seemed as though no mortal turmoil would ever more ruffle its serene repose. But far in the darkness, in a direction where Basil's eyes had, in former times, been turned so fondly waiting for the one solitary lamp, which was to him like a star—lurid flames and white smoke burst forth, and contended with the gloom around. There was in the city the fearful presence of fire, and the burning house was Isilda's.

With a sudden impulse, Basil stayed not to unfasten bolt or bar, but leaped at once through the low window, and fled, rather than ran, to the scene. This time mortal love had the pre-eminence; he forgot all but Isilda—Isilda perishing in the flames.

Wildly raged the fierce element, as if kindled by a hundred demons, who fanned it with their fiery breath, and leaped, and howled, and shouted, as it spread on with mad swiftness. Now it writhed in serpent coils—now it darted upwards in forked tongues, and now made itself a veil of dusky vapours, and beneath that shade went on in its devasting way. Its glare put out the dim stars overhead, and hung on the skirts of the clouds that were driven past, until the sky itself seemed in flames. House after house caught the blaze, and cries of despairing agony, mingled with shrieks of frantic terror, rose up through the horrible stillness of night. The beautiful element which Basil had so loved, the cheering, inspiring Fire, was turned into a fearful scourge.

The student reached the spot, and looked wildly up to the window he had so often watched. A passing gust blew the flames aside, and he distinguished there a white figure—it was Isilda; her hands were crossed on her bosom, and her head was bowed meekly, as if she knew there was no hope, and was content to die.

Basil saw, and in a moment he had rushed into the burning dwelling. He gained the room, and with a wild cry of joy, Isilda sprung into his arms. Without a word he bore her, insensible as she was, through the smoke and flame to a spot where the fire had not reached. Further he could not go, for his strength failed him. He laid his burden down and leaned against the wall.

"I might not live for thee, Isilda," cried the student, "but I can die with thee. Yet is there no help—no hope? Where are the spirits that were once subject unto me? And thou, my guardian—spirit of Fire!—is this thy work? Where art thou?"

"I am here," answered a voice; and the Salamanprine appeared. The flames drew nearer; and Basil saw myriads of æriel shapes flitting among them in mazy wreaths. They came nigh—they hovered over his mortal love—their robes of seeming flame swept her form.

"Touch her not," shrieked the student, as he bent over Isilda, his human fear overpowering him.

"The good and pure like her, are ever safe," replied the Salamandrine. "We harm her not." And she breathed over the maiden, who awoke.

"O, my Basil," murmured the girl, "is death then past? Thou didst come to save me—thou lovest me—thou art mine again!" and she stretched out to him her loving arms; but Basil turned away.

"Hush!" he said, "dost thou not see them—the spirits?"

Isilda looked round fearfully. "I see nothing—only thee."

The student's eyes flashed with wild excitement. "See!" he cried, "they fill the air, they gather round us, they come between thee and me. Now, now their forms grow fainter—they are vanishing—it is thou, oh woman! who art driving them from my sight for ever. Stay, glorious beings, stay! I give up all—even her."

"They shall not part me from thee," shrieked the girl, as she clung to Basil, and wound her arms round him. "No power in heaven or earth shall tear us asunder—thou art mine—I will live for thee—I will die for thee—my Basil."

"Thou shalt have thy desire," the student madly cried, as he struggled in her frantic clasp.

There was the gleam of steel—one faint bubbling sigh;—the arms relaxed their hold, and Basil was alone—with the dead.

The fire stayed in its dire path, and a wailing sound rose up as the spirits fled away. Heaven and earth had forsaken the murderer.

He knelt besides his victim; he wept, he laughed, he screamed; for madness was in his brain.

"I may kiss thee now, Isilda," he shouted, "thou art all mine own; death has made thee my wife, and he clasped the cold still form to his breast, kissing the lips and cheeks with passionate vehemence.

"I will make thee a pyre—a noble funeral pyre," he continued; "the fire shall purify this mortal clay, and thou shalt become a spirit, Isilda—a beautiful immortal spirit."

He bore the dead to where the fire raged fiercest; he laid his beloved on a couch; composed the frigid limbs, folded the hands, and kissing the cold lips once more, retired to a distance, while the flames played round the still beautiful form which was once Isilda. Lovingly they enwreathed and enshrouded it, until at last they concealed it from the student's gaze. He turned and fled. The Fire had in its mysterious bosom the ashes of that noble and devoted heart. Isilda had found the death she once thought so blest,—death by the hand of the beloved.

(To be concluded in our next).

METROPOLITAN MASONIC MEETINGS

For the Week ending January 15, 1870.

MONDAY, JAN. 10.

Lodge 5, "St. George and Corner Stone," Freemasons' Hall.
,, 12, "Fortitude and Old Cumberland," Ship and Turtle Tavern, Leadenhall-street.
,, 29, "St. Alban's," Albion Tavern, Aldersgate-street.
,, 59, "Royal Naval," Freemasons' Hall.
,, 193, "Confidence," Anderton's, Fleet-street.
,, 879, "Peckham," Maismore Arms, Park-road, Peckham.
Chap. 22, "Mount Sion," Radley's, Blackfriars.
Mark Lodge "Mallet and Chisel," Horns Tavern, Kennington.
Red Cross Conclave, "Plantagenet," City Terminus Hotel, Cannon-street.
Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

TUESDAY, JAN. 11.

Lodge 46, "Old Union," Radley's Hotel, Blackfriars.
,, 166, "Union," London Tavern, Bishopsgate-st.
,, 180, "St. James's Union," Freemasons' Hall.
,, 198, "Percy," Ship and Turtle, Leadenhall-street.
,, 211, "St. Michael's," Albion Tav., Aldersgate-st.
,, 548, "Wellington," White Swan Tav., Deptford.
,, 917, "Cosmopolitan," Terminus Htl., Cannon-st.
,, 933, "Doric," Anderton's Hotel, Fleet-street.
Rose + Chapter, "Metropolitan," Freemasons' Tavern.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JAN. 12.

Committee Royal Masonic Benevolent Institution, at 3.
Lodge 11, "Enoch," Freemasons' Hall.
,, 13, "Union Waterloo," Masonic Hall, Woolwich.
,, 15, "Kent," Guildhall Coffee House, Gresham-st.
,, 87, "Vitruvian," White Hart, Lambeth.
,, 147, "Justice," White Swan, Deptford.
,, 212, "Euphrates," George Hotel, Aldermanbury.
,, 238, "Pilgrim, Ship and Turtle, Leadenhall-street.
,, 749, "Belgrave," Anderton's Hotel, Fleet-street.
,, 781, "Merchant Navy," Silver Tavern, Burdett-road, Limehouse.
,, 1017, "Montefiore," Freemasons' Hall.
,, 1216, "Macdonald," Head Quarters First Surrey Rifles, Brunswick-rd., Camberwell.
,, 1228, "Beacontree," private rooms, Leytonstone.
,, 1260, "Hervey," George Hotel, Waltham Green.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. Bedlar, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, JAN. 13.

Quarterly General Court Girls' School, Freemasons' Hall, at 12.
Lodge 19, "Royal Athelstan," Terminus Hotel, Cannon-street.

MEETINGS FOR NEXT WEEK—*(Continued.)*

Lodge 91, "Regularity," Freemasons' Hall.
,, 206, "Friendship," Ship & Turtle, Leadenhall-st.
,, 263, "Bank of England," Radley's, Blackfriars.
,, 534, "Polish National," Freemasons' Hall.
,, 657, "Canonbury," Haxel's Hotel, Strand.
,, 860, "Dalhousie," Anderton's, Fleet-street.
,, 1076, "Capper," Marine Hotel, Victoria Docks, West Ham.
Chap. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
,, 206, "Hope," Globe Tav., Royal-hill, Greenwich.
,, 554, "Yarborough," Green Dragon, Stepney.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JAN. 14.

Lodge 157, "Bedford," Freemasons' Hall.
,, 177, "Domatic," Anderton's, Fleet-street.
Chap. 33, "Britannic," Freemasons' Hall.
Knights Templar Encampment, "Mount Calvary," 14, Bedford-row.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, JAN. 15.

Audit Committee Boys' School.
Lodge 715, "Panmure," George Hotel, Aldermabury.
Mark Lodge, "Southwark," Bridge House Hotel, Southwark.
Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.

Advertisements.

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Funds of the West Lancashire Masonic Educational Institution,

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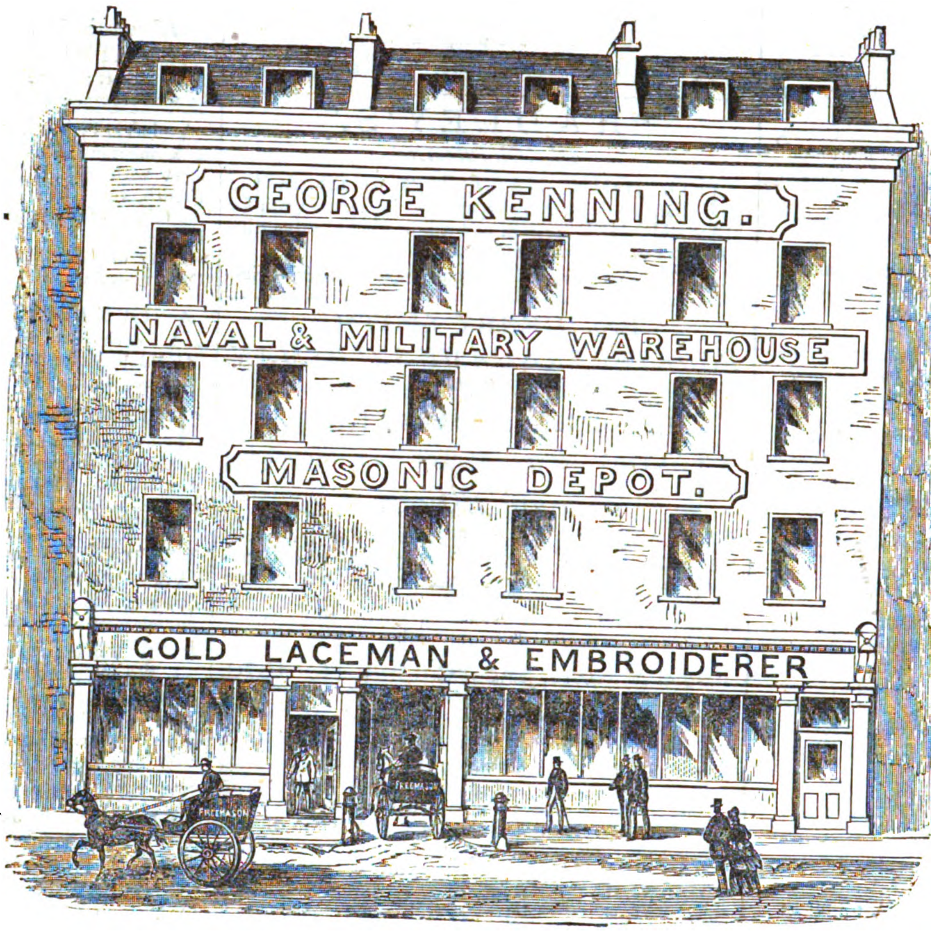

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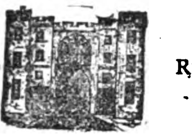
FOUNDED A.D. 1100  RESTORED 1504.

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THE
Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, K.T., *Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE,* K.T., G.C.B., *M.W. Grand Master Mason of Scotland.*

VOL. 3, No. 46.] SATURDAY, JANUARY 22, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

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WILLIAM FARNFIELD, P.A.G. Sec.,
January 14th, 1870. *Secretary to the Board.*

ROYAL MASONIC

BENEVOLENT INSTITUTION

For aged Freemasons and Widows of Freemasons.

IN compliance with a requisition received in accordance with Rule 8, a SPECIAL GENERAL MEETING of the Governors and Subscribers of this Institution will be held at Freemasons' Hall, Great Queen-street, London, on THURSDAY, the 27th JANUARY instant, at 3 o'clock in the afternoon precisely, to consider the propriety of rescinding the Resolution passed at the Special General Meeting, on the 22nd July last. Also the propriety of repealing or revising Rule No. 17, and of conferring Votes upon Grand Lodge and Grand Chapter, and Provincial Grand Lodges and Provincial Grand Chapters, in consideration of the contributions from the Grand Lodge and Grand Chapter of England; and to enact such Law or Laws in respect thereto, as may be deemed expedient subject to the approval of Grand Lodge, as provided by the Laws of the Institution.

By Order,
WILLIAM FARNFIELD, Secretary.

FREEMASONS' HALL, LONDON, W.C.,
January 13th, 1870.

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The case is well-known to Bro. the Rev. J. B. HARRISON, Chaplain to the Lord Warden Lodge, Rector of Walmer, Kent, by whom proxies will be gratefully received.

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MRS. HARRIET WHITE,

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at the

CLARENCE HOTEL,

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The order of procedure will be as follows :—

Consecration

Of the BURDETT LODGE, No. 1293 (at Half-past One o'clock precisely).

Installation

Of the W. Master, COL. BURDETT, and Appointment of Officers.

Inauguration

Of the Provincial Grand Lodge.

Installation

Of the R.W. Provincial Grand Master, and Appointment of Provincial Grand Officers.

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V.W. Bro. JOHN HERVEY,

Past Senior Grand Deacon, Grand Secretary of England.

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NOTABLE ROSICRUCIAN WORKS.

By William James Hughan, ix°.

(Continued from page 239, vol. 2.)

I am again indebted to my friend Capt. F. G. Irwin, of Bristol, for the perusal of another work, interesting to Rosicrucians, as it is by Thomas Vaughan, *alias* "Eugenius Philalethes." The title is "Lumen de Lumine, or a new Magical Light discovered and communicated to the World," London: 1651, (pp. 101, 32 mo.) Time will not allow me to quote all I should like from the scarce little book, but the following, entitled "A Letter from the Brothers of R.C., concerning the Invisible Magicall Mountaine, and the Treasure therein contained," ought at least to be reproduced in The Freemason. Strange titles, and still stranger customs, seem to have been in favour with the early Rosicrucians, especially as they served to veil the character of their teaching from the world, and thus the initiated only participated in their esoteric mysteries and discoveries. The letter is written both in Latin and English, and no doubt Captain Irwin would spare the volume to the Editor of this paper, in order that its contents may become known. Thomas Vaughan says of the Letter of the Brothers R.C., that "They have described unto us the Mount of God, the mysticall philosophicall Horeb; which is nothing else but the highest and purest part of the earth. For the superior secret portion of this element is *Holy Ground*, and Aristotle tells his *Peripatetics Locus quo Excelsior eo Durnoir.* It is the seed-plot of the eternall nature, the immediat vessell and receipient of Heaven, where all minerals and vegetables have their *Roots*, and by which the animal monarchie is maintained. The Philosophicall Black *Saturn* mortifies and coagulates the invisible Mercury of the stars, and on the contrary the Mercury kills and dissolves the Saturn, and out of the corruption of *both* the central and circumferentiall suns generat a new body. Hence the Philosophers describing their stone, tells us it is *Lapis niger* vilis, and fœteus, dicitur origo mundi et oritur sicut Germinantia. As for the epistle of the Fraternitie, I shall, for satisfaction of the ordinary reader, put it into English. I know some doctors will think it no advantage, but then they convess their ignorance. I can assure them, the subject is nowhere so clearly discovered, and for the first abstruse preperation there is no private author hath mentioned it, but here we have it entirely, and withall most faithfully, described. I confesse, indeed, that instruction wears a mask; it speaks in tropes, but very plaine and pervious."

Another work by the same writer, is called "The Second Wash, or The Moore Scour'd once more," London: 1651, (pp. 188, 32 mo.) The whole that we know of, are as follows:—

"Anima Magica Abscondita," A.D. 1650.
"The Fame and Confession," A.D. 1650.
"Magica Adama, or the Ancient Magic from Adam."
"Aula Lucis, or The House of Light," A.D. 1651-2.
"Discourse of the Waters of the East," A.D. 1655.
"Lumen de Lumine," A.D. 1651.
"The Second Wash," A.D. 1651.

Thomas Vaughan, who wrote under the assumed name of *Eugenius Philalethes*, was a noted alchymist, and was quite an enthusiastic supporter of the Rosicrucian Society in the middle of the seventeenth century. We are unable to say who he was. Any positive information as to his history will be much esteemed by the writer, should any of his readers be aware of such.

John Heydon, an attorney of London, devoted much of his spare time to the study of alchymical and Rosicrucian philosophy, so also did Robert Fludd, *M.D.*, Jacob Böhmen, Peter Mormuss, and Branda Borri.

As we intend ere long to compile a list of Rosicrucian works published during the seventeenth century, as also works bordering on that subject, we shall feel greatly obliged if brethren would send us the titles of works in their possession, or which they have perused, as also any notes taken of their character. To suppose that the early Rosicrucians were the absurd impostors their enemies declare, would require more credulity than we would credit their most determined opponents of the present day with, and therefore it would be superfluous to endeavour to answer many of the puerile objections made by their contemporary writers. Dr. Mackay, in "Popular Delusions," states that no lover of poetry can wish that such a sect of philosophers had never existed, although he is very far from being a favourable reviewer of their history, and the works now extant *pro.* and *con.* sufficiently exhibit the tendency of Rosicrucianism to clear their members from the false imputations of witchcraft, irreligion and immorality.

LINES

Written on hearing of the intended retirement of the Most Worshipful, the Grand Master of Freemasons, the Earl of Zetland, K.T.

BY BRO. A. C. SWAIN.

Thou art leaving the office thou long hast adorn'd,
And thy loss to the Craft will be generally mourned;
Tho' the life we so value is spared to us yet,
Thy retirement will cause universal regret.

For every true-hearted Freemason hath known,
That during the years thou hast sat on the throne,
Our Order hath flourished, and Heaven hath blest
Thine efforts to succour the poor and distressed.

The Charities, Brother, we point to with pride,
Whose fame, fast increasing, extends far and wide;
Our Homes for the Aged, our Boys and Girls' School,
Have prosper'd beneath thy beneficent rule.

'Tis true thy successor is greatly esteemed,
That the light of benevolence also hath beamed
In the efforts with which he has aided thine own,
In the spirit of kindness his actions have shown.

Yet still we look back with a sigh to the past,
As we pray that thy life will for many years last;
And when thou art summon'd to mansions above,
May we meet thee again in God's haven of love.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—[Advt.]

THE BADGE OF FREEMASONRY AND THE GOLDEN FLEECE.

By Bro. Chalmers I. Paton, P.M. No. 392, etc., etc.

The badge of Freemasonry is the Lamb's Skin, or white leather apron. The apron is worn by operatives to preserve their garments from stain. We use it for a nobler purpose. By the whiteness of its colour, and the innocence of the animal from which it is obtained (for the lamb in all ages has been deemed the emblem of innocence), we are admonished to preserve that blameless purity of life and conduct which will alone enable us hereafter to present ourselves to the Master of the Universe unstained with sin, and unsullied with vice. The lamb's skin is presented to every newly-made brother as the badge of our Order, and is the emblem of innocence and the bond of brotherhood. It is more ancient than the Golden Fleece, or any other order that can be conferred on earth. Emperors, kings, popes, and potentates have not thought it beneath their dignity to put aside the crown and tiara, doff the trappings of state, and lay down the sceptre and the sword, and, putting on this simple badge, join in the celebration of our mysteries. Members of the Craft are never to put on that badge if at variance with any brother who may be in the lodge. You must first attempt to reconcile your differences, but if you find that impossible, you must retire, that the assembly of the brethren be not disturbed by your unseemly strife. Freemasons are ever expected to wear the badge worthily, for it would be a disgrace ever to cast a stain upon its purity.

"It is more ancient than the Golden Fleece," is a word familiar at the investure to all intrants. Many have enquired as to what is the history or legend of the Golden Fleece; having, after a long time, gathered it together, I now proceed to explain.

The Golden Fleece occupies a prominent place in foreign tradition, concerning the legendary and mythical pre-historic period of Greece, and was a favourite subject of the Grecian poets and dramatists. It was, according to the most ordinary form of the legend, the fleece of the ram Chrysonallus, the recovery of which was the object of the Argonautic expedition. The legend seems, or professes, to relate, to a period about a generation before the Trojan war. Homer refers to it, and it is related by Hesiod and many other of the most ancient Greek authors. It is not wonderful that their accounts differ widely and irreconcilably from each other. According to the ordinary form of the legend in which it is related by Apollodurus, Jason was commanded by his uncle Pelias, King or Chief of Toleus, in Thessaly, to fetch from Colchis the Golden Fleece, which was suspended on an oak and guarded by a sleepless dragon. He therefore caused Argus, the son of Phixus, to build a ship of fifty oars, and gathered together the choicest heroes of Greece to partake in this adventure. Their first landing-place was Sennois, where they stayed two years, because the women, in consequence of the wrath of Venus, had slain all the men excepting Thoas. Their subsequent voyagings and adventures are related by Appolodorus in the same minute and particular manner, but so contradictory are the accounts of different authors that it has been pronounced impossible to say whether the expedition sailed north, south, east or west. Of course, it is vain to conjecture as to any reality covered by such a myth, although it probably derives its origin from some really adventurous enterprises. Hercules and Polyphemus are represented by Appollodorus as taking part in the expedition, but they wandered too far inland when it touched at the shores of Mysia, in pursuit of the lost Hylas, and were left behind. The adventures of the Argonauts with those winged monsters, the harpies, are very particularly narrated; and how, by the advice of the blind seer, Phineus, whom they delivered from the harpies, they were enabled to steer through the Symphlegades and to escape their wondrous dangers. Phineus advised the Argonauts to let loose a dove when they approached the rocks, and to judge by its fortune what they might themselves expect. It escaped with the loss of its tail, and the Argonauts daring to attempt the passage, escaped in like manner with the loss only of some ornaments of the stern of their vessel. After visiting several other countries they arrived at the mouth of the river Phasis in Colchis. Here the king, Ætis, promised to give up the Golden Fleece to Jason, on condition of his yoking to a plough the two fire-breathing bulls with brazen hoofs, and sowing the dragons' teeth left by Cadmus in Thessis. Jason fulfilled these conditions by help of the sorceress Nedea, the daughter of Æetes, who had fallen passionately in love with him. He was assisted by her in other still more wonderful exploits. He obtained from her, under promise of marriage, a charm against fire and steel, and was thus enabled to destroy all the warriors who sprang up where the dragons' teeth were sown. Æetes, meanwhile, thought to burn the ship Argo, and put the crew to death; but Jason, warned by Nedea, anticipated this design, and hastening into the grove, stupified the dragon sentinel by a charm which Nedea had prepared, seized the Golden Fleece, and embarked by night in his ship with his mistress and her brother Absyetus, Æetes pursued the Argo, but Nedea cut her brother Absyetus in pieces and flung them overboard, Jason stayed to pick them up, and thus the Argo escaped. This horrible part of the story is not told by all the narrators. The Argo reached the mouth of the river Eridanus, but was driven on the Absystian islands by a storm caused by Jupiter, who was angry on account of the murder of Absyetus. The mast of the Argo, which had been cut in the sacred grove of Dodona, now delivered an oracle that Jupiter would not be appeased unless the Argonauts sailed towards Ansonia and were purified through the agency of Circe. This they did; then they passed by the Sirens, from whose dangerous charms they were preserved by Orpheus singing to them. Yet one of their number, Butes, swam off to the sea-maidens and perished. They passed through Scylla and Charybdis by the help of Thetis, and at length landed on the island of Corcyra, where Antonius ruled. On leaving Corcyra they encountered a storm at night, but where saved by Apollo, who, in flashes of lightning, revealed to them the haven of Anaple, were they raised an altar to him. At Cuate, their landing was opposed by the giant Talus, who was slain by Nedea. The Argonauts subsequently touched at Ægina and Tolans in safety. Jason dedicated the ship Argo to Neptune at the Isthmus of Corinth.

A celebrated order of knighthood of Austria and Spain is the Order of the Golden Fleece. It was founded by Philip III., Duke of Burgundy and the Netherlands, at Bruges, on the 10th January, 1428, on the occasion of his marriage with Isabella, daughter of John the I., King of Portugal. The reasons which induced him to choose the name he did for the order, and to cause insignia to be devised for it in correspondence with the name, are not certainly known, but it may be supposed that he was mindful of the classical studies of his youth, and that he meant the Golden Fleece, viewed in connection with the ancient legend concerning it, to be a symbol of enterprise and courage. The notion to be presently noticed bears out this opinion. Yet it has been suggested that he probably also bethought himself of the importance of the woollen manufacture as the great industry of the Low Countries, and chose a name and device having some imaginable reference to it. The order was instituted for the protection of the church. Duke Philip made himself first Grand Master of the Order, appointing that office also to be held by his successors, Dukes of Burgundy. The number of knights was at first limited to twenty-four, but was afterwards increased. The Burgundian territories having been inherited through the heiress of the last Duke by her son, the Emperor Charles V., he held the office of Grand Master of this order. On his death this dignity, remained in possession of the Spanish branch of the family; but at the close of the Spanish war of succession, the Emperor, Charles VI., laid claim to it, in virtue of his possession o the Low Countries, and taking with him the archives of the order, celebrated a new inauguration of it with great magnificence at Vienna, in 1713. Philip V. of Spain contested the claim of the German Emperor, and the dispute about this much-prized dignity was long continued and often renewed, till at last it was amicably settled by the recognition of the order in both countries, and on this footing it still remains, the Emperor of Austria being Grand Master in his own dominions, and the King of Spain, when there is a King of Spain, Grand Master of the order in that kingdom. In Austria, the Emperor may now create any number of Knights of the Golden Fleece from the old nobility, but in the case of a Protestant the Pope's consent is required. In Spain, the honour is restricted to princes, grandees, and "personages of peculiar merit." "The insignia of the order are a Golden Fleece hanging from a gold and blue enamelled flintstone, emitting flames, and borne it its turn by a ray of fire;" on the enamelled obverse is inscribed *Pretium laborium nom vile*, signifying "No mean reward of labours." The decoration was originally suspended from a chain of alternate fire-stones and rays, for which Charles V. allowed a red ribbon to be substituted, and the chain is now worn only by the Grand Master. The Spanish decoration differs slightly from the Austrian; the costume consists of a long robe of deep red velvet, lined with white taffetas, and a long mantle of purple velvet, lined with white satin and richly trimmed with embroidery, containing firestones and steels emitting flames and sparks; on the hem, which is of white satin, is embroidered in gold *Je l'ay empris*, signifying "I have assayed it." There is also a cap of purple velvet, embroidered in gold, and the shoes and stockings are red.

LEAVES FROM MY LIBRARY.

By Marmaduke Makepeace.

(Continued from page 37.)

There remains yet another geometrical emblem to be explained, which is the diagram of the 47th Proposition of the First Book of Euclid, by the assistance of which we prove that the square of the hypothenuse of a right-angled triangle—that is, the side opposite the right angle—is equal to the sum of the squares of the sides which contain the right angle. For this discovery we are likewise indebted to the great Master of the Pythagorean school, who is said to have offered a hecatomb, or sacrifice, of a hundred oxen, to express his joy and gratitude to heaven on account of this discovery. And, indeed, well might he estimate its value so highly, when we reflect that upon this principle depends the solution of the great principles in the mathematical, mechanical, and philosophical knowledge, and that it is the true key to the doctrine of the proportions and powers of all quantities—arithmetical, geometrical, and algebraical. By it, we may prove any multiple of a given square, as we have only to construct an isosceles right-angled triangle, of which one of the sides including the right angle shall be equal to the side of such square. And in the same manner it may be applied to form squares and other figures of duplicate ratios to others which are given. Accordingly, he was accustomed to distinguish this proposition by the appellation EUREKA, which signifies "I have found it!" thereby denoting the superior importance of this over all other discoveries. As, therefore, the letter G denotes to us the science of symbolic geometry, and the Pythagorean Tetractys the mysterious powers of numbers, so is this symbol the representation of all mechanical and physical science.

But whilst each of these symbols reciprocally serves to illustrate the rest, there is one sense in which they yield to the decided pre-eminence of the great central emblem whose sacred initial character, surrounded by a blaze of eternal glory, recalls our minds from the work to the Architect—from the science to its mystery.

This brings us to the moral advantages to be derived from Geometry.

Geometry is the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected. The contemplation of this science, in a moral and comprehensive view, fills the mind with rapture. To the true Geometrician the regions of matter with which he is surrounded afford ample scope for his admiration, while they open a sublime field for his enquiry and disquisition. Every blade of grass which covers the field, every flower which blows, and every insect which wings its way in the bounds of expanded space, proves the existence of a first cause, and yields pleasure to the intelligent mind. The symmetry, beauty, and order displayed in the various parts of animate and inanimate creation are pleasing and delightful themes, and naturally lead to the Source whence the whole is derived. When we bring within the focus of the eye the variegated carpet of the terrestial creation, and survey the progress of the vegetative system, our admiration is justly excited. Every plant which grows, every flower that displays its beauties or breathes its sweets, affords instruction and delight. When we extend our view to the animal creation and contemplate the varied clothing of every species, we are equally struck with astonishment; and when we trace the lines of geometry, drawn by the Divine pencil, in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number of fibres and vessels which run through the whole, with the apt disposition of one part to another, are perpetual subjects of study to the true geometrician, who, while he adverts to all the changes which all undergo in their progress to maturity, is lost in rapture and veneration of the Great Cause which produced the whole and governs the system. When he descends into the bowels of the earth and explores the kingdom of ores, minerals and fossils, he finds the same instances of Divine wisdom and goodness displayed in their formation and structure—every gem and pebble proclaims the handiwork of an Almighty Creator. When he surveys the watery element and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same supreme intelligence. The scales of the largest whale, as well as the pencilled shell of the most diminutive fish, equally yield a theme for his contemplation on which he fondly dwells, while the symmetry of their formation, and the delicacy of tints, evince to his discerning eye the wisdom of the Divine Artist. When he exalts his view to the more noble and elevated parts of nature and surveys the celestial orbs, how much greater is his astonishment! If, on the principles of geometry and true philosophy, he contemplates the sun, the moon, the stars—the whole conclave of heaven—his pride is humbled, and he is lost in awful admiration. The immense magnitude of those bodies, the regularity and rapidity of their motions and the vast extent of space through which they move are equally inconceivable, and, so far as they exceed human comprehension, baffle his most daring ambition till, lost in the immensity of the theme, he sinks into his primitive insignificance.

By Geometry, then, we curiously trace Nature through her various windings to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we calculate how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all conducted by the same unerring law.

A survey of nature and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced works which have been the admiration of every age.

To Him, the great Geometrician of the Universe, the Father of Light and Life, the Fountain of Eternal Wisdom, let us humbly dedicate our labours, imploring Him to bless and prosper the work of our hands to His own glory and the good of mankind and the salvation of our immortal souls.

(To be continued.)

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Serv ce Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & Co., Homœopathie Chemists, London.—[Advt.]

EPILEPSY OR FITS.—A sure cure for this distressing complaint is now made known in a Treatise (of 48 octavo pages) on Foreign and native Herbal Preparations, published by Prof. O. PHELPS BROWN. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any chemist.—Persons desiring a copy may address Prof. O. PHELPS BROWN, No. 2, King-street, Covent Garden, London, enclosing stamp; six copies, three stamps.—[Advt.]

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Grand Steward's Lodge.—This lodge met on Wednesday, the 19th inst., at Freemasons' Hall, under the presidency of Bro. Henry Norman, W.M., when Bro. Joseph Stohwasser, P.M. of No. 8, the British Lodge, and Past President of the Board of Grand Stewards, was unanimosly elected as a joining member. The lodge was then opened in the second degree, and the W.M. proceeded with the ceremony of installing his successor. The lodge was afterwards opened in the third degree, after which a board of Installed Masters was duly constituted, and Bro. Edward J. Page, the W.M.-elect, was duly installed in ancient form, into the chair of K.S., whereupon he invested the late W.M., Bro. Norman, as his immediate P.M. After the usual ceremonies, and on the lodge being reduced to the first degree, the W.M. appointed his officers, viz: Bros. R. M. Smith, S.W.; Jabez Tepper, J.W.; Wm. Watson, Sec.; Frederick Binckes, S.D.; J. T. Swanston, J.D.; and Charles H. Waters, I.G. Bro. Richard Spencer (having been at the previous lodge unanimously re-elected,) was invested as Treas.; and Bro. Hoare as Tyler. Bro. Norman was congratulated by the lodge for the ability and talent manifested by him in performing the ceremony of installing his successor. There were no resignations on the commencement of the new year, and the lodge now consists of thirty-one members. The lodge being duly closed the brethren present (with five visitors), in all twenty-three, adjourned to the tavern, and partook of the bread of plenty and the cup of cheerfulness, and spent a happy evening with much good feeling and harmony.

Tranquillity Lodge, No. 185.—This influential lodge held its usual meeting on the 17th inst., at Radley's, when the W.M., in his efficient style, conferred the honor of M.M. on Bro. B. Barnett; after which the S.W. was unanimously elected Master for the ensuing year, Bro. Peartree, Treasurer; and Bro. Vesper, P.M. 180, Tyler. There was also an election for members of the committee of the excellent charity fund of the lodge, after which the brethren adjourned to as good a banquet as the most fastidious could require, supplied, and well attended to, by Bro. Hart, his very courteous nephew (also a brother) and their assistants.

Israel Lodge, No. 205.—This numerous and influential lodge met on Tuesday, the 25th inst., at Radley's, when Bro. Chamberlain, the W.M., in his masterly style initiated Messrs. Morse, Buckland, Fowler, and Bryan; Bro. Stanton Jones, P.M., then in most superior style installed Bro. Michael J. Emanuel, who appointed as his officers. Bros. H. M. Harris, S.W.; Turner, J.W.; A. N. Cohen, P.M., Sec.: Sacqui, P.M., Organist; Van Durbosch, S.D.; Hogard, J.D.; and N. Emanuel, I.G.; after which the newly installed Master ably initiated his brother-in-law, Mr. Sidney Jacobs. The brethren then adjourned to one of Bro. J. Hart's splendid banquets, ably served by his nephew and numerous assistants. The number of brethren present amounted to 78, and amongst the numerous visitors we particularly noticed Bros. J. Holbrook, W.M. (185); B. W. Aaron, W.M. (188); Politzes, W.M. (1017): S. L. Miers (154), E. P. Albert, P.M. and Sec. (188); Chubb (577), M. Jacobs (194), and Vowles (742). A most agreeable evening concluded by an earnest appeal from the indefatigable Sec., the W. Bro. A. M. Cohen, P.M., to the members on behalf of the charity fund of the lodge, which was liberally responded to by numerous new subscribers. We must add that the musical arrangements were excellent, as in fact was everything else, lodge working, banquet, wines, and songs.

Nelson Lodge, No. 700.—This excellent working lodge held its regular monthly meeting at the Masonic Hall, William-street Woolwich, on Wednesday, 19th inst., under the very able direction of its W. Master, Bro. E. Bowles, supported by the whole of his officers. The lodge being opened in the first degree, the minutes of the previous meeting were read and unanimously confirmed. The ballot was taken for Mr. J. M. Hodder, of St. Paul's Churchyard, and Serjt. W. A. Weston, *R.A.*, for initiation, which proved unanimous in each of their favor, and being in attendance, were duly received into Freemasonry. The lodge was opened in the second degree, and Bro. Ward being a candidate for the third degree, received further instruction and retired. The lodge was opened in the third degree, and Bro. Ward was admitted, and duly raised to the sublime degree of a M. Mason. The lodge was closed down in each degree, when Colour-Serjeant J. Wilmot, and Serjeant J. Gladwin, of H.M. 94th Regiment, were proposed as candidates for initiation at the next meeting of the lodge. All Masonic business being ended, the lodge was closed in due form, and the brethren adjourned to Bro. Morton's the Red Lion Tavern, where they spent a very happy evening and parted in perfect harmony.

Panmure Lodge, No. 715.—This lodge met on Saturday evening, 15th inst., at the Terminus Hotel, Cannon-street, City. Present: Bros. T. H. Weedon, W.M.; W. Kibble, S.W.; J. H. Townend, J.W.; W. Bennett, S.D.; W. J. Crossfield, J.D.; H. Birdseye, I.G.; Heny Muggeridge, P.M.; S. G. Myers, P.M., and Treas.; R. Clarke, P.M.; J. Paddle, P.M.; C. R. Vines, P.M.; C. H. Fielder, P.M.; T. B. Yeoman, C. Wychie, J. Jonas, W. Birdseye, W. E. Stower, J. Gale, C. F. Smith, J. L. Jones, &c. The lodge was opened in due form and the minutes of the last meeting read and confirmed. A ballot was taken for Mr. George Wyatt, which was unanimous in his favour, and he being in attendance was duly initiated into ancient Freemasonry. The lodge was then opened in the second and third degrees, and the ceremony of installing Bro. William Kibble, W.M. for the ensuing year, was performed by Bro. Henry Muggeridge in his most impressive manner. The lodge was then closed to the first degree, when the W.M. appointed the following brethren officers of the lodge, viz.:—Bros. J. H. Townend, S.W.; W. Bennett, J.W.; S. G. Myers, Treasurer; Henry Muggeridge, Secretary; W. J. Crossfield, S.D.; Henry Birdseye, J.D.; J. Jonas, I.G.; Smith, Tyler. The W.M. said he commenced his year of office by having two very pleasing duties to perform; the first was to present to Bro. J. H. Weedon, the I.P.M., a Past Master's jewel as a mark of the kind feeling the brethren entertained towards him for the manner in which he conducted the lodge during his year of office.—Bro. Weedon thanked the brethren very much for their kindness, and hoped he might have health and strength to come amongst them for many years.—The W.M. again rose, and said the second duty he had to perform was, if possible, more pleasing than the first, that was to present to their esteemed Bro. S. G. Myers, P.M. and Treasurer, a silver tea-pot, in recognition of his services as Treasurer of the lodge for many years.—Bro. Myers said he could assure the W.M. and brethren, he was very much pleased with the handsome present they had made him; he took a very great interest in the Panmure Lodge, and anything he could do to promote the prosperity of the lodge and the comfort of the brethren he would always be happy to do. He thanked the brethren for their kind and valuable expression of approval of his efforts.—There being no further business the lodge was closed in due form, and the brethren adjourned to a banquet served in Bro. Spencer's usual style of excellence. Amongst the visitors we noticed the following brethren, Bros. Joshua Nunn, G.S.B.; G. A. Taylor, P.M., 22; S. Muggeridge (192), Steib (Gihon 49), Dyer (186), Laxton (504), Allen (196), Webber (J.W. 1232), Crouch (12), Rock, Fisher, Wakley, Saward, &c.

New Concord Lodge, No. 813.—The usual monthly meeting of this lodge was held at the Rosemary Branch Tavern, Hoxton, on Friday, Jan. 21st, at 5 o'clock. Bro. J. J. Wilson, P.M., 813, W.M. 1237, and P.G.D. Middlesex, acting for Bro. J. Hart, W.M., who was prevented from attending by family affliction. Bros. Bartlett, S.W.; Atkins, J.W.; Main, P.M., and Hon. Sec.; Salisbury, S.D.; McDavitt, J.D.: Absell, I.G.; and Lloyd, T. The following brethren were also present A. Hill, Gabb, Hofbauer, Webster, Townsend, Faucquey, Phillips, Brüstlin, Chant, Crabb, Chesher, Whaley, Denny, and Revill. Visitors, Bro. Rogers, 1003, Cusworth, 94, Bromley, 220. The lodge was opened in due form and the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Gallant for initiation, and Bro. Beningfield for joining, and both were unanimously elected. The lodge was opened in the second degree, and Bros. Gabb and Hofbauer being candidates for the third degree, answered the usual questions, and retired. The lodge was opened in the third degree, and they were raised to the sublime degree of M.M. The lodge was resumed to the first degree, and Bro. Phillips answered and retired, and the lodge being resumed to the second, was passed to the degree of F.C. The lodge was again resumed to the first degree, and Mr. Gallant was regularly initiated into the mysteries and privileges of ancient Freemasonry. All Masonic business being ended, the lodge was closed in due form after which the brethren sat down to a very excellent banquet, prepared by Bro. Gabb, Bro. J. J. Wilson, P.M., presiding. The usual loyal and Masonic toasts having been duly honoured, the W.M. proposed the health of the initiate, Bro. Gallant, who in a very neat speech thanked the brethren for admitting him into the Order. On behalf of the visitors, Bros. Bromley and Cusworth expressed their great satisfaction at the treat they had received by the very admirable manner in which the whole of the three degrees had been worked, and Bro. Cusworth also expressed his desire to become a joining member, if the brethren would receive him. Bro. Main proposed Bro. Wilson's health, who thanked his officers for their assistance, and expressed his regret at the circumstances that precluded the W.M. from attending. Bros. Bartlett, Atkins, and Main replied and a very happy and comfortable evening, enlivened by songs, &c., was passed. Bro. McDavitt, O., assisted materially by his skilful performances on the piano.

Capper Lodge, No. 1076.—The regular monthly meeting of this very numerous and efficient lodge was held at the Marine Hotel, Victoria Docks, on Thursday, 13th inst. Bro. H. G. Sisley, W.M., supported by Bros. Yaskell, S.W.; Pincombe, J.W.; G. Park, Treas.; J. Henderson, P.M., and Sec.; Ashdown. S.D.; Brown, J.D.; Brayshaw, I.G.; with P.M. West, as I.P.M. The lodge was opened in due form and with solemn prayer, and the minutes of the last lodge meeting were read and confirmed. The ballot was then taken for Messrs. Jones, Harmes, and Stokes, candidates for initiation, which proved unanimous in each of their favor, and Messrs. Jones and Harmes being in attendance, were with Mr. Harrison, ballotted for at the last lodge meeting, duly received into the first degree of Freemasonry. The lodge was opened in the second degree, and Bro. Crabtree being a candidate for the third degree, received further instruction and retired. The lodge was opened in the third degree, and Bro. Crabtree was admitted, and duly raised to the sublime degree of a M. Mason. The lodge was closed down to the first degree, when the ballot was also taken for Bro. Adamson, of the Scientific Lodge, 840, as a joining member, which proved in his favour. The case of a distressed brother was then brought before the lodge, and three guineas was voted for his present wants. All Masonic business being ended, the lodge was closed, and the brethren partook of refreshment and parted in harmony.

PROVINCIAL.

CHATHAM.—*Lodge of Benevolence, No.* 184.—On Wednesday, the 12th instant, the annual meeting of the brethren took place at the lodge-room, in Middle-street, Brompton, when there was a large gathering from the various parts of Kent, to do honour to the installation of the W.M., Bro. J. Redman. The lodge-room has been fitted up and embellished in excellent style, showing a great display of taste. The walls are decorated with panelling, on which stand out in bold relief a number of Grecian figures, with emblems of the seasons, &c. The floor cloth is of a Mosaic pavement pattern, with tesselated border, whilst the gas fittings and furniture of the Lodge, are of a rich appearance, reflecting the greatest credit on Bro. W. Turtle, and the brethren generally. The lodge having been opened, a board of Installed Masters was formed, and the ceremony was most efficiently conducted by Bro. Turtle. The following constituted the Board of Installed Masters, sixteen in number:—Bros. Mackney, W.M., 299, P.G.S.; Warne, P.M., 20, P.P.G.A.S.; Wyld, 1050, W.M., P.G.S.D.; Ashdown, P.M., 1050, P.P.G.P.; Nash, P.M., 278, Gibraltar, and W.M., 1174; Webb, W.M., 503; Darley, P.M., 158, Sheerness; S. Trowse, P.M.; Seabrooke, Burfield, P.M., 20; H. Kappey, P.M., 20, P.G.S.D.; Richardson P.M., 184; Allen, P.M., 914, Jamaica; Bates, P.M., 914. After the Installation, the Master Masons, F. Crafts, and Apprentices were admitted, and the usual honours given. Bro. W. M. Redman then invested the officers of the Lodge as follows:—Bros. Cole, S.W.; Murphy, J.W.; Higgins, S.D.; Thorn, J.D.; Thornton, I.G.; Drago, T. Bro. Turtle delivered the address to the admiration of all. The brethren about 60 in number, then retired to a banquet provided by Bro. Wraith, at the Golden Lion, after which followed the usual loyal and Masonic toasts.—Bro. Redman, W.M., in the course of his address on the toast to the Prince of Wales, congratulated the Craft generally on the accession of His Royal Highness, expressing the hope that it would not only add to the prestige of Masonry, but advance the interests of our excellent charities, and looked forward to the future of Masonry as one of great promise. (The toast was met with Kentish fire). The most honourable mention was also made of the Earl of Zetland, and Earl de Grey and Ripon, as his expected successor. Coming nearer home, he, in reference to Lord Homesdale, the P.G.M., spoke of his lordship's urbanity, and deep interest in the prosperity of Masonry in the county, ever ready to promote its welfare and maintain its high character. (His lordship's health was drank with enthusiasm).—Bro. Dobson, D.P.G.M., and the P.G. Officers followed, coupled with the name of Bro. Mackney, P.G. Steward. In proposing the health, particularly of Bro. Dobson, with pride and confidence, he knew it would elicit the most enthusiastic reception; reminding them that Bro. Dobson, the second Masonic head of the Province, had evinced the utmost zeal for the welfare of the Craft in the province. Courtesy and kindness has distinguished him, and it may be said by all coming into contact with him that he possesses a generous sentiment, admired by the humblest brother. The charities are the special objects of his interest, showing that Masonry is not based merely on mystery, but upon those great and immortal principles of love and active benevolence, whose bright and glorious stream will flow on through time and eternity. The vast amount of time he devotes to Masonic purposes, and his promptings to others to give practical proof of Masonic sympathy, must confer a blessing on the present generation and on our children's children, by ameliorating the woes, and elevating the social and moral condition of the orphan and the helpless one. (Loud cheers).—Bro. Mackney, in a short address, appealed for subscriptions to the charities.—The Past Masters being proposed, was particularly responded to by Bro. Strowse, the oldest brother present, and for whom great respect is entertained.—Bro. Turtle proposed the "W.M.," in an effective speech, in which he extolled him for his love of Masonry.—Bro. Redman responded in a suitable speech.—To the health of the visitors, Bro. Darley's name was coupled, with those of Bro. Nash, Bro. Warne, and others.—Bro. Darley, P.M., of 158, Sheerness, expressed his delight at meeting the brethren, and to see that, to their honour, they had carried out that which he had advocated for years. He prophesied increased success to the lodge in consequence, which he had seen result from similar arrangements elsewhere, and whilst he felt an interest in this lodge, he felt a general interest in the prosperity of the Craft, and believed that by the course pursued generally of Masons' lodges being removed from hotels, it would raise their prestige, and the better enable them to assist the funds of their excellent charities. He held Freemasonry as part of his religion, and a great part; and that which would improve its moral standing would most enhance its success, and he hoped the day would come when a Mason's Lodge, would be looked upon as sacred as any other sanctuary where God was worshipped. He had been in communication with the Secretary of the Grand Orient of France, and was glad to see that whilst the Pope was anathematising Freemasons, they, under the auspices of the Emperor, were determined to stick to their colours; 232 lodges had already sent their opinions to the Grand Orient on the Œcumenical Council, and which would be collected in one volume. No doubt, true to their obligation, the brethren will prove to the world their love of Freemasonry and their capability of defending their own rights. He expected shortly again to hear from the other side of the Channel, and perhaps at some future day he would have an opportunity of laying before them some account of the progress of Masonry in France.—Bros. Warne and Nash, also responded in appropriate speeches. At this stage several brethren had to leave by train, and the greater part left. The host, Bro. Wraith, provided excellently, and the brethren spent a very pleasant evening enlivened by music and singing.

TEIGNMOUTH.—*Benevolent Lodge, No.* 303.—The annual meeting was held at the Masonic Hall on Monday, January 3rd. The lodge was opened by Bro. H. M. Bartlett, W.M., assisted by Bros. Capt. Walrond, I.P.M. and P.P.J.G.W.; Dr. Hopkins, acting as S.W. till the arrival of Bro. Burden; Hallett, J.W.; Coles, S.D.; Taylor, J.D.; Tomes, I.G. Amongst those present during the meeting were Bros. Ward, P.M.; Bentley, Saunders, Burton, and others; and as visitors, Bros. Way, W.M., 39; H. Bartlett, 716, P.P.G.A.D.C.; J. Heath, P.M., 710; Westley, 768, Hong-Kong; Johns, 131, P.P.G. Reg. for Cornwall. The minutes of the previous meeting were read and confirmed. Messrs. J. S. Short and H. Terry were then introduced, properly prepared, and separately initiated into the Order by the W.M. The lodge was opened in the second degree, and Bro. Hopkins took the chair. The retiring W.M. presented Bro. Burden as the W.M.-elect, and after the preliminary proceedings, Bro. Burden was constitutionally placed in the chair of K.S. He appointed and invested the following brethren as his officers for the ensuing year:—H. M. Bartlett, I.P.M.; Hallett, S.W.; Coles, J.W.; Taylor, S.D.; Bentley, J.D.: Tomes, Sec.; Whidburn, Treas.; Morris, I.G.; Burton and Cotton, Stewards; Hagerty, Tyler. The brethren adjourned to the Queen's Hotel to partake of the banquet, under the presidency of the Installing Master, owing to the indisposition of the W.M.

HEBDEN BRIDGE, WEST YORKSHIRE. — *Prince Fredrick Lodge, No.* 307 —The regular monthly meeting of this lodge was held at the White Horse Hotel, on Monday, the 17th inst. The W.M., Bro. F. Whitaker, opened the lodge at 6 p.m., after which the minutes of the previous meeting were read and confirmed, and some communications considered. The W.M. then requested Bro. W. Cooke, P.M. 448, (who had attended for the purpose of installing the W.M.-elect,) to take the chair. Bro. Austin Roberts, S.W., having answered the usual questions, and the brethren below the chair withdrawn, a Board of Installed Masters was opened, and Bro. Roberts duly placed in the chair of K.S. The brethren then returned, and the new W.M. subsequently invested the following officers for the ensuing year:—Bros. G. Sutcliffe, S.W.; R. Worsick, J.W.; S. Crabtree, P.M., Treas.; F. Whitaker, P.M., Sec.; T. Whitaker, S.D.; R. Whitaker, J.D.; D. Heap, P.M., I.G.; and J. Dewhurst, Tyler. The usual salutation having been accorded to the W.M., the lodge was closed in peace and harmony, and the brethren adjourned to the dining-room, where most excellent provision had been made by the worthy host, Bro. W. Jackson, a very old P.M. of the lodge. The usual formal toasts having been given, the health of the new W.M. was proposed by Bro. F. Whitaker, the I.P.M., who stated that, by his rising, he had no doubt the brethren anticipated the toast he was about to propose. It was the health of their esteemed W.M., who now occupied the chair in which he (Bro. Whitaker) had had the honour of presiding over them for the past twelve months. He could only say that the brethren of the lodge had every confidence that Bro. Roberts would conduct the business brought before him during the ensuing year with satisfaction to them all; and when, at the close of his term of office, he vacated the chair to his successor, none of them would have cause to regret the selection they had recently made. Bro. Whitaker concluded by calling upon them to drink the toast in a bumper.—Bro. Roberts, after cordially thanking the brethren for selecting him to occupy the chair of K.S., expressed his desire to have a fortnightly instruction meeting, that the officers and younger members might have opportunities given them of becoming efficient in the various ceremonies of the mystic art.—Bro. Sutcliffe, S.W., (who has recently returned from a tour in Palestine), in responding to the toast of "The Wardens and Officers of the Lodge," expressed the pleasure he had derived in meeting with "Brother Masons" in his travels, and even in cases were he could not converse with them in their own language he had received great kindness, assistance and instruction at their hands. He also stated his intention of supporting the W.M. in the fortnightly instruction meeting. Several other toasts followed, "The Visitors" being responded to by Bros. Bates, P.M.; Cooke, P.M.; Normanton, P.M., P.J.G.D., Milligan, and Hayes, all of No. 448, the only visitors present. The "National Anthem" brought an exceedingly pleasant evening to a close.

NEATH, GLAMORGANSHIRE.—*Cambrian Lodge, No.* 364.—The regular meeting of this lodge took place on Tuesday, the 18th inst., when an unusually large number of members and visitors were present to pay their respects to the newly-elected Master, Bro. Clement Sankey Gardner. Besides the visitors, there were the following members of the Cambrian Lodge: Bros. Rowland Thomas, P.M., P. Prov. S.G.W.; P. H. Rowland, P.M., P. Prov. G. Sec.; W. M. Reis, P.M., P.G. Treasurer; W. Whittington, P.M., P. Prov. G. Sec.; Howel Cuthbertson, P.M., Prov. G.J.D.; Dr. Thomas, Prov. G. Steward; E. Pole, J.W.; Henry Green, I.G., &c. The installation ceremony was very ably performed by Bro. Howel Cuthbertson, P.M., Prov. J.G.D., and met which the highest appreciation from the brethren present. The W.M. then proceeded to invest his officers as follows:—Bros. P. H. Rowland, I.P.M.; E. Pole, S.W.; Dr. Thomas, J.W.; W. M. Reis, P.M., P.G.R. Treas; Henry Green, Sec.; J. B. Davies, S.D.; J. G. Davis, J.D.; H. Williams, J.G.; Chubb, Steward; John Smith, Tyler. The banquet was provided at the Castle Hotel, by Bro. Hancock, whose name alone is a guarantee for its excellence. The room was tastefully decorated with evergreens and banners representing the various lodges and chapters of the province; there were also a number of shields bearing the quarterings of Grand Lodge, and other Masonic devices. After the toast of "The Queen and the Craft" had been duly honoured, Bro. James Hewson sang "The Masonic National Anthem." Then followed, "The health of Bro. the Prince of Wales and the Royal Family," "M.W.G.M., the Earl of Zetland," "Deputy G. Master, the Earl de Grey and Ripon," and "The Prov. Grand Master." "The health of the Deputy Prov. G.M., Bro. E. J. Morris," whose absence was much regretted, was then given. "The Prov. Grand Officers," was responded to by Bro. D. Williams, with his usual heartiness. "The Masters of the neighbouring lodges" was responded to by Bros. Nettell, Daniel, and Ware; the latter related an incident mentioned to him by an eminent London brother, of his having met in Neath a number of the members of the Cambrian Lodge, whose kindness and courtesy to him, and brotherly bearing to each other, made such an impression on his mind, that he sought the privileges of the Craft immediately on his return home, and is now one of those who sit in high places.—The health of "The Installing Master, Bro. Cuthbertson," followed.—The toast of the evening was proposed by Bro. Cuthbertson amidst loud and prolonged enthusiasm.—Bro. C. S. Gardner, W.M., responded with much feeling; he pointed out the advantages arising out of the friendly intercourse of neighbouring lodges, which it is his intention to carry out as far as possible during his year of office. He looked forward to a prosperous year, with the helpers he had on all sides, and aided by efficient and zealous officers. While admitting that his expectations might possibly appear too sanguine, Bro. Gardner contended that it was far better to be so, than to be too indifferent. He concluded by urging the Masters of the neighbouring lodges to join with him in cementing good feeling and fraternal intercourse as far as possible in the province, for if they could not see anything worthy of imitation in the working at Neath, they might detect blunders (which is sometimes equally as profitable) and endeavour to guard against them. The toasts of "The Past Masters of the Lodges," "The Officers," and others having been duly honoured, the brethren separated at an early hour.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—At the last regular monthly meeting of this lodge, held at the Freemasons' Hall, on Thursday, the 20th inst., there was a good attendance of members and of visitors from the sister lodges. The W.M., Bro. Toller, presided, and the newly-appointed P.G.M., Bro. W. Kelly, who is the senior P.M. of the lodge, was also present. The minutes of the last regular meeting, and of a lodge of emergency, having been read and confirmed, the Rev. William Targett Fry, *M.A.*, was called upon to respond to the usual questions, after which he was passed to the second degree. Bro. J. F. Smith was then examined in that degree, and a Master Masons' Lodge having been opened, he was raised to that sublime degree. The ceremony was very impressively performed by the W.M., and the solemnity of the proceedings was greatly enhanced by the Masonic chants, conducted by their original arranger, Bro. Charles Johnson, P.M., Organist. The lodge having been lowered to the first degree, and a candidate for Masonry having been proposed, and some other business transacted, the lodge was closed in harmony, and the brethren adjourned to refreshment and spent an hour or two very pleasantly.

STOKESLEY. — *Cleveland Lodge, No.* 543. — The monthly meeting of this lodge was held on Monday evening last week, at the Golden Lion Hotel. Brs. Stephen Hunter, W.M.; George Markham Tweddle, *F.K.S.N.A., Copenhagen*, as S.W.; George Tweddell, jun., J.W.; and J. H. Handyside, Sec. The lodge being opened in the first degree, and the minutes of the preceding lodge confirmed, the W.M. proceeded to appoint his officers, investing them with their respective jewels (save the two Wardens, who were absent), viz: Bros. Henry Fawcett, *B.A.* (re-appointed,) S.W.; George Hodgson, J.W.; J. H. Handyside, Sec.; A. A. Boyle, *M.C.P.*, S.D.; Richardson, J.D.; Rev. Spenser Cubitt, I.G. The lodge elected Bro. Watson, Treas.; and re-elected Bro. William Harrison, Tyler. The Thursday nearest the full moon in February was fixed for the annual banquet, and there being no more business, the W.M. gave the explanation of the first tracing board in a very creditable manner. The lodge was then closed, and the meeting declared adjourned to the Monday nearest the full moon in the following month.

CIRENCESTER.—*Cotteswold Lodge, No,* 592.—The annual festival of this lodge was held on the 18th inst. Bro. R. Elliott was installed the W.M. for the ensuing year. The installation was performed by Bro. G. F. Newmarch, D.P.G.M. The following brethren were appointed and invested as officers, Bros. James Trinder, S.W.; W. H. James, J.W.; Wrightson, Sec.; S. T. Tanner, S.D.; W. A. Baily, J.D.; J. C. Hill, I.G.

NEWPORT.—*Isca Lodge, No.* 683.—The installation of Bro. Robert James Chambers, as W.M. of this lodge, took place at the Masonic Hall, Newport, Bro. J. Middleton, P.S.W. and P.M., 683 and 1098 (Mon.), and P.G. Sec., Lincolnshire, being the Installing Master. The lodge was opened by Bro. Thomas Williams, P.M., acting as W.M., in the absence of Bro. W. J. Bussell, who has removed from Newport to Waterford. There was a full attendance of the brethren, including a goodly number of the members of P.G.L., who may be said to have assembled in force to do honour to the occasion. The entire ceremony of installation was most ably performed, after which the following appointments were made by the W.M.:—Bros. T. Williams, I.P.M.; Wm. Parfitt, S.W.; J. B. Skeates, J.W.; Rev. S. Fox, Chaplain; Henry Mullock, Treasurer; Jno. Middleton, Secretary; James Cheese, S.D.; Lewis Rogers, J.D.; Henry J. Groves, Organist; T. J. Jones, I.G.; W. McFee, Tyler; William Watkins, Steward.

CHACEWATER.—*Boscawen Lodge, No.* 699. — The installation festival of this lodge was celebrated on the 11th inst. There was a good attendance of members as well as several visitors, including Bros. W. H. Jenkins, P.P.G.S.W.; T. Solomon, P.P.G.S.W.; and Bell, P.M., of the Phœnix; Mackenzie, of the Fortitude; J. Tregay, P.M., P.G.S.; J. George, Sec.; and R. Heath, J.D., of the Druids; Courtney, of St. Andrew's, Tywardreath; J. Hensley, Amity Lodge, California; &c. The installation of the W.M.-elect, Bro. S. Mitchell, was conducted very efficiently by Bro. J. Niness, P.M., P.P.G. Reg., who was ably assisted by Bros. W. P. Hugoe, P.M.; J. Hall, P.M., P.G.S.,; J. Paull, P.M., P.P.G.S. Wks.; W. Bray, P.M.; and S. G. Moyle, P.M. The W.M. selected the following as his officers:—Bros. T. Tonkin, S.W.; J. Climas, J.W.; the Rev. G. L. Church, Chaplain; J. Niness, Treasurer; J. Paull, Secretary; P. Oates, Assistant-Secretary; C. Rapson, S.D.; J. A. Moyle, J.D.; J. Chegwidder, D.C.; O. Matthews, Organist; J. Holman, I.G.; N. Paull and W. Joll, Stewards; W. Lean, Tyler.

SOUTHEND.—*The Priory Lodge, No.* 1000.—The annual meeting of this young but flourishing lodge, for the installation of Bro. Benjamin Notley, the W.M.-elect and the appointment of officers for the ensuing year, took place on Tuesday, the 18th inst., at the Middleton Hotel, Southend. The ceremony of installation was rendered in a solemn and imposing manner by Worshipful Bro. Wm. Pissey, P.M., No. 160, and P.J.G.W. of Essex. The W.M. appointed his officers as follows: Bros. Chas. Eltham, S.W.; John Wardell, J.W.; Rev. J. C. Herbert, Chaplain; F. Wood, P.M. 1000, and P.P.S.G.W. (re-elected), Treasurer; W. S. Cox, I.P.M. 1000, and Prov. G.S.B., Secretary; J. R. Hemman, S.D.; A. Lucking, J.D.; E. E. Phillips, D.C.; H. Barton, O.; G. J. Glasscock, I.G.; E. Parsons (re-elected), Tyler. The lodge being closed, about thirty of the brethren sat down to an excellent banquet provided by Mrs. Cantor of the Middleton Hotel. The following Past Masters and visitors were present: W Bros. F. Wood, P.M., P.P.G. S.W.; Harris, P.P.A.G.D.C.; Rowley, P.M., Prov. S.G.D.; W. S. Cox, I.P.M., Prov. G.S.B.; the Rev. J. C. Herbert, P.P.G. Chaplain, Worcestershire; J. Brazier, P.M. (160); F. Wiseman, P.M. (160); John Allen, W,M. (160), P.P.G.S.B.; William Pissey, P.M. (160), Prov. J.G.W.; Burgess, P.M. (160), P.P.G.J.D. The usual loyal and Masonic toasts were duly honoured, and some excellent songs were given during the evening, by Bros. Barton, Phillips, Abbott, F. Wiseman, Brazier, Rowley, &c. Bro. H. Barton, professor of music, presided at the pianoforte, accompanying the vocalists. The Tyler's toast brought a very pleasant and agreeable evening to a close.

LOUGHBOROUGH.—*Howe and Charnwood Lodge, No.* 1007.—An emergency meeting of this lodge was held at the Bull's Head Hotel, on Tuesday, the 18th instant, which was attended by the newly-appointed P.G. Master, Bro. Kelly, who presided during the first year of the lodge's existence, as the *locum tenens* of its W.M., the late universally-beloved and revered P.G.M., the Earl Howe. The lodge was opened by the W.M., Bro. John Wilson, in the first and second degrees, when the chair was taken by the W.M., Bro. Kelly, and Bros. W. Greives, Palmer, jun., and A. G. Chamberlin having passed the necessary examination, he proceeded to confer upon them the sublime degree of Master Mason. The lodge was closed down to the first degree, and the R.W.P.G.M. (nominate) having received the thanks of the W.M. and brethren for his kinkness in attending on the occasion, the brethren adjourned to refreshment; among those present were, Bros. W. G. Palmer, sen., P.M.; Deane, as S.W.; Capp, J.W.; Goodes, Sec.; Burrows, S.D.; Pratt, J.D.; Dougherty, I.G.; and others.

BARROW-IN-FURNESS.—*Hartington Lodge, No.* 1021.—On Monday, 10th January, the members of this lodge assembled for the purpose of installing Bro. Henry Cook, P.M., and P.P.G.S. of W. The ceremony was most admirably and impressively performed by Bro. G. W. Kenworthy, P.M. 119, and P.G.J. Deacon of Cumberland and Westmorland, assisted by Bros. Gibson, P.M. 119, and P.P.G.S.W.; and Spittal, P.M. 872, & P.P.G.S. of W. Suitable addresses were given to the following officers, who were invested:—Bros. Cox, as S.W.; Johnson, J.W.; Jos. Fisher, Treasurer; Bagot, Secretary; Thos. Kendall, S.D; Thompson, J.D.; Thos. Ormandy, I.G.; Lewis, Organist; Gradwell, Steward; Haslam, D.C.; and Gabbott, Tyler. The banquet which followed was of the most *recherche* description, reflecting great credit on the host, Bro. Brownrigg. The newly-installed Master presided, and was supported by Bros. Kenworthy, Gibson, Spittall (installing officers), Barber (P.M. 995), Case (W.M. 995), and Cornfield (W.M. 1225). The following toasts were given in succession and received due honours:—"The Queen," "The Prince and Princess of Wales," "The M.W. the Grand Master," "The R.W. the D.G.M. and Officers of the Grand Lodge," "The R.W.P.G.M. Sir T. G. F. Hesketh, Bart., *M.P.*," "The D. Prov. G.M. Lord Skelmersdale and rest of the Prov. Grand Officers of West Lancashire." In proposing the health of the newly-installed Master, Bro. Gibson passed a high eulogium on that brother's zeal for the welfare and spread of Masonry, and congratulated the lodge upon having so talented a brother to occupy the chair.—Bro. Cook expressed his gratitude to the brethren for having chosen him to preside over them, and his wish to make the working of the lodge a model for imitation. He also gave some excellent advice to the brethren, and spoke of the advantage and beauty of Masonry.—The health of the installing-officer was proposed by the W.M., who rendered a warm tribute of approbation to that brother for his services, and was sure the knowledge displayed, the careful and correct practice which they had witnessed would call a hearty vote of thanks from all present (given with Masonic honours).—Bro. Kenworthy in reply said he could not express his gratitude for the kind manner the W.M. had alluded to their past friendship, and to the brethren for the heartiness they had received his name; the pleasure he had derived from the installation that day was enhanced by his having never known a more deserving officer or one more zealous and expert.—Other toasts followed, including, "The newly-installed Officers," responded to by Bros. Cox, S. Wand, and Bagot, Sec.;

"Past Masters and Wardens of Hartington Lodge;" "Masters and Wardens of neighbouring lodges," responded to by Bros. Barber, P.M. 995, and Cornfield, W.M. 1225. Of course, "The Ladies" were not forgotten, as

"No mortal can more
'The Ladies adore
Than a Free and Accepted Mason."

The last toast, "Speedy relief to all poor and distressed Masons," was given by the W.M.; Harmony, "the chief strength and support of all societies," was kept up in speech and song till high twelve, when the brethren separated, each and every one delighted with the proceedings of the day.

TREDEGAR.—*St. George's Lodge, No.* 1098.—The installation of Bro. J. Lewis, S.W., as W.M. took place in the Masonic Lodge, Tredegar, on the 13th instant. The impressive ceremony was ably performed by Bro. John Middleton, P.G.S.W. of Monmouthshire, P.G. Sec. Lincolnshire, P.M. 683 and 1098; and the following officers were appointed and invested with their insignia of office:—Bros. B. S. Fisher as I.P.M., J. Phillips as S.W., W. Davies as J.W., D. Hughes as Treasurer, E. Horlick as Secretary, J. J. Morgan as S.D., W. Campbell as J.D., E. Swidenbank as I.G., H. Fowler, Superintendent of Works; G. A. Brown as M.C., E. Griffiths, Organist; C. Peaty and J. Green, Stewards; J. Dunlevy, Tyler. The banquet was held at the Castle Hotel. Among the guests were the under-mentioned:—Bros. Lewis W.M.; Middleton, the Installing Master, P.G.S.W., &c., &c.; S. G. Homfray, P.G.J.W. Mon., P.M. 1098; B. S. Fisher, P.G.J.D., I.P.M.; Robert Bond, P.P.G.A.D.C., P.M. 683 and 1098; G. Fothergill, 471, P.G. St.; Fred. Ware, W.M. Bute Lodge; W. Davies, J.W.; E. Swidenbank, I.G.; E. Horlick, Sec.; D. Hughes, Treasurer; J. Morgan, J.D.; H. Fowler, Superintendent of Works; C. Peaty, Steward; J. Brock, E. Thomas, W. Dobbs, R. Spencer, T. Spencer, W. Green, R. Jackson, R. Jones, E. Phillips, J. Griffiths, and J. Dunlevy, Tyler.

NEWTON ABBOTT.—*Devon Lodge, No.* 1138.—The members of this lodge assembled on Tuesday last week, at their Masonic Hall, for the purpose of witnessing the installation of Bro. William Samble into the office of W.M. for the ensuing year. The lodge being opened and formal busines disposed of, Bro. Samble, the W.M.-elect, was duly installed in the chair as W.M. of the lodge for the ensuing twelve months, in a very efficient and impressive manner, by Bro. F. D. Bowes, P.M., P.P.G.S.B., assisted by Bros. Yates, P.M., P.P.G.S., and P.P.J.W.; H. G. Beachey, W.M., for past year, and Bro. Hopkins. The W.M. then appointed and invested his officers as follows:—Bros. H. G. Beachey, I.P.M.; J. Haydon, S.W.; G. Stockman, J.W.; the Rev. S. S. Johns, Chaplain; H. G. Beachey, Treasurer; Bickford Prowse, Secretary; John Chudleigh, S.D.; E. Samble, J.D.; A. Christoe, I.G.; Weeks, Tyler.

CONGRESBURY, SOMERSET.—*Lodge of Agriculture, No.* 1199.—The usual monthly meeting of this lodge was held on the 10th instant. Bro. A. W. Stiff, W.M., was supported by Bros. J. Hurd, S.W.; W. Partridge, J.W.; W. Hunt, Prov. G. Chaplain; P.M. J. R. Bramble; W. Long, Treasurer; L. H. Ricketts, Sec., and many other members of the lodge and visiting brethren. Mr. F. W. Irwin was successfully ballotted for and initiated. Bro. W. Partridge was ballotted for and duly elected W.M. for the ensuing year; Bro. W. Long, as Treasurer; and Bro. C. Banwell as Tyler. Bro. Partridge will be installed W.M. on February 14th. This little lodge has very promising prospects; several new members have recently joined, and several more are waiting to be proposed.

SCARBOROUGH.—*Denison Lodge, No.* 1248.—This select and flourishing lodge held its regular meeting in the Lodge Room, Grand Hotel, on Thursday, the 13th inst., when the following officers and brethren were present:—Bros. J. O. Surtees, P.G.R., W.M.; S. H. Armitage, S.W.; W. F. Rooke, *J.P.*, P.J.P.G.W., as J.W.; J. E. Green, S.D.: H. W. Garnett, J.D.; J. Dormer, Sec.; J. Sloman, P.P.G.O., Org.; H. C. Martin, P.M., I.G.; J. Verity, Tyler; J. M. Crosby, G. Taylor, G. H. Walshaw, J. Fisher, P.M.; W. H. Smyth, P.M., D.P.G.M. (Lincoln), C. B. Brearey, V. Stewart, J. Knight, J. Kitchen, F. Foster, J. S. Cook, and R. H. Peacock, W.M.-elect, 200. The lodge was opened at 7.30 p.m. The minutes were read and confirmed. Bro. F. Foster was passed to the second degree. The election of the W.M. and Treasurer then took place, when Bro. S. H. Armitage, *(M.D.)*, the S.W., was elected W.M., and we feel certain from his Masonic attainments and great zeal for Masonry, that he will be the right man in the right place. Bro. Kitchen was elected Treasurer, and Bros. C. B Brearey and A. Fricour (the esteemed manager of this celebrated hotel), were appointed Stewards for the annual banquet, which will take place at the installation, on the second Thursday in February. Bro. J. O Surtees, the W.M., returned thanks to his officers for their regular attendance and general efficiency during the past year, and to the brethren for the kind support and many favours received from them during his year of office. Bro. W. F. Rooke, P.M, &c., proposed in very high terms a vote of thanks to the W.M., which was seconded in similar language by the S W. and W.M.-elect. On being put to the vote, it was carried unanimously with every demonstration of applause, and we hope in our next report to be able to show that some substantial mark of esteem has been presented to this efficient and very zealous Mason, on his retiring from the high office of W.M. The lodge was closed in due form, and the brethren spent a very agreeable and fraternal hour at the refreshment board.

LIVERPOOL.—*Neptune Lodge, No.* 1264.—A regular lodge meeting was held at the Masonic Temple, on Jan. 7th. The lodge was opened by the W.M. Bro. Joseph Healing, and the minutes of the last regular lodge were read and confirmed. Bro. E. Johnson, of Lodge No. 249, was duly passed to the degree of Fellow Craft. The lodge was then closed down to the first degree, when the W.M. rose and said: Brethren, I have now a most pleasing duty to perform, and for the information of the visiting brethren, I may say that the brethren of this lodge have subscribed a sum of money for the purchase of a Past Master's Jewel, to be presented to our I.P.M., Bro. Hugh Williams, for whom myself and brethren entertain the most profound respect; and I am sure that he has and deserves the respect of all who know him, and the more we know of him the more we know to respect. I have been acquainted with Bro. Williams for many years, and during that time he has most worthily advanced in my estimation. The W.M. then took the jewel in his hand, and read the following inscription: "To Bro. Hugh Williams, P.M., this jewel is respectfully presented by the brethren of the Neptune Lodge, 1264, of Ancient Free and Accepted Masons, in testimony of their warm regard towards him as a man and a Mason. Liverpool, January 7th, 1870." The W.M. then placed it on the breast of Bro. Williams, and said: Bro. Williams, may you live long in health and strength, and with pleasure wear it, for it is a token of our kind feeling towards you as an honourable brother of the Craft, and especially of this lodge. The brethren feel highly gratified by your acceptance of this humble tribute to your moral and social worth, and for the most kindly feeling you always entertain towards them. Although your profession does not admit of you being with us at all our meetings, you are kindly alluded to in the toast to our seafaring brethren. May you long wear this jewel near your heart, and may you enjoy all the blessings that this world can afford, and happiness in the world to come.—Bro. Williams, in returning thanks, said: W. Master, Officers and Brethren, I cannot express in adequate terms my sincere thanks for your kindness on the present occasion, when I see the outpouring of respect and brotherly love towards me, and especially this evening in the handsome jewel you have now presented to me. It produces emotions in me that prevent my doing full justice to the expression of my feelings. I feel proud in knowing I have your respect and brotherly love in the bond of friendship, in unity, peace, and concord, and may the day be far off when a Freemason should feel otherwise. Brethren, it is, as it should be amongst us, our brotherly love is mutual, and I can say that during the time I have known you, I have not heard an unkind word nor seen an unkind action among you; how good and joyful a thing it is for brethren to dwell together in unity. Even when I am far away on the deep waters, and my lodge-night comes, my mind is with you. I join with you in our common supplication to the G.A.O.T.U. I fancy I can see your well-known faces, some newly-initiated brother being taught the principles of brotherly love, relief, and truth; I can see you rejoice with him, I hear your closing benediction, and then your loyal toasts and joyous songs; yea, and nearly feel your parting grip. Such feelings as these draw us nearer and nearer together in brotherly love; we feel each other's joys, we share each other's sorrow, we sympathise with and assist each other in the day of affliction, and in the hour of trial we fail not. When that parting hour arrives to me, I hope I may be in the bosom of my family, surrounded by my brethren, and though my lips may cease to move, I shall leave this love offering as an heirloom to my children. It was presented to me in a spirit of love, and in handing it to them at that parting moment will be indicative of the amount of love that I bear for my family, and then may the scene of this evening float across my fading vision, and placing my trust in God I may depart in peace. Brethren, you will forgive me; my feelings have led me on into this strain of thought, and now I must forbear. I must again thank you all for this valuable present. I shall wear it near my heart, that repository of love for my brethren. When I am on shore I make it an especial duty to be with you on our lodge nights, and when I am at sea I am with you in spirit and join with you in the cup, and pledge myself to you and my seafaring brethren, some of whom are then with you and many are not, but are, like me, ploughing the deep sea, wending their way in the dark hour of the night, while the wind whistles aloft, no sound of voice save the plaintive cry of some wild sea bird, yet we go on our way rejoicing, for we are on a mission of love. Though the storm may break over us, we have confidence; we place our trust in our great Creator, for it is He who gives, and it is He who taketh away. May peace and happiness reign amongst you, and secure to this lodge the welfare and success that it deserves. If you follow the sound advice of your W.M., Bro. Healing, whose working in the lodge is only equalled by his zeal for its prosperity, you cannot go far astray, and I am sure that by the attention, knowledge, and persevering efforts of his officers you have gained a position rarely gained by so young a lodge, but which you so well deserve. In conclusion, brethren, accept my most heartfelt and sincere thanks, and may God be with you.—The W.M., Bro. Healing, then rose and said: Brethren, I have now another pleasing duty to perform. It has been my desire since this lodge was formed, and in consequence of the great honour you have conferred on me in electing me as your first W.M., to make some suitable acknowledgment of your kindness in reposing that great trust in me. It is but six months since this lodge was consecrated, and I may say that we have progressed wonderfully. We now number about forty members; true we have not initiated very many, but I am glad to say that those we have initiated are of good moral and social standing. I hope we shall retain that standard of excellence, and not initiate any but what are of good character Reverting to the subject most pressing on my mind, I beg of you to accept from me this present, consisting of a volume of the Sacred Laws, which every true Mason holds in veneration and respect. It is the unerring standard of truth and justice, piety and virtue, and may it always remain so in our Order. It is one of our three lights, the square and compass accompanying it, are the other two, which every Mason is taught how to apply to their morals, and may the G.A.O.T.U. help us to appreciate in their fullness the inestimable truths taught therein, and may our children, and children's children for ages yet to come, yea until the great millennium itself, take this inspired volume as their beacon guide through life, and love it as we do, and win their way to those immortal mansions where the blessed are at rest, where the Great Supreme reigns for ever, and from whom all goodness emanates. Brethren, be pleased to accept these three great Masonic lights as the humble offering of your W. Master.—Bro. Pemberton, S.W., then rose and said: W. Master, in the name of myself and the brethren of this lodge, I have great pleasure in saying that we gratefully and joyfully accept your most valuable and handsome present, and may the great truths contained in that best of all books find a true and sacred repository in our hearts, fit us as true brethren in this world, and prepare us for the world to come.—Bro. Richardson, J W., having spoken in similar terms, proposed a vote of thanks to Bro. Healing, not only for his present kindness, but for the general interest he takes in the welfare of the lodge, The motion having been seconded by Bro. A. Davis, J.D., was most unanimously carried.—Bro. Williams, I.P.M., then read the following inscription (a most splendid specimen of ornamental caligraphy by a youth, the son of Bro. A. Davies, J.D., of this lodge; a vote of thanks was unanimously accorded to the youth for his ingenuity and labour) in the Bible: "Presented, on the seventh day of January, A.L. 5870, A.D. 1870, by the W.M., Bro. Joseph Healing, P.M., 249, to the Neptune Lodge, No. 1264, of Ancient Free and Accepted Masons, consecrated on the eleventh day of June, A.L. 5859, A.D. 1869." The brethren were then called from labour to refreshment, and a splendid repast was heartily partaken of and seemed to give entire satisfaction. The cloth having been removed, the usual loyal and Masonic toasts and songs were given. Among the visitors were Bro. Meacock, P.M., 477; Bro. Hill, W.M., 1276; Bro. Fozzard, P.M., 1035; Bro. Astors, I.G., 1276; and many brethren of foreign lodges. The speeches were good and brilliant, and added very much to the enjoyment of the brethren assembled. The brethren were then called from refreshment to labour, when two candidates, and one joining brother were proposed. Nothing more appearing for the good of Masonry, the lodge was closed in due and solemn form, and the brethren separated in peace and harmony.

SITTINGBOURNE.—*Lodge of St. Michael, No.* 1273.—On Tuesday evening, the 11th inst., a gathering of brethren of the youthful lodge of St. Michael took place, for the purpose of raising three brethren to the third degree. It was matter of regret that there were but few of the lodge present on the occasion, and had it not been for the attendance of several of Adam's Lodge (Sheerness), the ceremony could not have been proceeded with. It is to be hoped that the St. Michael's will on all future occasions assemble in stronger numbers, so that it may not be said that a want of interest in the grand principles enunciated by the Craft has already taken possession of them. The ceremony under notice was impressively performed by Bro. Dr. J. S. Keddell, P.P.G.S.W.; the other brethren of Adam's Lodge, present, being Bro. Isaac Townsend, P.P.G.R.; Bro. J. G. Green, P.P.J.D,; Bros. Bagshaw, Fabian, and J. T. Nixon. A banquet, provided in Bro. Owen's usually excellent style, followed.

ROYAL ARCH.

PROVINCE OF HAMPSHIRE AND THE ISLE OF WIGHT.

A very influential meeting of Royal Arch Masons of this province was held at Portsmouth, on Monday, the 24th inst. The Prov. G. Supt. (M.E. Comp. W. W. Beach, *M.P.*) presided, and delivered a most admirable address to the assembled companions on the many excellencies of the Order, and their duties as R. A. Masons. The minutes of the last Grand Chapter having been read and confirmed, the M.E.C. Frost was re-elected Treasurer unanimously, and the Prov. G. Sup. proceeded to invest the following officers for the ensuing year, viz.:—M.E. Comps. Deacon (394), H.; Colonel Mechan (257), J.; W. Hickman (130), S.E.; W. A. Wolfe, (342), S.N.; W. Furber (130), P.S.; W. Edmonds and G. Phillips (394), A S.; M. E. Frost, Treasurer; P. Keane (394), R.; J. E. Le Feuvre (130), Sword Bearer; Craven, Standard Bearer; Lemon (130). D.C.; Biggs (394) and Dawkins (130), Janitors. A vote of condolence with the family of the late P.G. Supt. was proposed and carried unanimously, expressing the deep sympathy of the companions assembled on the loss of the late P.G. Supt. Admiral Sir L. Curtis, Bart., and their estimation of his services to Masonry for so many years. After the transaction of the other business of the province, the companions retired to a very sumptuous banquet at the Masonic Hall, and the usual loyal and Masonic toasts were duly proposed and most heartily responded to.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

LIVERPOOL.—*Jacques de Molay Encampment.*—A conclave of the order was holden at the Masonic Temple, Liverpool, on the 21st inst. The Jacques de Molay Encampment was opened in due form and with solemn prayer by Sir Knight Thomas Berry, Eminent Commander, Provincial 1st Grand Captain, and Grand 3rd Standard Bearer. There was a numerous attendance of Knights, and after the elections of Sir Knight Younghusband as E.C., and Sir Knight Alpass as Treasurer, for the ensuing year, the encampment was closed and the Knights adjourned to a banquet at the Adelphi Hotel, where they partook of the bread of plenty and the cup of cheerfulness.

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DEATHS.

DAVIES.—On the 21st January, at his residence, 99, Bhythian-street, Liverpool, Bro. Owen Davies, Tyler for Lodges 724, 1035 West Lancashire, and 605 Cheshire.

WHITE.—On 22nd inst., at Sheffield, Bro. William White, 31°, P.P.G.D.C. of West Yorkshire, &c., &c.

"MASONIC HISTORIANS," by Bro. W. J. Hughan.—The concluding article on Bro. J. G. Findel, is unavoidably postponed until the first number in February, owing to the numerous engagements of the author.

Several other valuable communications stand over till next week.

The Freemason,

SATURDAY, JANUARY 29, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

A NEW MASONIC PROVINCE.

THE successful inauguration of a new Masonic Province in England, and especially one which comprises the lodges of the metropolitan county, is an event which cannot be viewed with indifference by the Craft at large, while we are satisfied that its formation is regarded with peculiar interest and gratification by the brethren more immediately concerned. The history of Freemasonry in Middlesex—apart from the London district—does not, we are well aware, extend back to the dark ages, and the new province cannot boast of a long roll of worthies connected with the Craft. However, this is to be accounted for by the fact that a century ago there were few hamlets in Middlesex capable of supporting a lodge, or of sufficient importance to tempt city men to encounter the dangers of the road when footpads infested every lane, and highwaymen held high revel on every heath. A journey to Hounslow in those days was usually prefaced by the not enlivening process of making one's will, as encounters with the bold "minions of the moon" were not always bloodless, the chivalry of Claud Duval's successors being somewhat of a questionable character, and dancing minuets by moonlight with fair maidens having somehow gone out of fashion. Fancy an announcement in the *Morning Chronicle* of the period reading thus, "On Monday last, Mr. Wellbeloved, Master of a Freemasons' Lodge at High Valley, when riding home in company with Mr. Dolittle from the lodge, was attacked on Lonely Heath by three masked highwaymen, whose watchword evidently was not Masonic, as they hailed the two travellers in the usual jargon of those bold villains, 'Your money or your life,' at the same time presenting their pistols at the heads of Mr. Wellbeloved and Mr. Dolittle. We regret to add that the thieves succeeded in carrying off a handsome silver punch-bowl, just presented to Mr. Wellbeloved by his friends, and also despoiled the unfortunate gentlemen of their outer garments, even to their shoe-buckles, and up to the present time the miscreants have evaded capture." This is a sample of the records which abounded in the "good old times, when George III. was King," and the rarity of lodges in rural Middlesex is thus explained. However, in 1785, the celebrated Bro. Thomas Dunckerley, of Hampton Court Palace, broke the Masonic ice in Middlesex by establishing the Lodge of Harmony, now No. 255, at Hampton Court, where it continued until removed to Richmond in 1828. This lodge has ever held the highest character in the Craft, and apart from the mere social standing of its members, it can point to such names on its roll as the Rev. S. Hemming, *D.D.*, renowned in connection with the Masonic Union of 1813; the talented Henry O'Brien, author of the "Round Towers of Ireland;" and the brave General, Sir Joseph Thackwell, of Indian warlike fame. Most appropriately, the first Provincial Grand Master of Middlesex has been selected from the members of this lodge, in the person of Col. Francis Burdett. The next assemblage of "brethren met to expatiate on the mysteries of the Craft," was held at Uxbridge in 1796; this lodge had previously existed in London for many years, and was called "St. James." The lodge flourished for a brief period, yet during that time many of the leading gentry in the neighbourhood became members, and from its proximity to Hounslow—then a greater military station than it is now—many men of the sword likewise joined the Order, and doubtless afterwards assisted in disseminating its principles in other spheres of action. There was one remarkable feature about this Uxbridge lodge which deserves to be borne in remembrance—the brethren actually held a lodge of instruction regularly at the Green Dragon, then a noted hostelry on the outskirts of the town, and which still exists, though shorn to some extent of its pristine lustre, like the ancient Crown Tavern in the same town, where the famous abortive treaty between Charles I. and his victorious Parliament was negociated. Lodges of Instruction in 1780 or 1790! what a suggestive subject for contemplation. Did the Preceptor smoke a long clay pipe, and evolve from spiral wreaths of mist his ideas of Masonic precepts, and his interpretations of Masonic duty? Did he indulge in potations long and deep, interspersing the edifying performance with profound allusions to the wisdom of King Solomon, or the might of King Hiram? or did he eschew all these things, and go in for Freemasonry pure and "undiluted"? Haply, these queries cannot now be resolved; the impenetrable silence of the grave covers the past, but we are inclined to believe that some of the objectionable practices of the present day in English Lodges of Instruction are derived from that not very remote era when roysterers ruled the roast in every grade of society, and when even prelates were more renowned for the exquisite flavour of their port and claret, than for the soundness or orthodoxy of their divinity. This, however, is not a characteristic of the nineteenth century, and we may congratulate ourselves upon the fact, although, as above intimated, there is still room for improvement in the conduct of our Masonic seminaries. From the Green Dragon at Uxbridge, where "St. James" was held in veneration, to the King's Arms Inn at the same place, we must now journey in pursuit of Middlesex Masonry. "St. James" retired in favour of the "Royal Union," so named in honour of the late princely dukes of Kent and Sussex, under whose auspices the two Grand Lodges of England were happily united. The "Royal Union, No. 382" is now the oldest lodge in the Metropolitan province, and with the exception of the "Salisbury" Lodge, No. 434, first formed at Waltham Cross, and soon afterwards removed to Enfield, "382" enjoyed the distinction of being the only lodge in Middlesex for a dozen years. Nine years ago, when the brethren first agitated the question of the establishment of a Grand Lodge for the province, there were but three lodges, and the Grand Master very naturally doubted the propriety of granting their request. Since then, six new lodges have been added, and under peculiarly auspicious auguries the Provincial Grand Lodge of Middlesex was inaugurated on Saturday last by a Mason no less distinguished than Bro. John Hervey, Grand Secretary of the Grand Lodge of England, who, upon this occasion, as upon many previous ones, evinced his thorough mastery of every point which can render Masonic ceremonies effective and sublime. The assemblage was in every respect worthy of the event; about one hundred brethren, including several eminent as leaders of the Craft, participated in the august solemnities, and tendered their homage and congratulations to Colonel Burdett, as the first Provincial Grand Master for Middlesex. Of that popular and respected brother's qualifications for his new office it would be fulsome to speak; the reputation he has acquired as a good Mason amongst our brethren in Ireland is a sufficient guarantee for his efficiency as a provincial ruler of the Craft, and we are satisfied that under his guidance the Province of Middlesex will develop itself into a most important stronghold of Freemasonry. We are certain that the Charities will be more thoroughly aided, because the brethren will realise their position in relation to other provinces, and emulate the glorious example which has been set in this and other respects by Lancashire and Yorkshire.

We, therefore, heartily welcome the "New Province of Middlesex" into the great family of English Masonic Provinces. We desire to record our appreciation of an event which tends to consolidate and cement the Craft; and from the success which has attended the inaugural ceremonial at Teddington, we anticipate, without reserve, a brilliant and happy future for the newly-constituted Provincial Grand Lodge.

Multum in Parvo, or Masonic Notes and Queries.

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BRO. "RUSTICUS" AND "ST. JOHN THE BAPTIST."

I am pleased to find in the person of Bro. Rusticus, one of the Freemasons who recollects his "O.B." and the example of our Patron Saint. It is true, a brother in the Grand Lodge of Scotland said that "the teachings of St. John the Baptist were not worth a fig," and he was not interferred with by any then present. The brother who brought forward a complaint against an office-bearer of the Grand Lodge of Scotland for a crime similar to that for which St. John was decapitated, although Grand Lodge passed a motion against him, was afterwards entertained at a banquet by the Freemasons representing upwards of thirty lodges throughout Scotland, and in open lodge. This brother still continues to visit lodges in all parts of Scotland and Grand Lodge are aware of it, and many of its members are so ashamed of their conduct, that the Grand Lodge are contented to take no notice. CIPES.

BRO. "RUSTICUS" AND "MASONIC PROCEDURE IN TRIALS OR COMPLAINTS."

No Freemason can be expelled, suspended, excluded, reprimanded, or censured, without a complaint being served upon him, stating clearly and distinctly the nature of offence, and being tried in the way and manner provided for by all Grand Lodges throughout the world who recognise justice as one of the cardinal virtues of Freemasonry. I shall send to THE FREEMASON a form of the procedure which ought to be observed at all *Masonic trials*, and if inserted, Bro. Rusticus will thereby have an answer to his letter. CIPES.

I should be glad if Bro. Roberts, P.P.G.P., E.L., would give to the brethren more explanation of the ceremonies at the Lodge of Harmony, 298, at Rochdale, as reported in your last issue.

What is meant by a Convocation of I.P.M.? and what is meant by Bros. Kersdon, P.M.; and Davis, P.M., receiving the benefit of investment as I.P.M.'s? A MASONIC ENQUIRER.

INAUGURATION of the PROVINCIAL GRAND LODGE of MIDDLESEX,

AND

CONSECRATION OF THE BURDETT LODGE No. 1293.

A most important meeting in connection with Freemasonry was held at the Clarence Hotel, Teddington, on Saturday, the 22nd instant, for the double purpose of consecrating a new Lodge and subsequently inaugurating the Provincial Grand Lodge of Middlesex. The peculiar circumstances under which the Burdett Lodge has been formed, having for its first W.M. the highly-respected brother whose name it bears, that brother himself the Representative of the Grand Lodge of Ireland, and recently appointed to the important position of Provincial Grand Master for the county in which the lodge is to be held, invested the proceedings of the day with an unusual amount of interest. The high appreciation of the new appointment, and of the importance of the Burdett Lodge, was made manifest by the large attendance of brethren on this occasion. Our space will not admit of a full return of all present, and our readers will, therefore, be pleased to accept the following list as a tolerably near approach to the perfect muster-roll of brethren. Of the founders of the Burdett Lodge were present: Bros. Colonel Francis Burdett, the W.M.-designate; George Kenning, S.W.-designate; Robert Kenyon, J.W.-designate; R. W. Little, P.M.; W. H. Hubbard, P.M.; Major H. W. Palmer; H. G. Buss, P.M.; F. Walters, P.M.; F. Binckes, P.M., &c., &c. The members of other lodges of the Province and visitors to both the Burdett Lodge and the Provincial Grand Lodge, comprised, amongst many others, the V.W. Bro. John Hervey, P.G.S.D., Grand Secretary; Thos. Fenn, P. Asst.G.D.C.; Bros. James Brett, A.G.P.; F. Davison, P.P.G.R. Hereford; E. Benham, P.P.S.W. Wilts; F. Adlard, P.P.A.D.C. Essex; Rev. D. Shaboe, P. G. Chaplain, Suffolk; W. Roebuck, P.G.S.B. Surrey; H. E. C. Finch, P.G. Registrar Herts; Raynham W. Stewart, P.P.S.G.D. Essex; W. Coombes, P.M. and Secretary, 382; C. E. Woodward, Treasurer, 382; H. C. Finch, P.M. and Secretary, 708; J. J. Wilson, P.M. and W.M., 1237; T. Morris, P.M., 865; James Stevens, P.M. and S.W., 1216; James Glaisher, *F.R.S.*, P.M., 33; A. B. Day, P.M., 865; E. Clark, P.M., 1194; J. G Marsh, P.M., 28, 1194; J. Hester, P.M., 788; J. D. McDougall, P.M., 788; A. Avery, P.M., 1194; W. M. Bywater, P.M., 19; R. D. Odell, P.M., 3; Rev. F. Champion de Crespigny; W. Smeed, P.M., 946; A. A. Richards, P.M., 865; G. T. Noyce, W.M. 975; W. Luce, P.M., 142; J. H. H. Douglas, P.M., 79; Smith, W.M., 890; W. Battye, P.M., W.M., 181; W. Platt, P.M. 23; W. Ough, G.P., P.M. 1273; C. B. Payne, P.M., 27; T. Wescombe, P.M., 905; J. H. Doughney, P.M., 79; W. M. Cameron, P.M., 201; R. Boncey, P.M. 79; C. Murton, P.M. 7; C. Tye, 1237; H. Allman, J.W. 1194; G. King, S.W. 1238; H. Parker, 435; R. J. Elsam, 201; Magnus Ohren, 33; J. Butten, 73; Angelo Lewis; W. Coward, 905; Theodore Distin, 175; W. Walters; Edwards, 144; A. Frickenhaus, 862; H. W. Williams, 193; J. H. Edwards, 8; Joseph Taylor, 18; W. B. Heath, P.S.G.W. Herts, 504; &c., &c.

A Lodge was formed at half-past one precisely, the V.W. Brother John Hervey presiding, which having been opened in the three degrees, the presiding officer addressed the brethren on the nature of the meeting, and expressed his sincere hope that the lodge about to be consecrated might, in every respect, prove worthy of the Craft, and be of great advantage to Freemasonry in the Province to which it would be attached. The petition and warrant having been read, the founders of the new lodge were placed before the presiding officer, and the Burdett Lodge, No. 1293, was constituted according to ancient form. Bro. James Brett, A.G.P., acting as J.W., then delivered an oration on the nature and principles of the institution; and the anthem "Behold, how good and joyful a thing it is to dwell together in unity!" having been sung, the presiding officer, assisted by the Wardens, *pro. tem.*, and the Rev. F. C. de Crespigny, as chaplain, solemnly consecrated the lodge, the whole of the beautiful and impressive ceremony being carried out in most effective detail, after which the lodge was dedicated with the usual accompaniments of prayer and praise. A more perfect and finished consecration ceremony few brethren can have witnessed, and the expressions of satisfaction evinced by all present bore testimony to the skill and ability of the Grand Secretary.

The lodge having been resumed to the second degree, Bro. R. Wentworth Little presented the worthy and honourable Bro. Colonel Francis Burdett, Representative of the Grand Lodge of Ireland, and Provincial Grand Master (nominate) of Middlesex, to receive, at the hands of the Grand Secretary, the benefit of installation as W.M. of the Burdett Lodge, No. 1293. This ceremony was also most admirably performed, and the newly-installed Master received from the brethren the most cordial congratulations and hearty good wishes for the welfare and prosperity of the lodge. The W.M. then proceeded to install his officers in the following order, viz.:—Bros. George Kenning, S.W.; Robert Kenyon, J.W.; R. Wentworth Little, P.M., Treas.; Wm. Henry Hubbard, P.M., Secretary; Major H. W. Palmer, S.D.; D. R. Still, J.D.; H. G. Buss, P.M., Director of Ceremonies; M. Edwards, Inner Guard; and John Gilbert, Tyler. After the dispatch of some necessary business relating to the conduct of the new lodge, numerous propositions of joining members and initiates were made by the W.M., S.W., and Treasurer respectively, and the lodge having been resumed to the first degree, the W.M. resigned his chair to the Grand Secretary and retired.

Having requested Grand Officers to act as Wardens,

The V.W. Bro. John Hervey, Grand Secretary, then declared the brethren present as constituting a Provincial Grand Lodge. Bro. R. Wentworth Little in due form announced that the R.W. Bro. Colonel Francis Burdett was in attendance for the purpose of being duly installed as a Provincial Grand Master, and was requested to procure and read the charter or warrant for the Grand Lodge of Middlesex, and also the patent authorising Bro. Colonel Francis Burdett to govern the same, which being done, the Grand Secretary deputed the Acting Wardens and Stewards to attend on the R.W.P.G.M., and conduct him to the Provincial Grand Lodge. The entry of Colonel Burdett was the signal for repeated bursts of acclamation, and the distinguished brother was profoundly touched by the warmth and sincerity of his reception. Having taken the obligation of Provincial Grand Master, the Grand Secretary invested Colonel Burdett with the insignia of his exalted office, and conducted him to the throne, from whence the R.W.P.G.M. addressed the brethren in terms of grateful appreciation of their cordial welcome. Having returned thanks to the Grand Secretary, and obtained an unanimous vote of the members of the Burdett Lodge to the election of Bro. Hervey as an honorary member of that lodge, the R.W.P.G.M. proceeded to invest his Grand Officers in the following order, viz.:—

Frederic Davison, (P.M. 10), 708, Senior Grand Warden.

John M. Stedwell, P.M., 788 and 946, Junior Grand Warden.

Rev. Frederick Champion de Crespigny, 708, Grand Chaplain.

Henry Gustavus Buss, (P.M. 27), 1293, Grand Treasurer.

George Cordwell, P.M., 788, Grand Registrar.

Robert Wentworth Little, (P.M. 975), 1194 and 1293, Grand Secretary.

Albert B. Day, *M.D.*, P.M., 865, Senior Grand Deacon.

John Josiah Wilson, W.M., 1237, Junior Grand Deacon.

Edward Clark, P.M., 1194, Grand Supt. of Works.

John Trickett, *C.E.*, W.M., 1194, Grand Director of Ceremonies.

James Green, W.M., 788, Asst. Grand Director of Ceremonies.

William Coombes, P.M., 382, Grand Sword Bearer.

Thomas R. McIllwham, W.M., 946, Grand Organist.

William Smeed, P.M., 946, Grand Pursuivant.

John George Marsh, P.M. 28, 1194, Assistant Grand Pursuivant.

John Gilbert, Grand Tyler.

Antonio John Codner, 382,
Arthur A. Richards, P.G.S., 865,
Thomas Cubitt, 1194,
Alfred Avery, 1194,
Joseph Taylor, 1238,
George Kenning, S.W., 1293,
} Grand Stewards.

The proposed bye-laws of the Provincial Grand Lodge were then read and approved, and the business of Inauguration having been completed the Grand Lodge was closed in due form, and the brethren dispersed for a short interval preparatory to the

BANQUET,

which was well attended, as seventy brethren sat down to table. The musical arrangements, both during lodge ceremonials and at the banquet, were under the direction of Bro. Henry Parker, assisted by Bros. Theodore Distin and Coward, and gave great satisfaction.

The cloth having been cleared and grace sung,

The R.W.P.G.M. proposed "The Queen and the Craft," which was drank with all Masonic honours, the National Anthem being sung in solos and chorus.

The R.W.P.G.M. next proposed "The health of the M.W.G.M., the Earl of Zetland," remarking upon the length of years during which our chief had served Freemasonry, and which had duly earned for him that honourable and dignified retirement he now sought.

The R.W.P.G.M. proposed "The health of Bro. H.R.H., the Prince of Wales, Past Grand Master," and after a few brief remarks, expressive of the pleasure felt by himself and the Craft generally in the association of H.R.H.'s name with the Order, added "The health of the R.W.D.G.M., the Earl de Grey and Ripon, and the rest of the Grand Officers."

Bro. THOS. FENN, P.A.G.D.C., on behalf of the officers of Grand Lodge, and venturing to include also amongst them the Royal Brother first named, assured the R.W.P.G.M. and the brethren, of the satisfaction which it had given Grand Lodge to grant the patent for the Provincial Grand Lodge of Middlesex, and to himself and the brethren who had accompanied him for the purpose of assisting in the propitious business of the day. He sincerely hoped, and ventured to predict, that the new Provincial Grand Lodge would be one of the brightest ornaments in the Craft.

The V.W. Bro. JOHN HERVEY, Grand Secretary, proposed "The health of the R.W.P.G.M. of Middlesex, Bro. Colonel Francis Burdett," referring to the labours of the day as something unique in Freemasonry. He knew of no brother who could parallel the experience of the occasion which had called them together. A new lodge had been consecrated bearing the name of its founder, who became at once its first Master and the head of the province in which the lodge is situated. It was a proud day for the worthy brother who had now become the Provincial Grand Master for Middlesex; and a proud day for him who had been so pleasantly engaged in the performance of the necessary ceremonies. He felt sure that the distinguished brother whose health he now proposed was in every way well calculated to preserve the dignity of the Craft, and to carry out the important work attached to his exalted office. He was glad that the M.W.G.M. had constituted Middlesex into a province, as the several lodges in that county were now acknowledged, and placed under the control of a brother so well-known and respected, and of whom he might sincerely say, that he has been and is a good man and Mason. (Hear, hear.) Whatever position Colonel Burdett might have been placed in, he would have reflected credit upon the Order, but probably in none could he so especially render the Craft service as in that of Provincial Grand Master of Middlesex. He was eminently the right man in the right place, and no better reason could be given or advanced for his calling upon the brethren to respond heartily to the toast he now proposed.

The response was given with great enthusiasm and long-continued acclamation.

Song, by Bro. Distin, "A Soldier to-night is our Guest."

The R.W. PROVINCIAL GRAND MASTER, whose rising was greeted with renewed cheers, expressed the difficulty he felt in finding sufficiently adequate terms wherewith to return thanks for the kind manner in which he had been spoken of by the Grand Secretary, and the enthusiastic welcome accorded to him by the brethren. He had served Masonry for many years, but could scarcely have hoped to receive such an acknowledgment as that which placed him in the position he now enjoyed. He had received much support from the brethren generally, and he now hoped that such support might not only be continued, but as far as the business of the province was concerned, might even be increased. Unless so supported, and he had no apprehension to the contrary, all his endeavours on behalf of the province would be as nothing, but he felt sure that the standard raised to-day would be rallied around by all interested in maintaining its proud position. He knew the responsibility he had undertaken, but with the assistance of his chosen officers, he felt sure that his exertions would be crowned by success. From this moment Middlesex would appear not only as a province in Freemasonry, but also as a bright star in the horizon of the noble Order. It was a proud day for him, as the Provincial Grand Master, to see so many tried and true friends around him. The province was an important one, and everything should be done to maintain its importance. He should especially look to the fostering of the Charities of the Order, and should ask for support at the forthcoming festivals of the several institutions. In conclusion, he most heartily thanked the Grand Secretary, his Provincial Grand Officers, and the brethren for their attention to his remarks and the cordial reception of his name.

The R.W.P.G.M. then called upon Bro. Stevens for a song of his (Bro. Stevens') composition, "What better theme than Masonry?" which gave much satisfaction, the brethren joining in the chorus with good effect.

The R.W.P.G.M. next proposed "The health of the V.W. Bro. John Hervey, Grand Secretary," thanking him for the services he had that day rendered both to the Provincial Grand Lodge and to the Burdett Lodge, services which he was sure the brethren would not easily forget, and which he must be permitted to add were most efficiently rendered. (Drank with high honours).

Song, Bro. Coward, "Sweet Mary of the Vale."

The V.W. Bro. JOHN HERVEY, Grand Secretary, replied, thanking the brethren for the honour conferred, and considering that what services he had endeavoured to render had been amply repaid by his election to the position of an honorary member of the Burdett Lodge, and the cordial acknowledgement which the brethren had otherwise made. What he had performed was a labour of love, as well as one of duty, and he should retire from amongst them at the conclusion of the day's proceedings with the pleasureable consciousness of having spent much time with both enjoyment to himself and profit to Freemasonry.

The R.W.P.G.M. proposed the health of the Provincial Grand Wardens, to which Bro. DAVISON, S.G.W., replied in appropriate terms.

The R.W.P.G.M. proposed the "Health of the Chaplains, Bros. the Rev. F. C. de Crespigny and and the Rev. D. Shaboe," and each of these brethren returned thanks.

Piano solo, by Bro. Parker.

The R.W.P.G.M. then proposed "The health of Bro. R. W. Little, P.G. Sec.," who had so mainly contributed to the success of the business of the day, and upon whom he passed a high eulogium in respect of his Masonic ability and social qualities. The toast was drank with acclamation, and Bro. LITTLE, in very felicitous language, responded to the compliment.

The R.W.P.G.M. proposed "The Visitors," and referring again to the charities, many ardent supporters of which he recognised amongst them, mentioned the name of Bro. Binckes, the Secretary of the Boys' School.

Bro. BINCKES in reply stated that really he was a member of the Burdett Lodge, but probably might be considered a visitor to the Provincial Grand Lodge; he would therefore accept the position in which the R.W.P.G.M. had placed him, and thanked the brethren for the heartiness with which the toast had been drank. He would take the opportunity to "improve the occasion," by venturing a modest appeal on behalf of the Boys' School, and had the confidence to ask the support of the R.W.P.G.M. at the ensuing festival, as well as that of the newly-appointed officers.

(It is almost needless to add, that Bro. Binckes, as usual, "improved the occasion" to good effect, as within a short time after he had sat down he rose again to announce that the R.W. Provincial Grand Master, the Provincial Grand Secretary, and several other brethren would take no small share in securing the success of the festival to be presided over by H.R.H. the Prince of Wales, in March next).

"The Stewards," "Officers of the Lodge, 1293," and the Tyler's toast were amongst the remaining toasts of the evening, after which and partaking of coffee in the ante-room, the brethren sought the train for London and separated highly pleased with the whole of the proceedings connected with the Inauguration of the Provincial Grand Lodge of Middlesex.

TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—[Advt.]

MASONIC BALL AT NEWBURY,

The Ball held at the Mansion House, on Friday, passed off with the greatest amount of *eclât*. Although the first of its kind held in Newbury, the ball presented all the appearance of an old-established meeting, being attended by numerous residents of the town and neighbourhood, as well as many who came from distant parts of the county. Both in point of numbers, the completeness of arrangement, and the unmixed enjoyment of the company, the ball of Friday night cannot be regarded less than a great success, and presenting a model for future Masonic gatherings of a like nature.

The accomplishment of results so indispensable to enjoyment at such a gathering was mainly due to the untiring zeal with which the committee had previously worked, aided by their energetic secretary, Mr. G. Cosburn. The whole length of the Mansion House was appropriated for the purposes of the dance; and the room was brillliantly lighted and decorated with a taste and appreciation of the requirements of a Masonic gathering which was highly creditable to Mr. G. Boyer, whose identification with the Craft no doubt enabled him the better to carry out his task. Many who were present confessed that they had never seen the "old room" look better, and we admit, for uniqueness and effect, never having seen the ornamentation equalled. Festoons of evergreens and flowers looped with blue, silver, and white rosettes and streamers, were carried all round the room below the cornice, pendant from which hung Masonic blue bannerets lined with silver, and bearing emblems and mottoes of the Craft. On the blinds of each window were medallions, in blue, purple, vermillion, gold, &c., with emblems of the several degrees of advanced Freemasonry, surrounded by wreaths of evergreens, and immediately in front of these were elegant candelabra, each holding eight wax lights, which thoroughly illuminated the emblems. Between the windows were consol glasses in elegant frames, and in every available space on the walls mirrors were fixed, which reflected the brilliancy of the decorations and the graceful forms and varied costume of those who engaged in the Terpsichorean revel, as they swayed to the dulcet sounds of the music of the band, whose scarlet uniforms and stalwart forms, as they occupied a raised dais wreathed with flowers at the upper end of the room, in no small degree enhanced the charming effect. At the sides of the room were raised platforms covered with green baize and supporting seats with crimson cushions. The landing at the top of the stairs was converted into a refreshment saloon, and the Council Chamber laid for supper. The police-station when renovated, formed an agreeable reception room for gentlemen; and altogether the arrangements were as convenient as could well be.

The company began to arrive soon after nine, and dancing commenced at half-past. By the time the whole of the visitors had arrived there were over 120 present, and as the ladies and gentlemen were fairly proportioned the pleasure of the evening was greatly enhanced. The band of the 1st Life Guards, under the direction of Bro. Edwards, performed a choice selection of dance music in capital style, while the dancers footed it merrily to the inspiriting strains.

About twelve a brief intermission occurred for supper, after which the impulse was—

> "On with the dance, let joy be unconfined;"

and in unwearied pleasure the intervening hours sped on with fugitive swiftness, till six o'clock brought with it the end of the programme; and even then gallant Masons, and fair dancers too, with ardent Terpsichorean instincts, apparently believing in the idea that it was impossible to have too much of a good thing, proposed that the programme should be gone through again, but this was deferred, in the toast which was drunk before separating, "To our next merry meeting." Previous to the programme, however, being completed, Bro. Cave ascended the platform devoted to the band, and, in the name of the company, expressed their thanks to the W.M. for his attendance, and for the very efficient and satisfactory way in which the ball had been conducted. Bro. Bland replied, and a vote of thanks was subsequently presented to the M.C.'s, for whom Bro. Bance returned thanks. The several speakers were loudly cheered; and when allusion was made to a recurrence of a Masonic ball in the course of two or three years, an enthusiastic visitor exclaimed, "Let us have another next week!" There was undoubtedly a feeling amongst the numerous party that the Masonic body should give another ball next year.

The following were noticed among the company present on Friday evening:—The Mayor of Newbury (Bro. R. A. Ryott), Miss F. Ryott, Bro. Bland, W.M., 574, P.P.G.J.W., and Miss Bland; Bro. W. H. Cave, P.M., W.M.-elect, P.G. Reg.; and Mrs. Cave, Bros. Silas Palmer, *M.D.*, Bro. H. Bursey, Bro. F. G. Hall, P.M. (Treasurer); and Mrs. Hall, Bro. G. Boyer, P.M., P.G.S.; Mrs. and Miss

M. Boyer, Bro. W. W. King, P.M., S.W., P.P.G.S.D.; Miss E. and Miss A. King, Bros. Barron Fielder, and Durrant (Maidenhead), Mrs. and Miss Durrant, Mr. Frank Durrant, Mrs. A. Roake, Miss Wise, Miss Mason, and Mr. Hobbs; Bro. J. Bance, Miss Brooks, and Miss E. J. Brooks, Bro. M. Wheeler, (Wantage), and Mrs. Wheeler, Mrs. Gillies, Bro. A. Burns, J.W.; Miss Seward, Bro. C. Wheeler, J.D.; Miss Batcheldor, Bro. R. Ravenor and Miss Ravenor, Bro. Newton, Miss Harding, Bro. J. K. May, Bro. Johnston and party, Bro. G. J. Cosburn, (Secretary), Miss Insell, Bro. B. Salisbury, Mr. Alderman Wilson, Mr. W., Mr. B., and Miss Wilson, Mr. Wilson (Hunt's Green), Mr. W. Hickman, Miss Hickman, Miss Adey, Mr. and Mrs. W. Bance, Mr. J. Beck, Mrs. Judd, Mr. Bond, Miss Ham (Reading), Mr. Biddis, jun., Misses Biddis, Mr. R. C. Ryott, Miss Unwin, Mr. Scard, Mr. Webster, Mr. Gambrill, Mr. A. Berry, Mr. J. Parker, Miss Parker, Mr. H. Creed, Mr. Caldicot, Miss Dubberley (Reading), Miss Machin, Mr. and Mrs. W. C. Isaac, Mr. Roby, Mr. H. S. Hanington, Mr. A. Boyer, Miss Gilbert, Mr. W. Balding, Miss Cooper, Miss S. Balding, Mr. Thomson, M.A., W.T., and Misses Thomson, Misses Stacey, Miss Batthews, Mr. Poulton, Mr. Bartholomew, Mr. J. Parker, Mr. Hunt, Mr. Wintle, Miss Fidler, Mr. C. Jackson, Mr. E. Austen, Miss and Miss E. Austen, Mr. F. E. Frampton, Mr. J. White, Miss and Miss E. Leonard, Mr. R. Smith, Mr. Myers, Mr. H. Lucas, Mr. Rickards, Misses Long, Mr. G. Davy, Mr. Norrinton, &c.

The M.C.'s, whose efficiency was a theme of "agreeable comment" were Bros. B. Fielder and J. Bance.—*Newbury Weekly News*, Jan. 20.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.]

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I would be glad to hear your opinion on the following query:—

Is it legal for an Honorary Member of a lodge under the Scotch Constitution to be elected to the chair of Right Worshipful Master, and be installed therein? Also, to vote on all questions concerning the lodge, he still continuing his Honorary membership? as many of the brethren think he should be a subscribing member to the lodge. I believe, by the Constitution of Grand Lodge of Scotland it is illegal; but it appears that a by-law of the lodge in question allows it. But doubts are entertained that such a by-law was ever approved by the Grand Lodge of Scotland.

Your opinion would be a great service to Masonry in general, and one of your journals giving it would be thankfully received by the lodges holden in Mauritius under the other Constitutions.

Your fraternally,
MASTER MASON.

Port Louis, Maritius, Dec. 17th, 1869.
[Reply next week.—ED. *F.*]

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—In answer to "Rusticus," I beg to inform him that no brother can be be suspended or expelled, without having been served with a summons showing forth the charges made against him, so that he may be prepared to refute them. Vide, Trans., &c., of Grand Lodge of Scotland, chap. xi., sec. 7, 8, and 9, cap. xv., sec. 11.; Constitutions Grand Lodge of England, pages 20 sec. 8, 25, sec. 17 and 68, sec. 21; Simons' Masonic Jurisprudence, cap. vii.; Penal Code, sec. 2.

But some of the Grand Lodges arrogate to themselves the power of breaking their laws at pleasure. The laws of the Grand Lodge of Scotland says (cap. xi., sec. 13), "When a motion shall have been regularly made and seconded, it shall not be competent for the Grand Master, or other Brother officiating in the chair, to refuse to put the same to the vote; and if any doubt shall arise as to the interpretation of a law, the power of deciding the same shall be vested, not in the chair, but in the meeting."

Now, I have before me at present, a motion tabled at the August meeting, 1869, duly proposed and seconded in conformity with Grand L. Laws; said motion was also received by the Grand Master and read by him; no objections made. The meeting of November arrives, no such motion is placed on the circular, neither is there notice sent to the brother who proposed it, that it was incompetent or withdrawn; but on inquiry at head quarters the following communication was received, "that a declaration or resolution came to by Grand Lodge in August, was not, and could not be tabled at the meeting in May, seeing that the necessity for passing it had not then arisen. It was not a new law or alteration of an old one, requiring three month's notice, but simply a declaration that the matter in question had been decided or adjudicated by Grand Lodge, and was at an end." This was received in answer to a letter, not inquiring if the above declaration had been tabled in May.

There is no law in Grand Lodge empowering them to quash any motion after its being tabled and received by Grand Lodge. The proposer of the motion would not be allowed to ask the question at Grand Lodge, of what had become of his motion, and I believe, for the first time the large majority learned that a declaration or resolution could be put to the vote and passed on the same night.

Let any brother read the law before-quoted, and then the resolution or declaration, and explain the anomaly. It seems to me no one can say of the Grand Lodge of Scotland, that their laws are like the Medes and Persians; the sooner a revision takes place the better.

As stated in No. 44 of THE FREEMASON, page 17, we have occasion to envy the Lodge St. John, Melrose, who are free from the arbitrary despotism of the Grand Lodge, where misrule predominates. Either in Lodges or Governments, it is the sacred right of members or peoples to raise their voice against it.

Yours truly and fraternally,
MONTRA.

(To the Editor of The Freemason.)

DEAR SIR,—I observed in a short report in the *Globe*, of the laying the foundation stone at Rotherham, that the M.W., the Earl de Grey and Ripon, stated he was glad H.R.H. the Prince of Wales, was going to take the chair at the next festival of the Boys' School, and he hoped ALL the brethren would come up and support His Royal Highness on that occasion; and as I have since heard it is not settled where the festival will be holden, may I suggest to the Governors of the Institution that the Agricultural Hall at Islington be engaged, as that is the largest building in London, the hall at the Tavern being far too small to dine one-fiftieth part of the Masons in England at the present time; or may not the reporter have mistaken his lordship, who, perhaps, meant to say he hoped *all* the brethren would be present by their sympathy and their offerings, and that the stewards who represent them will be proud and thankful to say, that they—in the name of the Freemasons of England—have brought up enough to clear the institution from all liabilities, that the school may be put in the same position as the sister charities, which is the hearty wish of

A SUBSCRIBER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Would you or any of your numerous correspondents inform me under what charter the Board of Installed Past Masters works the degree? It is only conferred, as I understand, on the Master-elect. I have searched the Constitutions of the Grand Lodge of England, and can find no mention of the degree, the number required for a Board or Lodge, or any regulations for conducting the same.

Yours fraternally,
MONTRA.

[Reply next week.—ED. *F.*]

MASONIC TOBACCO-BOX.

(To the Editor of The Freemason).

DEAR SIR AND BROTHER,—I am rather interested in the letter of Bro. Horace Swete, and, if possible, I should like to know something more of the history of his old tobacco-box before believing that the emblems he describes were depicted upon it in "1670." At present, from his description, I should infer that whatever the age of the box may be, the age of the engraving is nearer 1770 than "1670." However, if Bro. Swete will give his full address in your next issue, I shall communicate with him privately, and if we can bring out anything definite, well and good, only I trust that having mentioned the subject, he will meet me frankly and openly.

I am, yours fraternally,
LEO.

THE ROYAL ARCH DEGREE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I shall esteem it a favour if brethren in possession of records of Royal Arch meetings, before A.D. 1760, or of works before that date, would inform me of their character. Also if they know where any are to be seen, or have perused such and would kindly intimate to me their nature. I should also feel much indebted, as such assistance will be of much aid to me in writing the early history of Royal Arch Masonry.

W. J. HUGHAN.

Truro, Cornwall, Jan. 22, 1870.

THE FORMS FOR GRAND LODGE.

(To the Editor of The Freemason.)

DEAR SIR,—I would suggest that more space be allowed in the country return of contributing members, to fill in properly what is required. We are requested to put the name and number of previous lodge for a joining member, and there is scarcely room for the number only. Altogether the form is cramped, and as extra expense need not be incurred by extending the sheet, it would be an advantage to all parties.

A PAST SECRETARY (1199).

OCCULT SCIENCE.

By FRATER WILLIAM CARPENTER, VI°.,
Author of "Scientia Biblica," "Calendarium Palestinæ,"
Editor of "Calmet's Dictionary of the Bible," &c., &c.

The works of Eliphas Levi on Magique—"Dogme et Rituel de la Haute Magie," "Histoire de la Magie," and "Clef des Grands Mystères,"—are, I believe, very little known, even among the members of our mystic and secret orders, notwithstanding that they contain a vast amount of curious learning, more or less connected with the arcana which the members of such orders are under an obligation to study, realize, and adapt. As far as I am in a condition to speak of these works, I should say that they comprise the result of a most laborious course of study, including the works of ancient and modern writers on the recondite sciences, and throw considerable light on the mysteries and rituals of both Oriental and Occidental religions and philosophies. They form a complete course on the science of the ancient magi, each work being complete in itself; but for the perfect understanding of any one of them, the careful study of the other two is indispensable.

The ternary division of the work is taken from the science itself; as Levi's discovery of the great mysteries of the science rests entirely on the signification that the ancient heirophants attached to numbers. With them, *three* was the generative number, and in the teaching of every doctrine they considered—first its theory, next its results, and then its adaptation to all possible uses. Thus are dogmas formed, whether philosophical or religious. Thus the dogmatic synthesis of Christianity, the heir of the magi, presents to our faith three persons in one God, and three mysteries in universal religion. In this, Levi follows the plan of the Cabala; that is, of the pure tradition of occultism. The "*Dogme et Rituel*" are each divided into twenty-two chapters, marked by the twenty-two letters of the Hebrew alphabet. At the head of each chapter is placed the letter which relates to it, with the Latin words which, according to the best authors, indicate its heiroglyphic signification. Thus at the head of the first chapter, is

1 A
Le recipiendaire,
Disciplina,
Ensoph,
Keter.

In Cabalistic theology this signifies that the letter *Aleph*, whose equivalent in Latin and in French (as also in English) is A, and its numeral value 1, denotes the aspirant—*man* called to initiation, the *cunning man* (the juggler). It denotes also, the dogmatic *syllepsis* (disciplina), *being* in its general and first conception (Ensoph); and the idea of divinity is expressed by *Keter* (the crown). The chapter is the development of the title, and the title contains heiroglyphically all the chapter. The entire book is composed according to this combination.

The "*Historie de la Magie*," which, according to the theory given in the "*Dogme*" and the "*Rituel*," relates and explains the realizations of this science, through all time, is constructed *according* to the septenary number—the number, that is, of the creative week and the Divine realization.

The "*Clef des Grands Mystères*" is built on the number *four*, which is that of the enigmatical form of the sphinx, and of elementary manifestations. It is also the number of the square and of strength, and in this book the author undertakes to establish truth on immoveable basis—to perfectly explain the enigma of the sphinx, and to give the key to those things that have been hidden from the beginning of time, and which the learned *Postil* dared to give in one of his most abstruse works only in a most enigmatical manner, and without any satisfactory explanation. The "*Historie de la Magie*" explains what is affirmed in the "*Dogme*" and the "*Rituel*," and the "*Clef des Grand Mystères*" completes and explains the history of magic; so that the attentive reader will lack nothing necessary to the revelation of the secrets of the Cabala of the Hebrews, and the high magic, whether of Zoroaster or of Hermes.

It may be well to note, that the term *magic* is not, in these or other works on the occult sciences, used in the limited sense in which it is now usually employed; that is, to denote the art of sorcery, enchantment, &c., but in a more comprehensive sense, including the apprehension and appropriation of all the recondite truths or mysteries of *being*. There is a false magic and a true magic; a low magic and a high magic. The former uses knowledge and power for diabolical purposes; the latter, for wise and holy purposes. "*Magic*," says Levi, "unites in one science all that philosophy can have of the certain, and that religion can have of the infallible and the eternal. It perfectly and incontestably reconciles those two terms, which at first sight appear so opposed—faith and reason, science and belief, authority and liberty. It gives to the human mind an instrument of philosophic and religious certitude as exact as mathematics, and demonstrates the infallibility of mathematics itself. The Cabalistic doctrine, which is the dogma of high magic, is contained in the Sephea Jezirah, the Sohar, and the Talmud."

"Magic," he elsewhere says, "was the science of Abraham and of Orpheus, of Confucius and of Zoroaster. They were the dogmas of magic that were graven on the tables of stone, by Enoch and by Trismegistus. Moses purified them, and brought them to light; but he veiled them anew when he made them the exclusive heritage of the people of Israel, and the inviolable secret of her priests. The mysteries of Eleusis and of Thebes preserved amidst the nations some of the early perverted symbols, the mysterious key of which was lost among the instruments of an ever-increasing superstition. Jerusalem, the murderer of her prophets, and so many times prostituted to the false gods of the Syrians and Babylonians, in her turn lost the holy word, when a Saviour, announced to the magi by the sacred star of initiation, came, and rent the worn-out veil of the old temple, to give to the church a new set of legends and symbols, which hide from the profane, and preserve to the elect the same truths."

Such is a feeble outline of these learned and comprehensive volumes; and as there is in them much of deep interest to Rosicrucians, I hope to draw attention to them by occasional translations.

THE subscription list of the National Education League has received another addition of £1000 by Mr. J. H. Nettlefold, of Birmingham. There are now seventeen subscribers of £1000 each, and twelve of £500 each.

THE TEETH.—At a late sitting of the *Société Médicale au Panthéon*, Dr. Quantin read a paper on dental hygienics among the Arabs. Their teeth are always remarkably white, a circumstance which the author attributes to the almost exclusive use of couscoussou as an article of food, and of coffee without sugar as a beverage, besides water. But this is not all; the Arabs rinse their mouths several times at the beginning of each of their four daily ablutions, and thereby any small alimentary particle that may have stuck between the teeth is carried away. They also chew, about once a week, a bit of bark, called *sooal*, and which seems to be akin to the walnut-tree; the bark must not however be chewed till it is reduced to the consistency of a pulp, but, when softened by the saliva, it is taken out, the teeth are rubbed with it, and then wiped with the burnous which is white.

HOLLOWAY'S OINTMENT AND PILLS.—Gratifying Results.—No phase of external ailments can present itself which is irremediable by the early and diligent use of the above-named remedies. The merest blotch upon the skin, and the deepest ulcerations of the flesh, yield with the same certainty to the detergent and healing properties of this celebrated ointment. Bad legs, burns, eruptions of the skin, and scrofulous sores can be cured with facility by the use of this Ointment, aided by Holloway's purifying Pills. Under this treatment the foulest ulcer becomes clean, and in a few days florid granulations appear, which gradually grow and fill up the cavity with firm and healthy flesh. No drawback or relapse need be feared.—[Advt.]

ROYAL MASONIC BENEVOLENT INSTITUTION.

ANNIVERSARY FESTIVAL.

The anniversary festival of this most excellent institution was held at the Freemasons' Tavern, London, on Wednesday, the 26th inst., under the presidency of the R.W. Bro. Sir Daniel Gooch, Bart., *M.P.*, the Prov. Grand Master for Berks and Bucks, and was one of the most successful meetings, both in regard to numbers present and the amount of subscriptions to the charity, which has yet been held.

Amongst those who assisted on this occasion, we noticed the V.W. Bros. Samuel Tomkins, G. Treas.; John Hervey, G. Sec.; the Rev. C. J. Martyn, G. Chaplain; B. Head, P.G.D.; J. R. White, P.G.D.; G. W. K. Potter, P.G.D.; T. Fenn, P.A.G.D.C.; W. A. J. Powell, P.G.D., and D.P.G.M. Bristol; Rev. W. Bramwell Smith, P.P.G. Chaplain, Warwickshire; Dr. Selfe, P.P.G.D. Surrey; E. T. Inskip, P.G.D. Somerset; W. Bigg, P.P.G.W. Berks and Bucks; R. W. Stewart, P.P.G.D. Essex; F. Binckes, P.G. Steward (Secretary Boys' School); Wm. Farnfield, P. Asst. G. Sec. (Secretary to the institution); W. Smith, *C.E.*, P.G. Steward; R. Spencer, P.G. Steward; S. May, W.M. 23, &c.; Rev. Sir John Hayes, P.P.G. Chap.; J. J. Cornwell, G. Steward, W.M. 14; R. R. Nelson, P.G. Sec., and P.D.G.M. West York; E. Trendall, P.P. G.D. Berks and Bucks; J. Taylor, P.G. Steward Middlesex; T. Cubitt, P.G. Steward Middlesex; R. Wentworth Little, P.G. Sec. Middlesex; H. G. Buss, P.G. Treasurer Middlesex; James Stevens, P.M., and S.W. 1216; A. J. Pendlebury, P.M. 1056; W. Dodd, S.W. 1194; C. F. Morgan, 101; J. Barnes, P.M., 933; G. Bolton, P.M., 169; J. W. Barrett, P.M., 169; B. P. Todd, P.M., Treas. 27; G. W. Dix, 920, F. McCullock. 27, J. Coutts, P.M., 27; T. Harrison, 27; C. Greenwood, P.G. Sec. Surrey; J. C. Meymott, Tattersall, P.M. 13; Mills, P.M., 163; J. Burton, P.M., 9; H. Carey, P.M., 780; Rev. J. H. Inkes, P.P.G.C. Herefordshire; Joseph Meredith (of Canada), W. Watson, P.M.; Wilhelm Ganz, P.M., 435; J. A. Farnfield, P.M., 256; J. T. Moss, P.M., 169; H. J. Lewis, P.M., 907; James Terry, P.M., 228, P.G.S.B., Herts; E. J. Page, P.M., 23: E. P. Albert, P.M., 188; S. Rosenthal, P.M.; A. J. Codner, P.M., 45, P.G.S. Middlesex; Geo. Perrin; Friend, P.M., 9; &c., the number present being about two hundred and fifty.

The musical arrangements were under the direction of Bro. Wilhelm Ganz, and a choice programme of music was efficiently performed by the following talented artistes. viz.: Mdlle. Enequist, Madame Deck-Servani, Madame Harriette Lee, Miss Alice Fairman, and Bros. George Perren, Deck, Caravoglia, and Romano.

The cloth having been cleared, grace was sung by the choir, and

The R.W. the CHAIRMAN proposed "The Queen and the Craft" (which toast was drank with the usual Masonic honours). The R.W. the Chairman next proposed "The Most Worshipful the Grand Master, the Right Hon. the Earl of Zetland, President of the Institution;" and remarked that it could not be otherwise than to the regret of the Craft generally that probably this would be the last occasion the brethren might have at similar festival meetings of drinking that toast in acknowledgement of his rule over Freemasonry. The brethren were about to lose a good friend and excellent chief, and their only consolation rested in the fact that his proposed successor would certainly prove as efficient a substitute as he had hitherto been his deputy. (This toast was received with great enthusiasm.)

Song: "The Nightingale's Trill" (W. Ganz), Madlle. Enequist,

The R.W. the CHAIRMAN proposed "The Most Worshipful Past Grand Master His Royal Highness the Prince of Wales, the Right Worshipful the Deputy Grand Master, and Present and Past Grand Officers," observing that the connection of his Royal Highness with Masonry would ever be a gratification to the Craft generally, and that, as it was really the intention of the present Grand Master to retire, the acceptance of that office by the Deputy Grand Master, who had so well discharged all his official duties hitherto, would also be of advantage to the Craft, and satisfy the brethren that the Order would not lose its present position under the direction of so able a brother. He would, on this occasion, couple with the toast the name of the V.W. Bro. the Rev. C. J. Martyn, Grand Chaplain.

The V.W. Bro. MARTYN, in a brief but effective speech returned thanks.

Song, "Tom Bowling," Bro. Perren.

The R.W. the CHAIRMAN, proposed "Success to the Royal Masonic Benevolent Institution for Aged Freemasons, and Widows of Freemasons," and entered into a history of its progress and present position, regretting that he could not speak so cheerfully as he could wish in regard to the support afforded to it, as compared with that given to other institutions. Yet he had abundant hopes that a better state of things was about to commence; for the good it had been the means of doing was, he believed, becoming more generally known, and it only required the brethren to be assured of its beneficial working to ensure their attention to it, and the liberal support which would surely follow. Having stated the receipts and expenditure of the institution for a series of years past, and mentioned that at the last festival the sum of £2,260 was the total of the collection, the chairman commended the charity to the best consideration of all present, and hoped their reception of the toast would be both hearty and sincere.

The brethren responded with fevour, and the subscription list having been gathered, the chairman announced the result to be a collection of £3,266, with six returns yet to be made. The announcement was received with cheers.

The V.W. Bro. TOMKINS, Grand Treasurer, proposed the health of "The Chairman," who, he said, had many claims on the gratitude of Masons, and had added one more by the great aid he had given to this Festival, and by his generous interest in the Institution. His earnest appeal to the brethren had been well and cordially received, and the result was of a most gratifying character to those who had the management of the charity. (The toast was drank with acclamation).

The R.W. the CHAIRMAN briefly replied.

Song, "Since Yesterday," *(W. Ganz)*, Miss Alice Fairman.

The toasts of "The other Masonic Charities," replied to by Bro. Binckes, (Secretary of the Boys' School), in a very telling speech; "The Ladies," replied to by Bro. Joseph Smith, and "The Stewards," for whom Bro. Fenn replied, brought the business part of the Festival to a close.

The brethren, with the numerous ladies present, then adjourned to the large hall, where the whole of the remainder of a full programme of music was ably performed to the delight of the entire company.

There can be no doubt of the success which has attended this Festival, and much credit is due to the worthy Secretary of the Institution, Bro. W. Farnfield, for the management of the proceedings throughout. The institution is equally deserving of the general support of the Craft, as either of the other charities, and it is to be hoped that this is but the commencement of a series of successful festivals which may result in placing the institution on a fit and proper footing of equality with both Boys' and Girls' Schools.

ROSICRUCIAN SOCIETY OF ENGLAND.

The quarterly meeting of this Fraternity was held at Haxell's Hotel, West Strand, in consequence of the rooms at Freemasons' Tavern having through some error been let for the evening. The P.M.G., Fra. R. Wentworth Little, S.M., presided in the unavoidable absence of the M.G. Fra. W. J. Hughan, of Truro, whose apology for non-attendance was received with great regret by the Fraters present.

The M.C. was duly formed by the P.O., assisted by Fras. W. H. Hubbard, D.M.G.; J. Brett, Primus, Dr. W. R. Woodman, S.G.; W. F. N. Quilty, W. Hambly, G. Kenning, W. A. Tharp, W. Bird, W. Carpenter, J. R. Foulger, T. Cubitt, W. Ferguson, G. Butler, J. Coutts, D. R. Still, and others of whose names we possess no memorandum. After the confirmation of the minutes, Bro. Morton Edwards and Bro. George Ranson, C.E., were admitted to the grade of Z.

The election of officers for the ensuing year was then proceeded with, and resulted as follows:—Fras. Hubbard, M.G.; Brett, D.M.G.; Buss, T.G.; Dr. Woodman, S.G.; Thompson, Rawley, Dr. Harrison, Quilty, Levander, Hambly and Weaver, Ancients; when Fras. Hubbard and Brett were inducted into their respective chairs by the S.M. with appropriate addresses, and amid the acclamations of the assembled Fraters.

The M.G. then appointed his officers:—W. Carpenter, Precentor; Rev. W. B. Church, C. of N.; E. Stanton Jones, Organist; Angelo J. Lewis, *M.A.*, T.B.; W. Bird, H.; W. Ferguson, G. of T.; G. Kenning, M.; D. R. Still, Asst. Sec.; J. Gilbert, Acolyte.

It was resolved that the annual banquet be held at the April meeting in future, and a committee consisting of six Fraters was appointed to carry out the details. The Right Worthy Fra. Col. Burdett, was elected chairman for the banquet by the unanimous vote of the M.C.

The dignity of Honorary Membership was then conferred upon Bros. John Hervey, Grand Secretary of the Grand Lodge of England, and Capt. Francis G. Irwin, Prov. J.G. Warden for Somersetshire. The closing solemnities of the Order were then duly observed, and the Fraters separated at an early hour.

The Fifteen Guinea Walnut Wood Drawing-Room Suite,
COVERED IN SILK REP, FIRST QUALITY, AT THE
LONDON FURNISHING COMPANY,
A. JENKINS & Co., 167, FLEET STREET, E.C.

METROPOLITAN MASONIC MEETINGS

For the Week ending February 5, 1870.

MONDAY, JAN. 31.

Lodge 79, "Pythagorean," Ship Tavern, Royal-hill, Greenwich.
,, 181, "Universal," Freemasons' Hall.
,, 831, "British Oak," Bank of Friendship Tavern, Bancroft-place, Mile-end.
K.T. Encampment, "Faith and Fidelity," Freemasons' Tavern.
Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

TUESDAY, FEB. 1.

Colonial Board, Freemasons' Hall, at 3.
Lodge 7, "Rl. York Perseverance," Freemasons' Hall.
,, 9, "Albion," ditto.
,, 92, "Old Dundee," London Tavern, Bishopsgate-street.
,, 101, "Temple," Ship and Turtle, Leadenhall-st.
,, 172, "Old Concord," Freemasons' Hall.
,, 217, "Stability," Anderton's Hotel, Fleet-st.
,, 765, "St. James's," Market Tavern, New Weston-street, Bermondsey.
,, 1257, "Grosvenor," Victoria Station, Pimlico.
,, 1259, "Duke of Edinburgh," New Globe Hotel, Bow-road.
,, 1261, "Golden Rule," Great Western Hotel, Bayswater.
Chap. 145, "Prudent Brethren," Freemasons' Hall.
,, 169, "Temperance," White Swan, Deptford.
,, 507, "United Pilgrims," Horns Tav., Kennington.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor, 382
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, FEB. 2.

Grand Chapter, Freemasons' Hall, at 7.
Lodge 10, "Westminster & Keystone," Freemasons' Hall
,, 511, "Zetland," Anderton's Hotel, Fleet-street.
,, 1216, "Macdonald," Head Quarters First Surrey Rifles, Brunswick-rd., Camberwell.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. C. H. Pedler, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, FEB. 3.

Lodge 27, "Egyptian," Anderton's, Fleet-street.
,, 45, "Strong Man," Freemasons' Hall.
,, 136, "Good Report," Radley's Hotel, Blackfriars.
,, 192, "Lion and Lamb," City Terminus Hotel, Cannon-street.
,, 227, "Ionic," Ship & Turtle, Leadenhall-st.
,, 231, "St. Andrew's," Freemasons' Hall.
,, 538, "La Tolerance," ditto.
,, 554, "Yarborough," Green Dragon, Stepney.
,, 822, "Victoria Rifles," Freemasons' Hall.
,, 1155, "Excelsior," Sydney Arms, Lewisham-road.
,, 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
Chap. 2, "St. James's," Freemasons' Hall.
,, 9 "Moriah," Albion Tavern, Aldersgate-street.
,, 733, "Westbourne," New Inn, Edgware-road.
,, 742, "Crystal Palace," Crystal Palace, Sydenham.
Fidelity Lodge of Instruction (3), Yorkshire Grey, London-street, Fitzroy-square, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, FEB. 4.

Lodge 700, "Florence Nightingale," Masonic Hall, Woolwich.
,, 890, "Hornsey," Anderton's Hotel, Fleet-street.
,, 1275, "Star," Marquis of Granby, New-cross-road.
Chap. 8, "British," Freemasons' Hall.
,, 259, "Prince of Wales," Willis's Rooms, King-street, St. James's.
Mark Masters' Lodge, "Thistle," Freemasons' Tavern.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, FEB. 5.

General Committee of the Boys' School, at Freemasons' Hall, at 4.
Lodge 142, "St. Thomas'," Radley's, Blackfriars.
Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.

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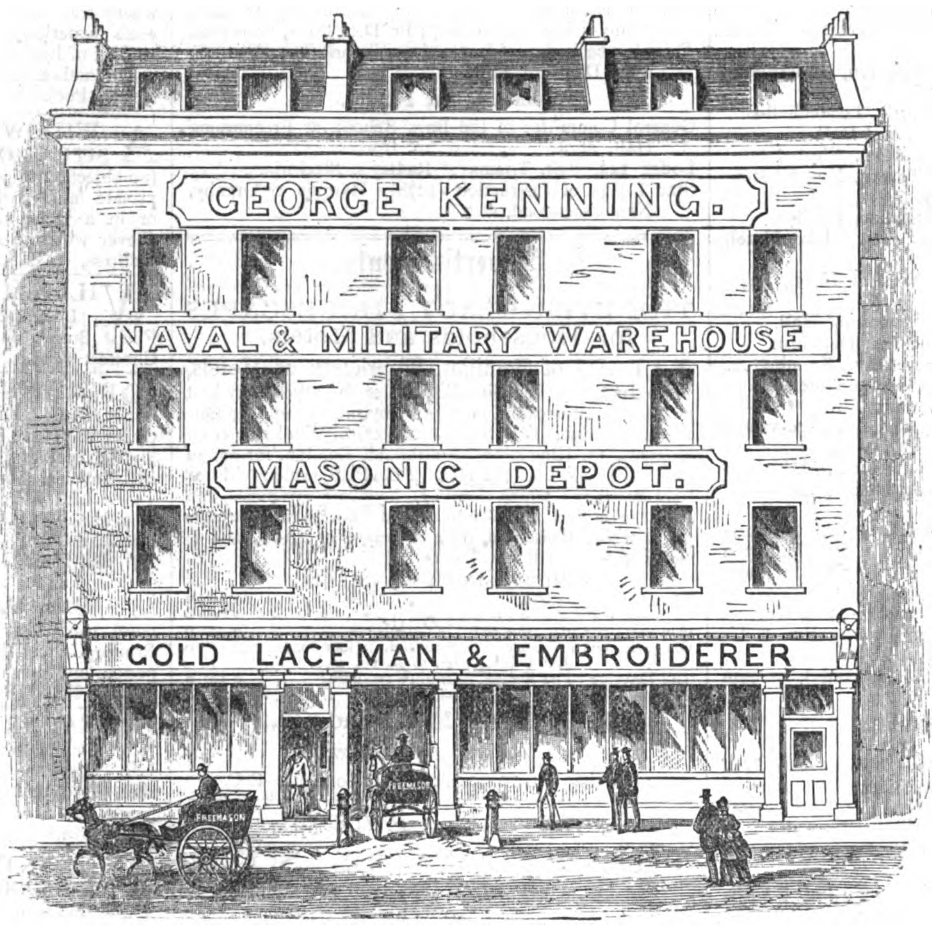
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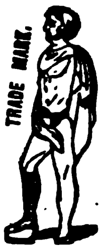

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THE

Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, K.T., *Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE,* K.T., G.C.B., *M.W. Grand Master Mason of Scotland.*

VOL. 3, No. 48.] SATURDAY, FEBRUARY 5, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

TOWN HALL, PRESTON.

A GRAND

MASONIC BALL,

TO WHICH THE PUBLIC WILL BE ADMITTED,

WILL BE HE HELD AT THE

TOWN HALL, PRESTON,

(The use of which has been specially granted for the occasion,)

On Tuesday, February 8th, 1870,

IN AID OF

THE MAYOR'S SOUP FUND,

UNDER THE FOLLOWING DISTINUISHED PATRONAGE:

Bro. the Right Hon. the Earl of ZETLAND,
M.W.G.M. of England.

Bro. the Right Hon. the Earl DE GREY and RIPON,
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,, LeGendre N. Starkie, Esq., R.W.G.J.W. and G.S.N. of England, P.S.G.W. of West Lancashire, P.M. and P.Z. 32.
,, W. Romaine Callender, Junr., Esq., W.D. Prov. G.M. East Lancashire
,, The Right Hon. Lord Leigh, R.W. Prov. G.M. Warwickshire
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The Worshipful the Mayor of Bootle
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Col. Hardy, *C.B.*, and Officers of 9th Depot Battalion, Fullwood
Lieut.-Col. W. A. Cross, Red Scar, Preston
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,, Charles Fryer, P.M.
,, Henry W. Johnston, P.M.
,, George Steib, P.M.
,, George Lawson, P.M.
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,, Dr. William Smith, W.M.
,, James Worsley, W.M.
,, James Porter, W.M.
,, H.P. Watson, P.M., Hon. Sec.
,, Thomas Jackson, Asst. Sec.

Brethren are requested to appear in Full Dress Craft Masonic Clothing, with the Jewels and Insignia of their Rank and Office, up to Eleven o'clock; and as Royal Arch, Knights Templar, and other Degrees, after that hour.

Gentlemen holding Her Majesty's Commission, and Volunteer Officers, are desired to wear Full Dress Uniform.

TICKETS, an early application for which is urgently solicited, *as the number must of necessity be limited*—Lady's, 8s. 6d., Gentleman's, 12s. 6d. each, refreshments included,—may be had from Bro. JAMES BYRNS, Bull Hotel, Church-street; Bro. CHARLES JAMES YATES, Music Warehouse, Fishergate; Bro. HENRY STEIB, Church-street; Messrs. CLARKE and SON, Booksellers, Fishergate; or of any MEMBER of the COMMITTEE.

DANCING TO COMMENCE AT NINE O'CLOCK.

BRO. CHARLES J. YATES'S QUADRILLE BAND WILL BE IN ATTENDANCE.

HENRY P. WATSON, Hon. Sec.,
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NORTH MUNSTER

Grand Masonic Ball,

IN AID OF

The Freemasons' Charities.

Under the immediate patronage of
The Right Worshipful and Right Hon. Lord DUNBOYNE, Provincial Grand Master;
The R.W. JAMES SPAIGHT, Dep. Prov. Grand Master;
The Officers of the Prov. Grand Lodge of N. Munster;
And the Brethren of the Lodges in the Province;

WILL TAKE PLACE AT THE

FREEMASONS' NEW HALL, LIMERICK,

On FRIDAY EVENING of the SPRING ASSIZES.

PATRONESSES.

The Countess of Limerick
The Lady Lucy Massy
The Lady Dunboyne
The Lady Inchiquin
The (Dowager) Lady Massy
The Lady Clarina
The Hon. Mrs. Armstrong M'Donnell
The Hon. Mrs. Robert O'Brien
The Hon. Lady Roche
The Hon. Mrs. Purdon

Mrs. Fitzgerald, (Glin Castle)
Mrs. (General) Maunsell
Mrs. (Colonel) Cooper
Mrs. Molony (Kiltonon)
Mrs. Jas. Spaight, (George-street
Mrs. Richard Stacpoole, (Edendale)
Mrs. Robert Hunt, (George-street)
Mrs. William Barrington, (Barrington-street).

STEWARDS.

The Officers of the Provincial Grand Lodge.
Worshipful Master of Union Lodge, 13, Limerick
Worshipful Master of Dunboyne Lodge, 60, Ennis
Worshipful Master of Eden Lodge, 73, Limerick
Worshipful Master of Lodge 135, Kilrush
Worshipful Master of Ormond Lodge, 201, Nenagh
Worshipful Master of Desmond Lodge, 202, Newcastle West
Worshipful Master of Lodge 311, Templemore
Worshipful Master of Lodge 333, Limerick
Worshipful Master of Lodge 541, Cashel
Brother Sir David Vandeleur Roche, Bart., Past Deputy Provincial Grand Master.
Brother Lieutenant-Colonel Cooper, 70th Regiment.

COMMITTEE.

The R.W. Bro. James Spaight, D.P.G.M., Chairman.

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Brother G. A. Dartnell, P.M.	Lodge 13
Brother Ed. L. Hunt, P.M.	Lodge 13
Brother W. S. Cox, P.M.	Lodge 13
Brother W. H. MacQuaide	Lodge 73
Brother William Peacocke, P.M.	Lodge 73
Brother Thos. Trousdell, P.M.	Lodge 73
Brother James Fife, P.M.	Lodge 73
Brother Capt. Furnell, P.M.	Lodge 333

GENTLEMEN'S TICKETS, each	10s. 6d.
LADIES' TICKETS, each	7s. 6d.

To be had from the Committee of Freemasons' Hall every day for a week before the Ball, from 1 to 3 o'clock, and no Tickets to be had on the day of the Ball. It is expected that Army and Navy Officers will appear in their Uniforms, and the Brethren are particularly requested to be in full Masonic Costume.

NOTE.—All Freemasons can get Tickets on application for themselves and families; non-masons must obtain them through the Committee.

By Order,
WILLIAM BARRINGTON,
Provincial Grand Secretary.

Programme supplied by KEARSE and Co., Limerick, Masonic Outfitters, by Special Appointment to the Provincial Grand Lodge of North Munster.

MASONIC BALL.

The W.M. Wardens and Brethren

OF THE

FIRST LODGE OF IRELAND

Beg to announce that a

GRAND FANCY

AND

FULL DRESS BALL

IN AID OF THE

Funds of the Masonic Orphan Schools, Dublin,

Will take place at

THE ATHENÆUM, CORK,

On FRIDAY, the 11th FEBRUARY, 1870,

Under their auspices and the following patronage.

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Lady Cotter
Lady Chatterton
Lady De Burgho
Lady Becher
Lady Benson
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Mrs. Thomson
Mrs. St. Ledger Atkins
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Viscount Bernard, Castle Bernard
Hon. More Smyth, Ballynatray
Sir James C. Chatterton, Bart., *K.C.B.*, *K.H.*, Provincial Grand Master Munster
Sir James L. Cotter, Bart., Hawthorn
Sir Richard De Burgho, Bart., Ballyellis
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Wm. Moore Hodder, Hoddersfield
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Capt. Longfield, Waterloo
Major Lucas, Rathealey
Lieut.-Col. Mairis, *R.E.*, Alexandra-place
W. H. Massy, Mount Massy
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Capt. Shuldham, Collkelure
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Lieut.-Col. Harding, *C.B.*, and Officers 22nd Regt.
Lieut.-Col. Bowles, and Officers 63rd Regt.
Lieut.-Col. Kirby and Officers 68th Regt.
W.M. and Brethren of Lodges, Nos. 3, 8, 68, 555, and 557

By Order,
THOS. H. JERMYN, Hon. Sec.

14th January, 1870.

THE BRETT TESTIMONIAL BANQUET,

Will be held at the

CITY TERMINUS HOTEL,
CANNON STREET,

On Monday, the 7th February, 1870,
At Seven o'clock.

Bro. W. CARPENTER, P.M., 177,
In the Chair.

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Bro. H. G. BUSS, Treasurer.
Bro. R. W. LITTLE }
„ R. TANNER } Hon. Secretaries.
„ D. R. STILL }

TEMPLE LODGE
MASONIC BALL.

THE Committee have arranged for the Annual Ball in connection with this Lodge to take place at the FREEMASONS' TAVERN, Great Queen-street, on THURSDAY, February 17th, 1870.

Gentlemen's Tickets 12s. 6d.; Ladies' ditto 8s. 6d.; including Supper and Refreshments during the Evening.

STEWARDS.

Bro. Frederick J. Cox, W.M.

Br. H. Hastelow, P.M.
„ T. Beard, P.M.
„ J. Bond, P.M.
„ S. May, P.M.

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EDITED BY P. L. SIMMONDS,

Advertisements, Subscriptions, and all Communications to be addressed to the Publishers, HAILES & Co., 6, Wardrobe Place, Doctors' Commons, City.

THE AMERICAN FREEMASON is Monthly, of sixteen double-column quarto pages of entirely original matter, and translations from the French, Italian, and German Masonic papers and periodicals of the day. It is devoted to the discussion of the rights of Lodges and individual Freemasons, in contradistinction to the assumption of Grand Lodges, and the un-Masonic doctrines and arrangements of "high degrees." Its motto is—Belief in the Fatherhood of God and the Brotherhood of Man. Its price is Five Shillings a year—a sum so small that no Freemason, for pecuniary reasons, need be a non-subscriber to it.

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All Subscriptions begin with March 15th, 1869, and end with February, 1870.

The AMERICAN FREEMASON is not the organ of any Grand Lodge, but speaking the words of truth, manhood, and independence, advocates *freedom* for Masonry in America, and the rights of Freemasons in their Lodges—rights which, by our Grand Lodges, in their subserviency to high degrees, have been invaded, until at present they are nearly obliterated.

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MASONIC HISTORIANS.—No. I.

Bro. FINDEL.

By William James Hughan.

(Continued from page 25.)

We promised in our last communication to refer to a few errors that have crept into Brother Findel's "History of Freemasonry." Certainly not so pleasant a task as recounting its many excellencies. We know, however, that the author will pay more heed to our hurried corrections than to our commendations, as the former will be of more real value to him.

Bro. Findel, in reviewing the records of the "Ancients" from 1756 to 1762, says "They had no Grand Master of noble birth . . . but at length in 1772 the Duke of Athol became their Grand Master" (p. 174). The following list of Grand Masters of the seceding Grand Lodge will exhibit the fact that noblemen were connected with that body long before 1772:—

Robert Turner...	A.D. 1753.
Edward Vaughan	A.D. 1755.
Earl of Blessington	A.D. 1757.
Earl of Kelly	A.D. 1761.
The Hon. T. Matthew ...	A.D. 1767.
The 3rd Duke of Athol ...	A.D. 1772.*
The 4th Duke of Athol ...	A.D. 1775.
Earl of Antrim	A.D. 1782.
The 4th Duke of Athol ...	A.D. 1791.
H.R.H. Duke of Kent ...	A.D. 1813.

No doubt our brother has been misled by Brother Preston in his "Illustrations of Masonry," who declares that the "Ancients after the secession, continued to hold their meetings without acknowledging a superior till 1772." It seems strange that this mistake has been continued in the valuable work edited by Bro. the Rev. Dr. George Oliver, yet so it is. In another part of the "History" some of the above-named Grand Masters are enumerated, so after all the mistake is virtually corrected.

At page 168, the author seems in doubt respecting the constitution granted to the Lodge of Antiquity by the "Grand Lodge of all England held at York." *It was granted;* and by virtue of such, the Lodge of Antiquity was constituted the "Grand Lodge of England South of the Trent," and actually issued warrants to lodges to work under its authority. The celebrated "manifesto" of the Lodge of Antiquity, of which we have a copy, was issued in 1778, and a most interesting production it is. It mainly consists of a recognition of the priority or superiority of the claims of the Grand Lodge of All England at York, and an epitome of the supposed injustice done to the lodge by the "nominal Grand Lodge in London, constituted a Grand Lodge *pro tempore* 1717." Authorities are quoted extensively in confirmation of the ancient privileges of this time-immemorial lodge.

We observe that Bro. Findel falls into the same error that we did respecting the records of St. Mary's Chapel Lodge, Edinburgh, and the year A.D. 1600. At page 113 of the History it is stated that "Thomas Boswell, Esquire, of Auchinleek, was chosen as Warden of the lodge in 1600." We presume this record is given on the authority of Brother Laurie, the Grand Secretary of Scotland, which we also quoted in the *Freemason's Magazine* some little time ago, and about which Brother David Murray Lyon wrote to the following effect, in the same paper, on Sept. 11, 1869: "We shall not further anticipate the 'History of the Lodge of Edinburgh' (Mary's Chapel) now in course of preparation,† than to say that the minutes of this famous lodge do not afford ground for the assertion to which we have taken exception. Boswell's name appears only in one sederunt of the lodge's meetings; and the minutes of that particular meeting show that he was *not* the Warden of the Lodge. In the course of his remarks anent the minutes of the old Houghfoot Lodge, to which the respected Prov. G. Sec. of Peebleshire has very properly directed attention, our friend Bro. Hughan quotes the version of Boswell's connexion with the Lodge of Edinburgh, as given by Laurie; but it is no fault of his that the statement is incorrect. Like Bro. Findel, and others, he has in this instance been misled by a mis-quotation." We have been careful to give this *authoritative* correction in order to remind our readers that the earliest instance of a non-professional architect or builder holding office in a Scotch Masonic Lodge, according to Bro. Lyon, is that of John, Earl of Cassillus, Deacon of the Mother Lodge Kilwinning, A.D. 1672. In England we have no record preserved of officers' appointments of anything like so early a date as the one just given.

As Bro. Findel is now preparing a third German edition of his valuable history, no doubt the misquotation will be put straight.

Bro. Findel says that *it was not until* 1865 that the "Sloane MS., No. 3329, was discovered, and that by the author in the British Museum," page 48. In the *Masonic Press* (page 183, A.D. 1866,) the well-known Mason, Bro. Matthew Cooke observes that this MS. was alluded to in the *Enclyclopædia Metropolitana* twenty-four years ago, and that he had transcribed it several times. That being the case, Bro. Findel is not entitled to the claim of having discovered this MS., as it was evidently familiar to one of the best authorities on English Masonic MSS. many years anterior to the publication of the work now under consideration.

We do not know of any authority for the statements that "Five lodges would not accede to or sign" the Constitution of A.D. 1723. The assertion is quite new to us, and certainly somewhat startling, so early to occur after the revival of Freemasonry.

We must take exception to some of the writer's remarks concerning Masonic Knights Templar and Royal Arch Masonry, *e.g.*, "the Order of Knights Templars, revived as playthings for great children about 1780," (page 170.) In the Royal Arch degree, "the unprejudiced observer cannot discover the true principles of Freemasonry, either in their primitive purity or comprehensive fulness," (page 183.)

Although we do not intend to enter on the discussion of these matters now, we are quite prepared to give weighty reasons for our objections to Bro. Findel's views as enumerated above, as also to his support of the German lodges founded in the United States in opposition to the American Grand Lodges. We are strongly in favour of exclusive Grand Lodge Jurisdiction, and entirely disagree with Bro. Findel and the "German Masonic Union," in promoting the reverse.

We are sorry to find several important works issued this century unacknowledged, and many of less consequence referred to. Of course this arises from the extensive character of the work, and not from any want of will on the part of the author to chronicle the progress of Masonic literature. The Masonic Biblography of England and the United States require to be written with as much accuracy as the German department. Few English Masonic historians are noticed, and rarely do we notice a familiar American author in its pages. Certainly the large Masonic library, published by the "Masonic Publishing Company," New York, containing works like the "Masonic Cyclopædia," by Bro. Robert Macay; the "History of Royal Arch Masonry," by Bro. J. L. Gould; and the "Early History of Freemasonry," by Bro. G. W. Steinbrenner, well deserve notice and commendation. There is also Bro. Brennan's excellent translation of Bro. Rebold's History of the Order, a work which deserves the support of the Craft universal. We forbear quoting more names, sufficient that we think this department the weakest, and therefore most susceptible of improvement in the next edition.

The great want of the work is a copious index. The present is an improvement on the first, but is still very far from being what we would like to see offered as an index to the capital "History of Freemasonry" by our friend, Bro. Findel.

Obituary.

BRO. WILLIAM WHITE, 31°

A short but severe illness has deprived the Craft at large, and the Province of West Yorkshire in particular, of Bro. William White, the well-known publisher of Borough and County Directories and Gazetteers, who died at his residence, Collegiate-crescent, Sheffield, on Saturday the 22nd ult.

Up to the time of his death, Bro. White took an active part in the affairs of the Craft in Sheffield, being Secretary and Treasurer of two lodges, one encampment, and the Rose Croix Chapter, and was looked upon by the brethren as being one of the most energetic and zealous Masons in the province. None took a livelier or greater interest in the prosperity of its various charities—he being a Life-Governor of the whole. He was P.M. of the Britannia Lodge, No. 139; P.Z. of the Chapter of Paradise, No. 139; and P.P.G.D.C. of West Yorkshire. He was the founder of the Mark Lodge, No. 53, of the Talbot Rose Croix Chapter, and the De Furnival Encampment of Knights Templar, and a G.I.I. Commander of the 31st degree. He was also a member of the British Archæological Association, and of the Royal Archæological Institute of Great Britain and Ireland, and a leading member of the Sheffield Architectural and Archæological Society.

He was interred on Wednesday, the 26th ult., in the quiet and secluded church-yard at Fulwood, when upwards of 40 brethren (including the W.M.'s of 139, 296, and 1239, and many P.M.'s and P.Z.'s), paid the last sad tribute of respect to departed merit, by following the remains of their much lamented brother to their last earthly resting-place. Bro. White leaves a wife and four young children to lament their sad bereavement.

---

* 1771?

† The history of this old lodge is now being written by our excellent Brother Lyon.

MASONIC TRIALS.

By a Past Master, S.C.

It is the Magna Charta of Masonic liberty "that no Freemason can be punished or deprived of any of the privileges of Freemasonry, except upon violating a law, bye-law, ancient charge, or landmark; and that after a solemn trial." Trial is essential to conviction in all lands, and in connection with all bodies who profess to be ruled and guided by principles of justice. It is required by the rules and constitution of all Grand Lodges throughout the world, and is supported by the highest Masonic authorities. "It is the duty of a judge," says a great Roman orator, "in every cause to seek for truth." This is the great, the only object of a Masonic trial; and hence, in such a trial, no advantage is ever permitted to be taken of those legal and verbal technicalities the use of which, in profane courts, so often enables the guilty to escape. This great principle of Masonic law must never be forgotten in the management of a trial. Every part of the investigation is to be directed with a single view—to the ascertainment of the truth. Masonic trials are therefore to be conducted in the simplest and least technical method that will preserve at once the rights of the Order and of the accused, and enable the lodge to obtain a thorough knowledge of all the facts in the case.

The rules by which such trials are governed are few and easily understood :—

1. The preliminary step in every trial is the accusation. This, in Masonic language, is called the "Charge." The charge should always be made in writing, signed by the accuser, delivered to the Secretary, and read by that office-bearer at the next regular communication of the lodge. The accused should then be furnished with an attested copy of the charge, and be at the same time informed of the time and place appointed by the lodge for the trial.

In reference to these preliminary steps, it is necessary to make several remarks. The charge should set forth the offence with clearness and certainty, and hence it must distinctly specify the nature of the offence; and if confined to a single act, the time and place of its commission should be named. A general charge, for instance, of unmasonic conduct, should also specify the particular nature of the conduct which is said to be unmasonic; for no one could be expected to answer to so general an accusation, nor to be prepared with evidence to rebut that of which he is ignorant. No man, in a legal investigation, should be taken by surprise; but there is no more certain mode of doing so than to call upon him to answer to an indefinite charge, the particulars of which are only to be made known at the moment of trial. The charge should be delivered to the Secretary, and by him read to the lodge, because it thus becomes the property of the lodge, and is not subjected, as it would be if retained in the possession of the accusor, to alterations or amendments, which would alter its character either in word or spirit. A charge having been once made, should retain its original form, and cannot be amended, except with the consent of the lodge and the knowledge of the accused. For a similar reason, the charge should always be made in writing. An oral charge must never be received. It must be read at a regular communication, because it is to be presumed that at such communications all the members, and among them the accused, will be present; whereas the lodge might be taken by surprise if a charge were preferred at a special communication, which is often thinly attended, and at which no new business of importance is expected to be transacted. Any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Mason. Yet, if circumstances are known to a profane upon which charges ought to be founded, a Master Mason may avail himself of that information, and out of it frame an accusation, to be presented to the lodge. And such accusation will be received and investigated, although remotely derived from one who is not a member of the Order. It is not necessary that the accuser should be a member of the same lodge. It is sufficient that he be an affiliated Mason; but it is generally held that an unaffiliated Mason is no more competent to prefer charges than a profane.

2. If the accused is living beyond the geographical jurisdiction of the lodge, the charges should be communicated to him by means of a letter through the post-office, and a reasonable time should be allowed for his answer before the lodge proceeds to trial. But if his residence be unknown, or if it be impossible to hold communication with him, the lodge may then proceed to trial—care being had that no undue advantage is taken of his absence, and that the investigation is as full and impartial as the nature of the circumstances will permit.

3. The trial must commence at a regular communication, for reasons which have already been stated; but having commenced, it may be continued at special communications, called for that purpose; for, if it were allowed only to be continued at regular meetings which take place, the long duration of time occupied would materially tend to defeat the ends of justice. And here no one can complain of surprise; for the inception of the trial having taken place at a regular communication, all the subsequent special communications would be considered only as continuations of the same meeting.

4. The lodge must be opened in the highest degree to which the accuser has attained, and the examinations of all witnesses must take place in the presence of the accused and the accuser, if they desire it. It is competent for the accused to employ counsel for the better protection of his interests, provided such counsel is a Master Mason. But if the counsel be a member of the lodge, he forfeits, by his professional advocacy of the accused, the right to vote at the final decision of the question.

5. The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a lodge opened on the third degree; and at the time of such decision, both the accuser and the accused, as well as his counsel, if he have any, should withdraw from the lodge.

6. It is a general and an excellent rule, that no visitors shall be permitted to be present during the trial.

7. The testimony of Master Masons is usually taken on their honour, as such. That of others should be by affidavit, or in such other manner as both the accuser and accused may agree upon.

8. The testimony of profanes, or of those who are of a lower degree than the accused, is to be taken by a committee and reported to the lodge, or, if convenient, by the whole lodge, when closed and sitting as a committee. But both the accused and the accuser have a right to be present on such occasions. There can be no doubt that profanes are competent witnesses in Masonic trials. If their testimony were rejected, the ends of justice would, in many instances, be defeated; for it frequently happens that the most important evidence of a fact is only to be obtained from such persons. The great object of the trial is to investigate the truth and to administer justice, and no method should be rejected by which those objects can be attained. Again: there may be cases in which the accused is able to prove his innocence only by the testimony of profanes; and surely no one would be willing to deprive him of that means of defence. But if the evidence of profanes for the accused is to be admitted on account of its importance and necessity, by a parity of reasoning, it should be admitted when and in behalf of the accuser. The testimony which is good in one case must be good in the other.

9. When the trial is concluded, the accuser and the accused must retire, and the Master will then put the question of guilty, or not guilty, to the lodge. Masonic authorities differ as to the mode in which the vote is to be taken—some being in favor of a show of hands, whilst others require it to be by ballot, and that of the Grand Lodge of Scotland requires that each brother, as his name is called, shall rise and give his answer "in a distinct and audible manner." I confess I am inclined to be in favor of the vote by ballot, as the independence of opinion is thus better secured; for many a man who conscientiously believes in the guilt of the accused, may be too timid to express that opinion openly. Not less, I think, than two-thirds of the votes should be required to declare the accused guilty. A bare majority is hardly sufficient to divest a brother of his good character, and render him subject to what may perhaps be an ignominious punishment. But on this point authorities differ.

10. If the verdict is guilty, the Master must then put the question, as to the nature and extent of the punishment to be inflicted, beginning with reprimand and proceeding, if necessary, to expulsion—or to indefinite suspension, definite suspension, public or private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The votes on the nature of the punishment should be *viva voce*, or rather, according to Masonic usage, by show of hands.

Trials in a Grand Lodge are to be conducted on the same general principle; but here, in consequence of the largeness of the body, and the inconvenience which would result from holding the examinations in open lodge, and in the presence of all the members, it is more usual to appoint a committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. The forms of trial in such committees must conform, in all respects, to the general usage already detailed.

In further elucidation of this subject, I now give the form of process as laid down by the Grand Lodge of Scotland's laws :—

1. In the event of disputes arising between subordinate lodges or members of the Craft, the party or parties aggrieved may lay the same before the Grand Lodge by a written petition and memorial signed by him or them, stating distinctly the matters complained of.

2. Such petition and memorial, together with a certificate by the complainer that a copy thereof has been served on the party complained against, shall be lodged with the Grand Clerk, and fees paid therewith; and the Grand Clerk shall thereupon summon a meeting of the Grand Committee, who shall have power either to proceed *de plano* with the consideration of the case, or to report the same, for instructions, to the next Quarterly Communication of the Grand Lodge.

3. The contending parties shall attend at said meeting of the Grand Committee (of which notice shall be sent them,) either personally or by mandatories—such mandatories being themselves members of the Grand Lodge,—when the party complained against may be heard upon a preliminary defence, and the other party allowed to reply. The Grand Committee shall then either decide upon the case, refuse the petition *in limine*, or order answers within fourteen days, or such other period as may be thought fit, under certification; and after answers, or in case answers should seem to be unnecessary, they may appoint a Sub-Committee of their number to take a proof, and report the same to an adjourned meeting.

4. The Grand Secretary shall thereafter summon the Grand Committee together, and the petition shall then be taken into consideration, with or without answers and proof, and the Grand Committee shall proceed to give judgment; or in case of difficulty, report the case, with the whole proceedings therein, to next Quarterly Communication of the Grand Lodge.

5. It shall be in the power of any party or parties who may feel themselves aggrieved by the decisions of the Grand Committee, to appeal the same to the Grand Lodge; but in such case the party appealing must previously lodge with the Grand Secretary a sum equal to the amount of the reasonable expenses already incurred by the other party; which sum the Grand Secretary is hereby empowered to fix at the sight of the Grand Committee, and the same shall be forfeited and be paid to the other party in case the Grand Lodge shall affirm the decision of the Grand Committee.

6. In cases of appeal it shall be competent for the Grand Lodge to call for further productions, pleadings, or evidence, and to hear parties and their mandatories, or to remit the cause to the Grand Committee, with instructions; but in no case shall an appeal be competent, except upon the merits of the cause, or until after the deliberate decision of the Grand Committee thereupon.

7. The Grand Clerk shall mark on the back of each paper the date when the same was lodged, and shall immediately make a copy thereof for, and

at the expense of, the opposite party, except in the case of a petition wherewith certificate of service has been produced.

8. With each petition or answer, appeal or other pleadings, there shall be paid a fee of five shillings. There shall also be paid a fee of one shilling at each borrowing or returning of the process or productions.

9. Over and above the foresaid fees there shall be paid, for all extracts of the proceedings, at the rate of two shillings and sixpence for the first sheet, and one shilling and sixpence for each other, by the party requiring the same; the like fees being exigible for copies of papers requiring to be made under section 7 hereof.

10. The judgment of the Grand Committee (when not appealed from) and of the Grand Lodge shall be held to be final, and not reviewable by any tribunal whatever; and any party challenging, or refusing to submit to or implement the same, shall be liable to expulsion from the Grand Lodge, deprivation of his Masonic privileges, or such other punishment or censure as the Grand Lodge may see proper to inflict.

UNIFORMITY OF WORKING AND RITUAL.

The preliminary meeting of brethren interested in the success of Bro. Stevens' motion on this subject, and which became a resolution of Grand Lodge at the last Quarterly Communication, was held at the Freemasons' Hall, on Wednesday evening last, and was attended by about forty brethren. Bro. Raynham Stewart occupied the chair, and after introducing the object for which the meeting was convened, he called upon Bro. Stevens to read the correspondence received from numerous metropolitan and provincial brethren. Amongst these were offers of zealous assistance from well-known members of the Craft in the country, and from several of the recognised Preceptors in Masonry. After a spirited discussion it was determined that the committee to be recommended to Grand Lodge, should be selected in reference chiefly to probability of frequent attendance at forthcoming meetings, and for inquiry preliminary to recommendations; that Preceptors should be considered as a most important body for reference by the committee; and that the majority of the provincial brethren who had proffered assistance should be held in reserve for the purpose of forming sub-committees, should that course be determined upon.

The discussion was characterised by a most unanimous desire to meet all differences of opinion, and the decision above-mentioned was made without a dissentient.

The meeting then proceeded to make the necessary selection, and in the result a list of thirty-three brethren was agreed to as that which Grand Lodge should be asked to endorse.

Votes of thanks were passed to Bro. Raynham Stewart for his services as chairman, and to Bro. Stevens for the efforts he had made in so far promoting the success of the movement, and the brethren separated.

THE Grand Lodge of Freemasons at Bayreuth, in Franconia, have spoken in defence of Freemasonry against the Pope's attacks. Freemasonry, even on the continent, but to a still greater extent in England, has ceased to have any political functions, and the manifesto of the brethren at Bayreuth, has no significance. In spite of Papal prohibitions there are thousands of devout Roman Cathlics among the Freemasons, and with them the harmless fulminations of their *quondam* brother Pius are passed by with a shrug of the shoulders. The example of the Grand Lodge of Bayreuth is not likely to be extensively followed, and certainly the brethren of the three kingdoms will not care to be called from refreshment to the labour of framing justifications of the existence of their body.—*Echo.*

MASONIC FUNERAL.—Last week the remains of the late Bro. John Thomson of the "Masonic Arms," who was for eighteen years a member of the Masonic body, were interred in Annan Cemetery, with the obsequies peculiar to the Craft. The members of the Annan lodges, to the number of thirty-three, and a deputation from the Quhytewollen, Lockerbie, attended the funeral in procession, bearing their *insignia*. The coffin was borne shoulder high by four of the brethren from the deceased's house in Church-street to the Bridge, where it was deposited in the hearse and conveyed to the Cemetery, from the gates of which the bearers again carried the body to its last resting place. Prayer was offered up at the side of the grave by the Rev. Mr. Young. Bro. Thomson had several times been elected Master of the St. Andrew's Lodge, and at the time of his death he filled the office of Secretary. He was highly respected among the Craft for his knowledge and intelligence, and his death is much lamented by all the brethren.

Reports of Masonic Meetings.

◆

THE CRAFT.

METROPOLITAN.

Tuscan Lodge, No. 14.—This lodge met at the Freemasons' Hall, on Tuesday, January 25, when Bro. Frank Richardson initiated two candidates into the Order, and afterwards very ably installed his successor, Bro. Fred. J. Cornwell, into the chair of King Solomon, who (having previously invested his I.P.M.) appointed his officers as follows:—Bros. William Bristow, S.W.; George Hillyer, J.W.; Samuel Field, P.M., Sec.; McAdam, S.D.; W. Fred. Nettleship, J.D.; and Grady I.G. Bro. Samuel Glover, P.M., was reinvested as Treasurer. Sergeant O'Brien was unanimously elected as a joining brother. The usual jewel was voted by acclamation to Bro Richardson, for the talent, liberality, and courtesy displayed by him whilst in the chair. The brethren, with sixteen visitors, afterwards adjourned to the tavern and partook of the usual turtle installation banquet, where they were honoured (as is customary, at the W.M.'s expense) with a choral performance by Bro. Ransford's party, and the evening swiftly passed away in brotherly love and harmony.

Neptune Lodge, No. 22.—The lodge met at Radley's Hotel, on Thursday, 27th ult., at half-past two. The minutes of the last regular lodge, 25th November, and of the emergency, 30th December, were read and confirmed. Bros. Cooper, Brown, and Restell, were passed to the degree of F.C. Bro. Partridge, P.M., then, as Installing Master, assisted by Bro. Ashwell, P.M., as Director of Ceremonies, proceeded to instal Bro. White in the seat of K.S. The following appointments were made: Bros. Waterall, S.W.; Lawrence, J.W.; Wilcox, P.M., Treas.; E. Hughes, H.S.; H. S. Crawford, S.D.; Russell, J.D.; Gray, I.G.; Eames, D.C.; Neats, Steward; Radford, T. The new W.M. then initiated Mr. Carl Berger into the mysteries and privileges of Ancient Freemasonry. The annual report of the Audit Committee was then read, and on the motion of Bro. Pratt, P.M., seconded by Bro. Harcourt, P.M., was adopted, and the Secretary received instruction to enter it on the minutes. Bro. Pratt, P.M., gave notice of motion for discussion at the February meeting, "That the usual subscriptions be given to the Masonic Charities, and placed on the respective lists of the Stewards, from this lodge, viz.:—£5 5s. to Boys' School, £5 5s. to Girls' School, and £5 to Annuity Fund." Bro. Harcourt, P.M., gave notice of motion "That £10 be given to the Annuity Fund, instead of £5 as heretofore." Bro. Wilcox, gave notice of motion, "That a Jewel, value Six Guineas, be presented to Bro. Edward Hughes, Hon. Sec., for his services to the lodge." Bro. Goodwin, P.M., proposed "That a jewel of customary character be presented to Bro. Salter, I.P.M., as a mark of acknowledgment for his services during the past year." Nothing further being offered, the lodge was closed in due form and with solemn prayer. At the subsequent banquet the chair was taken by Bro. Salter, I.P.M., the W.M., Bro. White, having been obliged to retire from serious illness immediately after closing the lodge. The visitors were Bros. Gluckstein, P.M., 51; Job Austin, P.M., 890; Dodson, W.M., 72; Wingham, 25; T. Wingham, 25; Macrae, 27; White, 45; Wright, 72; Thompson, 177; Reynolds, 179; Cohen, 180; Speed, 14; Oxford, 72; Thornhill, 72; Mondelet, 228; Aston, 384; Thomas, 507; Adamson, 834; and Child, 1158.

Old King's Arms Lodge, No. 28.—At a meeting of this old lodge, held at Freemasons' Hall, on Monday, the 24th ultimo, Bro. E. Farmer, W.M., in the chair, the lodge was opened in due form and the minutes of the last meeting were read and confirmed. Amongst the members present were:—Bros. Charles Tighe, S.W.; J. Horwood, J.W.; William Paas, P.M., Treasurer; William Jaques, P.M., P.G.S., Sec.; J. G. Marsh, P.M., A.G.P. Middlesex; George Gurney, P.M.; J. Wheeler, P.M.; G. H. Wright, P.M.; S. H. Miller, J.D. The lodge being opened in the second degree by the W.M., Bro. J. Wheeler, P.M., occupied the chair for the purpose of installing Bro. Tighe (his relative and partner in business) Master-elect, in the chair of King Solomon. The new Master having been duly presented by the retiring W.M., was installed according to ancient custon W.M. of this lodge for the ensuing year. The ceremony, as well as the addresses to the Master, Wardens, and Brethren, being performed in a very creditable manner. The new W.M. having invested his I.P.M., Bro. Farmer, then proceeded to appoint his officers, as follows:—Bros. J. Horwood, S.W.; Charles Baylis, J.W.; S. H. Miller, S.D.; the brethren selected to fill the remaining offices being absent, their investiture of office was postponed till the next meeting. The business of the lodge having been disposed of, the lodge was closed with solemn prayer and adjourned. The brethren then retired to a sumptuous banquet, served *a la Russe*, at which Bro. Charles Tighe, the new W.M., for the first time presided. The first toast proposed, in appropriate terms, was "The Queen and the Craft," which was followed by the National Anthem. The W.M. then gave "The M.W. the Grand Master, the Earl of Zetland," after which "His Royal Highness the Prince of Wales," both toasts being received with hearty enthusiasm. The health of the Deputy G.M. nextfollowed and the Grand Officers, Past and Present. Bro. Patten, P.G.S.B., and Bro. Dr. Risdon, G.S., being present, the latter returned thanks in appropriate terms. The Master's health having been given by the I.P.M., and most heartily responded to, the W.M. gave the health of the visitors, numbering nineteen on this particular occasion, coupling with the toast the name of Bro. Binckes, P.G.S., and Secretary of the Boys' School, who returned thanks in an excellent speech. The guests who honoured the lodge with their company were: Bros. C. H. Patten, P.G.S.B.; Dr. R. Risdon, (W.M. 46), G.S.; Frederick Binckes, P.G.S.; W. A. Coel (1), A. M. Silver (14), W. E. Connell (20), H. J. Purkle (176), J. C. Davis (P.M. 198), A. Francisco (485), A. H. Williams (534), F. Walters (W.M. 871), George E. Webber (967), J. Corke (917), L. Sterne (206, New York), S. Norton (1063). The musical brethren who visited the lodge (and who, between the toasts, favoured the occasion with excellent solos and glees, much to the pleasure and enjoyment of the company) were: Bros. W. Dawson (186), Chaplin Henry (20), F. Elmore (12), and P. G. Van Norden, Pianist. The health of the Past Masters, Officers, and, finally, the Tyler's toast brought a delightful installation meeting to a close.

United Mariners' Lodge, No. 30.—This flourishing lodge held its monthly meeting on Wednesday, the 19th ult., at the George Hotel, Aldermanbury. Bro. Joseph Driscoll, W.M., in the chair, assisted by his Wardens, Bros. Harling and Shackill. The lodge being opened in due form, the minutes of the former meeting were read and confirmed, also the report of the Audit Committee. Bros. Lefiam and Smith, having passed their examination, the lodge was opened in due form in the second degree, when Bros. Lefiam and Smith were introduced and passed to the degree of F.C. Bro. Fagg, having proved himself efficient in the former degree, was regularly introduced and raised to the sublime degree of M.M. Master Masons having withdrawn, a Board of Installed Masters was formed, consisting of Bros. R. E. Barnes, P.M., 15; Robert Taylor, P.M., 30; William McDonald, P.M., 30; Jesse Turner, P.M., 30; H. T. Lowe, P.M., 30; Joseph Driscoll, W.M., 30; A. B. Vivian, P.M., 228, who according to ancient usage, installed Bro. Joseph Harling to the chair of the above lodge, and the duty of the Board of Installed Masters was declared to be concluded, and the lodge resumed in the third degree. The W.M. then appointed and invested the following brethren to the offices annexed to their names, viz.:—Bros. Robert Shackell, as S.W.; G. J. C. Smith, as J.W.; W. F. Osborne, as S.D.; William Ansell, as J.D.; Henry Bethell, as I.G.; R. J. Derby, as D.C.; E. J. Brown, as Steward; Jesse Turner, P.M., as Treasurer; R. E. Barnes, P.M., as Hon. Secretary; James Grant, Tyler. The lodge being resumed in the first degree, ballots were taken for the admission of Messrs. Deeley, Inglis and Tyrrell, and declared unanimous in their favour. Being in attendance they were introduced and initiated into the order, which ceremony was performed by the newly-installed Master, Bro. Harling, in a very masterly and efficient manner. Agreeably to resolution passed at the last meeting, the W.M., Bro. Harling, then presented to Bro. Joseph Driscoll, P.M., a handsome Past Master's Jewel, bearing the following inscription:—"Presented by the United Mariners' Lodge, No. 30, to Bro. Joseph Driscoll, P.M., to mark their appreciation of the very able and efficient manner in which he discharged the duties of W.M. during his year of office. January 19th, 1870." It was received and acknowledged with truly Masonic feeling. Resolved unanimously—"That the best thanks of the lodge be given to Bro. Joseph Driscoll, P.M., for his kindness in acting as Installing Master, on the occasion, and the masterly manner in which he performed the ceremony." All business being concluded, the lodge was closed in ancient form, and the brethren, about 40 in number, adjourned to the banquet. The usual loyal toasts being given and responded to, Bro. Driscoll, P.M., proposed the health of Bro. Joseph Harling, W.M.—Bro. Harling, in reply, assured the brethren of the great source of gratification he received in the eulogies passed on him; in his endeavour to discharge the duties devolved on him, as their newly-appointed Master; his utmost energies had been called forth during the past year in order to render himself as proficient as possible in the respective ceremonies, and he would use his utmost endeavours to promote the prosperity of the United Mariners' Lodge.—The W.M. then proposed the health of "Bro. Joseph Driscoll, P.M.," and adverted to the very able manner in which he had presided over the lodge for the past year; his admirable working of the ceremonies, more especially the ceremony of installation, and he trusted as a P.M., he would continue to give that support so necessary for the well-being of the lodge.—Bro. Driscoll, P.M., assured the brethren that he was greatly indebted to the Lodge for the great mark of respect conferred on him that evening, in the presentation of a jewel, as an evidence of the esteem entertained towards him by his brethren; he should ever wear and consider it as such, and as one of the pillars of the lodge, he would be now ready to render any assistance in his power for the welfare of No. 30. The health of "The Past Masters," viz.:—Bros. R. E. Barnes, Taylor, Turner, Macdonald and Grove, were next given and responded to.—The health of "The Initiates," Bros. Deeley, Inglis and Tyrrell, was next given and severally responded to, expressive of their admiration of the tenets and principles of the order.—"The Officers of the Lodge," was next given, and responded to with true Masonic feeling.—The Tyler, having given the usual toast, the brethren retired, having enjoyed the evening in the true spirit of Masonry.

Lodge of Faith, No. 141.—This lodge met at Anderton's Hotel, Fleet-street, E.C., on Tuesday, the 25th ultimo, Bro. James Hill, W.M., in the chair, assisted by Bros. Speed, S.W.; C. C. Taylor, J.W.; Hyde, I.P.M., several other P.M.'s, and a full attendance of brethren. Amongst the visitors were: Bros. Jagger, P.M.; T. White, W.M. (22); and Dr. Mondeley, of Canada. There were several raisings, passing, and initiations, the ritual in each being ably rendered by the W.M. After the banquet, the toasts were ably responded to, that of "The Visitors" by Bro. Dr. Mondeley, "The Initiates" by Bros. Cole and Johnson, and "The P.M.'s" by Bro. Hyde. At intervals some excellent songs were given by Bros. S. Davies and Perkins. After the Tyler's toast, the brethren separated.

Tranquillity Lodge, No. 185.—In consequence of a pressure of business cut out for the next regular monthly meeting (including Installation of the Master-elect), a lodge of emergency was held in the lodge-room, at Radley's (Bro. J. Hart's), on Monday, when the much-respected Master, the W. Bro. John Holbrook, in his usual efficient style, initiated into our mysteries Franz Oppert, Esq., *M.D.*, Joseph Schnitzler, Esq., *Ph. Doc.*, and Messrs. Samuel Metzger, Moritz, Makower, and Felix Graedel, all of whom expressed their high gratification not only on being admitted, but also as to the manner of their admission as members of our ancient and honourable fraternity. The business for which the meeting was called being concluded, the lodge was closed in form and with solemn prayer, and adjourned.

Whittington Lodge, No. 862.—A regular meeting of this lodge was held on the 17th ult., at Anderton's Hotel, Fleet-street. Bro. James Weaver, the W.M, presided, and with his usual ability initiated Mr. W. Oswalt, passed Bro F. Moll, and raised Bro. L. Adutt. There was a large attendance of brethren, including Bros. S. S. Davis, S.W.; J. G. Thompson, P.M., Treasurer; James Brett, P.M,, A.G.P.; R. W. Little, P.M., Sec.; W. F. N. Quilty, P.M.; W. Hurlstone, P.M,; D. J. Davis, P.M.; W. F. Smith, P.M.; and several visitors, Bros. W. H. Hubbard, P.M. 173; F. Walters, W.M. 871, P.M. 73; &c. After the lodge business a good banquet was served, and, as usual in this lodge, the evening was spent in fraternal conviviality and good feeling.

Rose of Denmark Lodge, No. 975.—This lodge met at the White Hart Tavern, Barnes, on Friday, the 21st ult. Bro. G. T. Noyce, W.M., opened the lodge, assisted by Bros. H. Potter, as S.W.; S. H. Stevens, as J.W., and many other brethren. Bro. Little, P.M. and Sec., raised Bro. A Claridge to the third degree, after which the W.M. in excellent style initiated Mr. Hayes, and passed Bro. Harris. It was announced that Bro. Little, the Sec., had undertaken the duties of Steward at the forthcoming festival of the Boys' School in March, and a hope was expressed that the lodge would extend its support. The W.M. proposed and Bro. Oliver, P.M., seconded, that as a slight recognition of Bro. Little's gratuitous and onerous services as Secretary for some years past, the lodge do contribute the sum of ten guineas to constitute him a life governor on his serving the Stewardship. It was remarked that Bro. Little declined the proposal of his friends to offer him a personal gift, because he held that the Masonic Charities had a prior claim upon every brother. The proposition was carried without a dissentient. The lodge having been closed, the brethren adjourned to the banquet, which was liberally supplied and served in good style by Bro. Willcox, the worthy host, and after every brother had thoroughly enjoyed himself under the gavel of the kindly W.M., Bro. Noyce, cabs were ordered to the door, and the London-bound brethren departed to catch their trains in the vicinity of the bleak but picturesque common of Barnes.

PROVINCIAL.

SCARBOROUGH. — *Old Globe Lodge, No.* 200. — The annual meeting of this old and flourishing lodge, for the purpose of installing the W. Master-elect and investing his officers, took place on Wednesday evening, the 19th ultimo. The occasion was marked by a numerous attendance of the brethren, upwards of fifty being present, and a more harmonious or agreeable gathering it certainly has never been our good fortune to attend. The lodge was opened in due form at five o'clock, when the minutes were read and the election of Bro. Richard Hopper Peacock was duly confirmed. The lodge having been opened in the second degree, the W.M.-elect was presented to Bro. Woodall, P.M., P.P.G.S.W., for the benefit of installation. Having given his unqualified assent to the "Antient Charges and Regulations," the lodge was raised to the third degree, and the Board of Installed P.M.'s having been opened, Bro. R. H. Peacock was placed in the chair of K.S. Bro. William Peacock was invested as I.P.M., the brethren were readmitted, and the usual salutations having taken place the W.M. invested the following brethren as officers:—Fletcher, S.W.; Whalshaw, J.W.; Woodall, P.M., P.P.G.S.W., Treasurer; Martin, P.M., P.P.G.D.C., Secretary; Grover, S.D.; McKinley, J.D.; Milner, I.G.; Ash, Tyler. The ceremony was then completed, and the addresses were most ably rendered by the Installing Master. Nothing further being proposed for the good of Masonry, hearty good wishes were tendered by the several visitors, and the lodge was closed in harmony and with solemn prayer.—The brethren reassembled at seven o'clock to partake of one of those banquets in the providing of which the worthy host, Bro. Chapman, has so distinguished himself. The W.M. then proceeded to give the usual loyal and Masonic toasts, coupling with that of the Provincial Grand Officers the name of Bro. J. O. Surtees, W.M. 1248, Prov. G. Reg., who responded in the most able manner. Then followed the toast of the evening, "The newly-installed Master," proposed by Bro. Rooke, P.M. 200, P.P.G.J.W., in an eloquent manner. In the course of his remarks Bro. Rooke said: Brethren, in rising to propose this toast I do so with peculiar satisfaction, as the brother to whom it refers is my own Masonic pupil and intimate friend, and one whom I had the greatest pleasure in initiating in this lodge. We, the younger members of this lodge, have frequently been told by our seniors that we should never be able to work the lodge; that it would decay, sicken, and be struck off the parent stem, and

> "Like the baseless fabric of a vision,
> Leave not a wreck behind."

Has this been the case? Does not this present assembly—the largest annual Masonic gathering ever met together within the walls of this venerable lodge—disprove such an assertion? Does not our increased and increasing yearly list of members also contradict such a statement? It is within the last ten years that our lodge has so wonderfully prospered, and that we have been enabled to contribute so materially to the funds of the Boys' School, and to have our W.M. elected a perpetual Vice-President of the Institution. I say, not a little of our prosperity is due to the continued zeal and active exertions of our newly-installed Master, Brother Richard Peacock. (Loud applause.) It is he, and such as he—the hard-working, zealous Masons of England—who have succeeded in placing Freemasonry in the proud position it now occupies, second to none in the whole world, and this notwithstanding the anathemas hurled at its existence by a foreign potentate. It is, as most of you know, a fact that our W.M. can with safety be consulted on every matter relative to the Craft, and has thus justly earned for himself the title of "standing counsel" to the lodge, for if he has not (which is very seldom) the knowledge at his finger's end, he invariably carries in his pocket that unerring guide, the Book of Constitutions, and in so unanimously choosing such a brother to rule over them, the brethren have done wisely and well. Finally, Brethren, in proposing the health of our W.M. I do so in the fervent hope that he may be spared for many happy years to assist in ruling and governing this lodge, and when T.G.A.O.T.U. sees fit to call him to the Grand Lodge above, may he form part of that spiritual edifice not formed with hands but eternal in the heavens. (Loud applause.)—The W.M., who on rising was most warmly greeted, said he felt utterly unable to reply in adequate terms, or sufficiently to thank Bro. Rooke and the brethren for the way in which he had proposed and they had received the toast, but more than all to thank them for the great honour they had done him in placing in his hands the gavel of one of the oldest lodges in the province. He was afraid he had not deserved so high an eulogy as Bro. Rooke had passed upon him, but this he must say, that the interests of the Craft, and the Old Globe in particular, were most dear to his heart, and he would do his best to keep up that high standard to which the lodge had attained. He felt the responsibility to be a great one, but he knew that in every matter he should have the advice and assistance of the Past Masters, and, he hoped, the cordial support of the brethren. He could only say that speech-making was not a matter in which he felt at home, but instead of words he would try to substitute untiring action, and he hoped that at the end of his year of office he might be able to resign the gavel to the brother succeeding him as unsullied as he had received it from his predecessor. (On resuming his seat Bro. Peacock was again most heartily applauded.)—Again rising, the W.M. said he had a pleasing duty to perform, which was to propose the health of the I.P.M., Bro. William Peacock, and the P.M.'s of the Old Globe Lodge. The health of the P.M.'s was a toast which was always gladly received, and now that so worthy a brother had passed into their ranks, he was sure they had received a great acquisition. Although of the same name, they were not, as the brethren were aware, in the remotest degree related to each other; but he felt proud to hail their I.P.M. as a brother in the highest sense of the word. During his term of office Bro. Peacock had been most assiduous in his duties, and had performed them with promptness and unvarying punctuality. He felt that to follow in the footsteps of such a Master would be very difficult, for he was not only a true Mason when on the sacred floor, but he carried out the principles of Masonry in his every-day life. All who knew him knew with what zeal he worked when anything was to be done, not only in connection with this lodge, but in carrying out any scheme by which the funds of our noble charities could be in any way augmented. His practical working in the lodge was such as to be an example to all who aspire to the high dignity of Master; and he (the W.M) looked forward with the greatest confidence to his advice and assistance during his own year of office (great applause).—Bro. William Peacock said he felt some diffidence in returning thanks on behalf of the Past Masters; he supposed his name had been coupled with the toast simply because he was the junior. However, he could only say how heartily he thanked the brethren on his own behalf for their kind and hearty reception of the toast. What he had done, he had done not grudgingly, but with all his heart, and he wished to take the opportunity of saying that he hoped and believed that during his year in the chair he had given offence to none; if he had, he there and then asked their forgiveness and assured them it had been unintentional. Although a Past Master he by no means considered he had a right to retire upon his honors and say he had finished, but he hoped still to be of service to his mother lodge, and begged to assure the W.M. that at any and at all times, and in any capacity, his services were at his disposal when required, either in the lodge or any work that might be connected with it. He could only again thank the brethren for their uniform kindness to him during his Mastership, nor could he sit down without first expressing his sense of the very able and efficient manner in which he had been supported by his officers, and as several of them had that evening obtained their well-earned promotion, he could assure the W.M. that with such a staff he need have no fear for the future working and well-being of the lodge. On behalf of the other Past Masters, he should say nothing, as he thought it only fair they should do as he had done, that was to return thanks on their own account.—Bros. Past Masters Rooke and Williamson having each expressed their thanks, Bro. Williamson said the W.M. had entrusted him to propose a toast, and he was sure it was one in which all would most cordially join. The toast he had to propose was "To the health and prosperity of our sister Lodge the Denison, No. 1248," coupling with it the name of the worthy brother who had the honour of presiding over it, Bro. Surtees. He (Bro. Williamson) was, with the exception of one or two, the oldest member of the Old Globe then present, and he was perfectly sure that never during his membership had he seen so numerous an assembly. For this they were, in a great measure, indebted to the kind manner in which the brethren of the Denison, with the W.M. at their head, had responded to the invitation sent to them. It plainly showed the good feeling existing between the two lodges, and he sincerely hoped that such good feeling would long continue, and would only further say that he trusted they would progress and prosper as the Old Globe had done, and he thought they would then have the greatest reason to be satisfied with their success (applause).—Bro. Surtees, in responding to the toast so kindly proposed and so warmly received, said he always felt a peculiar pleasure in attending the meetings of the Old Globe, and more particularly the present one; he thanked the brethren on behalf of himself and the members of his lodge for the kindly welcome and the unbounded hospitality they had received at their hands; he was sure the greatest good feeling existed between the two lodges, as he had always found the Old Globe ready to assist them in every possible way, and he sincerely hoped that as their own installation meeting was rapidly approaching, the brethren of the Old Globe would return the visit when the most cordial welcome would await them.—Bro. Rooke, in proposing the next toast, "The health of the Visiting Brethren," said: I am glad to see so many visitors amongst us, and in the name of the lodge I hold out to them the right hand of fellowship. Speaking individually, I am always glad to welcome visitors to our lodge when work is going on, as it is only by visiting lodges in various localities that we are enabled to arrive at anything like an uniformity of working, and I am glad to learn that a central committee of Past Masters is now in course of formation in London who are endeavouring to form such a ritual and *modus operandi* as will enable us to have a uniform system wherever our Grand Lodge holds sway, always bearing in mind that our ancient landmarks are the beacons of safety by which they are to direct their course and from which we as pure, free, and accepted Masons cannot swerve one iota from the primitive well-worn and well-known track; indeed, I would most earnestly impress upon the minds of my younger brethren the necessity of always guarding themselves against the insidious attacks of the *Cowans* who, under the guise of friendship are endeavouring to pierce us in our most vital parts by *pretended* improved methods and principles and so sap the ancient foundations which have stood the shock of ages, and witnessed the downfall of mighty empires, and yet like the mythical Wandering Jew, renew each centenary life with increased vigour and renewed vitality (cheers). In a society like ours, numbering, I believe, upwards of 40,000 members in England and Wales, and which doubtless will be materially increased since his Royal Highness the Prince of Wales has become a brother among us, it behoves us to be exceedingly careful whom we admit to the high privileges of our order; too much caution therefore cannot be used in the selection of candidates, and hence it is the more important that our rules and regulations and the established landmarks should be strictly adhered to, and that the brethren of one province should make themselves conversant with the Masonic teachings and ritual of neighbouring ones, and this can only be done, as I said before, by frequent Masonic visits of courtesy and instruction, thus may we hope to go on year by year illustrating the three grand and sublime principles of our order: Brotherly Love, Relief, and Truth (loud applause).—Thistoast was responded to in the most feeling and appropriate terms by Bro. Stores, P.M., P.P.G.S.W., and Bro. Smyth, D.P.G.M. for Lincolnshire.—Want of space compels us to omit many of the toasts and speeches which followed, among which we may mention "The Mayor and Corporation of Scarborough," responded to by the Worshipful the Mayor, Bro. Robert Forster; "The Past and Present Officers," responded to by Bro. Fletcher, S.W., 200, &c., &c. The host and hostess having been heartily proposed and suitably acknowledged by Bro. Chapman, the Tyler's toast was given, followed by the National Anthem, and the brethren separated having spent one of the most enjoyable evenings it is possible to conceive.

ROYAL ARCH.

Domatic Chapter, No. 177.—A meeting of this old and prosperous chapter was held at Anderton's Hotel, Fleet-street, on Thursday, the 27th ult., under the presidency of E. Comp. R. Wentworth Little, P.Z., and Z., assisted by Comps. J. Coutts, H.; W. J. Gilbert, J.; H. G. Buss, P.Z., E.; G. Wilson, N.; T. Cubitt, P.S.; J. R. Foulger, 1st Asst.; and the usual array of Past Principals, Comps. J. Smith, P.G., D.C., Treas.; W. Carpenter, J. Brett, C. B. Payne, C. A. Cottebrune, and E. Sisson. The M.E.Z. exalted Bros. Jas. Weaver, W.M. (862); and J. Gregory Webb (179), to the supreme degree of R.A. Masons, after which the elections for the ensuing year were proceeded with resulting unanimously as follows: Comps. J. Coutts, Z.; Gilbert, H.; Wilson, J.; Buss, E.; Cubitt, N.; Smith, Treas.: Foulger, P.S. The auditors were then chosen, after which the M.E.Z. with a few complimentary remarks appointed Comp. Weaver (of the Royal Orchestral office,) Organist to the chapter. A P.Z.'s jewel having been voted by acclamation to the retiring M.E.Z., the chapter was closed and the companions then partook of a substantial banquet. Comps. Wingfield, J. (169); Tanner, J.-elect (975); and Ash, S.N. (169), honoured the chapter with their presence as visitors, and severally responded to the compliment paid them in drinking their healths. An extremely pleasant evening was spent by all, and the members look forward to a happy reunion in March, when the installations will take place.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—[Advt.]

GRAND CHAPTER OF ENGLAND.

The quarterly convocation of the Supreme Grand Chapter was held in the Zetland Room, Freemasons' Hall, on Wednesday, the 2nd inst., M.E. Comp. the Rev. J. Huyshe, J., presided as Z., supported by Comp. S. Rawson as H., and Comp. F. Pattison as J., and among other comps. present, we noticed: Comps. J. Hervey, E.; J. M. Clabon, N.; S. L. Tomkins, P.S.; W. P. Scott, B. Head, C. C. Dumas, J. Nunn, G. W. K. Potter, B. Baker, H. Empson, H. Browse, J. Smith, N. Bradford, R. J. Spiers, P. Matthews, A. Holman, T. Parker, J. 507; J. Boyd, Z. 145; J. Graydon, P.Z. 13; F. J. Lilley, P.Z. 507; J. Tepper, Z. 8; W. B. Heath, P.Z. 22; H. C. Levander, Z. 720; J. Stevens, P.Z. 720; W. H. Hubbard, P.Z. 975; F. Walters, P.Z. 73; A. Pratt, P.Z. 22; S. Noble, P.Z. 206; J. W. Halsey, P.Z. 507; J. Self, J. 214; A. T. Taffs, 13; C. Cook, 13; F. Bennoch, P.Z. 2; H. Carter, H. 382; C. Leedham, P.Z. 220; G. Lambert, H. 7; F. Binckes, P.Z. 10; W. Mann, P.Z. 186; L. Mercik, Z. 534; J. Henderson, P.Z. 13; N. Norman, H. 13; H. Radcliffe, P.Z. 11; H. A. Collington, P.Z. 206; W. Noak, H. 206; A. H. Tattershall, J. 206; T. Wescombe, Z. 657; T. J. Sabine, J. 73; J. Hasler, Z. 206; G. W. Edington, P.Z. 206; A. L. Brander, Z. 507; J. C. Peckham, P.Z. 206; W. M. Bywater, P.Z. 19; J. T. Tibbals, 169; G. Bolton, P.Z. 169; R. E. Barnes, P.Z.; S. E. Hogg, P.Z. 206; W. Ough, P.Z. 749; H. E. Frances, P.Z. 463; A. Anderson, J. 463; W. Bartlett, Z. 168; Pierce Egan, Z. 11; G. S. States, P.Z. 145; R. W. Stewart, P.Z. 12; R. Spencer, P.Z. 3; G. J. Sharpe, H. 145; F. G. Baker, P.Z. 753; H. G. Buss, P.Z. 177.

The Grand Chapter was opened in due form and with solemn prayer. The minutes of the November convocation were read by the Grand Scribe E. and confirmed. The following report of the Committee was taken as read:—

To the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to report that they have examined the accounts from the 20th October, 1869, to the 17th January, 1870, both inclusive, which they find to be as follows:—

To Balance 19th October . . .	£374	14	8
,, Subsequent Receipts . . .	192	10	10
	£567	5	6
By Disbursements during the Quarter	£143	12	0
,, Balance	423	13	6
	£567	5	6

which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

The committee have also to report a fine of £5 5s., inflicted upon the Chapter of Concord, No. 394, Southampton, in July last (for having exalted a candidate on the 11th March, 1869, who had only been raised on the 12th November previously), has not been paid, nor has the chapter, which has been written to upon the subject by the Grand Scribe E. three times, acknowledged the receipt of his letters. Under these circumstances the committee have deemed it right to report the case to the Grand Chapter, and to summon the Chapter, No. 394, to attend their next meeting, to show cause why it should not be recommended to Grand Chapter that the chapter be erased.

A correspondence with the recently formed Grand Chapter of Nova Scotia, and a circular upon the same subject from the Supreme Grand Chapter of Scotland, have been laid before the Committee, which they have carefully perused, and now submit to the consideration of the Supreme Grand Chapter. They suggest, however, that the Grand Lodge of England, having recognised the Grand Lodge of Nova Scotia, the Supreme Grand Chapter of England has scarcely anything to do in the matter. The Supreme Grand Chapters of England and Scotland are in very different positions, the former only issuing charters to be attached to lodges under the English constitution, and being in close alliance with the Grand Lodge, such charters would naturally cease upon the severance of the lodges from Nova Scotia from that constitution; the latter not being united or in any way connected with the lodges under the constitution of the Grand Lodge of Scotland, issues its charters totally irrespective of that body, and consequently the Supreme Grand Chapter of Scotland is quite at liberty to pursue a totally independent course.

The committee have likewise to report that they have received petitions.

From Companions William Pickup Pickup, as Z., Joseph Ingram, as H., Henry Macaulay, as J., and nine others, for a chapter to be attached to the Bank Terrace Lodge, No. 462, Accrington, to be called "The Bank Terrace Chapter," and to meet at the Hargreaves Arms Hotel, Accrington, Lancashire.

From Companions John Henry Hamer Doughney as Z., Richard Boncey, as H., William West Smith, as J., and nine others. for a chapter to be attached to the Pythagorean Lodge, No. 79, Greenwich, to be called "The Pythagorean Chapter," and to meet at the Ship Hotel, Greenwich, Kent.

The foregoing petitions being in all respects regular, the committee recommend that the prayers thereof be respectively granted.

A petition has also been received from Companions George King, jun., as Z., George King, sen., as H., Edward Atkins Baber, as J., and eight others, for a chapter to be attached to the Hervey Lodge, No. 1260, to be called "The Hervey Chapter," and to meet at the George Hotel, Walham Green, Middlesex.

This petition has been carefully considered, but, although in all respects regular in form, the committee are of opinion that it is not desirable that a chapter should be attached to a lodge which has been consecrated for a less period than three years, and they submit their opinion for the consideration of Grand Chapter.

The following notice of motion has been received for the next Quarterly Convocation:—

From Companion John Savage, Past Sword Bearer.

"That the business of the Quarterly Convocations do commence at 'eight' o'clock p.m., and that the word 'eleven' be struck out of the second line of clause 9, at page 8 of the Royal Arch regulations, and the word 'ten' be inserted in lieu thereof."

(Signed) W. Pulteney Scott,
President.

Freemasons' Hall, London, W.C.,
19th January, 1870.

The first portions of the report relating to the Chapter of Concord, No. 394, and to the recognition of the Grand Chapter of Nova Scotia were received and adopted. Upon motion duly made and seconded, a charter was granted for the Bank Terrace Chapter, No. 462, Accrington.

Comp. Scott proposed, and Comp. Baker seconded, that a charter be granted for the "Pythagorean" Chapter, No. 79, Greenwich.—Comps. Noble and Collington opposed the motion, which was supported by Comps. Raynham Stewart, Stevens, Smith, Nunn and Halsey. The M.E.Z. spoke in favour of the motion, and then put the question, when there appeared in favour of the charter being issued 41; against it, 24. The charter was accordingly issued, and we consider it a very righteous decision, as the opposition was based upon personal motives which should never find place in Freemasonry. Comp. Radcliffe then proposed, and Comp. Stevens seconded, that a charter be granted to the petitioners for the Hervey Chapter. After some discussion, in which Comps. Smith, Bennoch, Scott and Nunn took part, the charter was granted. Comp. Savage being absent, his notice of motion necessarily lapsed.

The Grand Chapter was closed in due form, and adjourned.

METROPOLITAN MASONIC MEETINGS

For the Week ending February 12, 1870.

MONDAY, FEB. 7.

Lodge 12, "Fortitude and Old Cumberland," Ship and Turtle, Leadenhall-street.

,, 25, "Robert Burns," Freemasons' Hall.

,, 69, "Unity," London Tavern, Bishopsgate-street.

,, 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.

,, 90, "St. John's," Radley's Hotel, Blackfriars.

,, 144, "St. Luke's," Pier Hotel, Chelsea.

,, 188, "Joppa," Anderton's Hotel, Fleet-street.

,, 256, "Unions," Freemasons' Hall.

The Brett Testimonial Dinner *(see advertisement)*.

Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.

Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.

Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.

Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.

Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

TUESDAY, FEB. 8.

Lodge 46, "Old Union," Radley's Hotel, Blackfriars.

,, 96, "Burlington," Albion Tav., Aldersgate-street.

,, 166, "Union," London Tav., Bishopsrate-street.

,, 180, "St. James's Union," Freemasons' Hall.

,, 198, "Percy," Ship and Turtle, Leadenhall-street.

,, 211, "St. Michael's," Albion Tav., Aldersgate-st.

,, 228, "United Strength," St. John's Gate, Clerkenwell.

,, 235, "Nine Muses," Clarendon, New Bond-street.

,, 548, "Wellington," White Swan Tav., Deptford.

,, 834, "Ranelagh," Windsor Castle, Hammersmith.

,, 917, "Cosmopolitan," Terminus Htl., Cannon-st.

,, 933, "Doric," Anderton's Hotel, Fleet-street.

Chap. 185, "Jerusalem," Freemasons' Hall.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.

Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.

Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.

Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor, 382

Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, FEB. 9.

Committee Royal Masonic Benevolent Institution, at 3.

Lodge 3, "Fidelity," Freemasons' Hall.

,, 11, "Enoch," Freemasons' Hall.

,, 13, "Union Waterloo," Masonic Hall, Woolwich.

,, 15, "Kent," Guildhall Coffee House, Gresham-st.

,, 87, "Vitruvian," White Hart, Lambeth.

,, 147, "Justice," White Swan, Deptford.

,, 212, "Euphrates," George Hotel, Aldermanbury.

Lodge 238, "Pilgrim, Ship and Turtle, Leadenhall-street.

,, 749, "Belgrave," Anderton's Hotel, Fleet-street.

,, 781, "Merchant Navy," Silver Tavern, Burdett-road, Limehouse.

,, 1017, "Montefiore," Freemasons' Hall.

,, 1216, "Macdonald," Head Quarters First Surrey Rifles, Brunswick-rd., Camberwell.

,, 1228, "Beacontree," private rooms, Leytonstone.

,, 1260, "Hervey," George Hotel, Waltham Green.

Mark Lodge, "Kent," George Hotel, Aldermanbury.

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.

United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.

Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.

Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.

New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. C. H. Pedler, Preceptor.

Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, FEB. 10.

Lodge 19, "Royal Athelstan," Terminus Hotel, Cannon-street.

,, 91, "Regularity," Freemasons' Hall.

,, 206, "Friendship," Ship & Turtle, Leadenhall-st.

,, 263, "Bank of England," Radley's, Blackfriars.

,, 534, "Polish National," Freemasons' Hall.

,, 657, "Canonbury," Haxel's Hotel, Strand.

,, 860, "Dalhousie," Anderton's, Fleet-street.

,, 1076, "Capper," Marine Hotel, Victoria Docks, West Ham.

Chap. 554, "Yarborough," Green Dragon, Stepney.

Fidelity Lodge of Instruction (3), Yorkshire Grey, London-street, Fitzroy-square, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, FEB. 11.

Lodge 33, "Britannic," Freemasons' Hall.

,, 134, "Caledonian," Ship & Turtle, Leadenhall-st.

,, 157, "Bedford," Freemasons' Hall.

,, 177, "Domatic," Anderton's, Fleet-street.

Chap. 6, "Friendship," Willis's Rooms, King-street, St. James's.

St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.

Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.

Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.

United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.

Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor

Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, FEB. 12.

Lodge 108, "London," Freemasons' Hall.

,, 173, "Phœnix," Freemasons' Hall.

Mark Lodge, No. 104, "Macdonald," Head-quarters 1st Surrey Rifles, Brunswick-road, Camberwell.

Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.

A "PYTHAGOREAN" (suggestive name to Freemasons), writes to the *Pall Mall Gazette*, lamenting the tribulation he has had to undergo in carrying out his vegetarian theories. He relates his experiences at a restaurant not far from Regent-circus, in a somewhat amusing fashion, and sums up by dolefully describing his treatment as the case of "one who dares to choose his own diet in a free country."

Epilepsy or Fits.—A sure cure for this distressing complaint is now made known in a Treatise (of 48 octavo pages) on Foreign and native Herbal Preparations, published by Prof. O. Phelps Brown. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any chemist.—Persons desiring a copy may address Prof. O. Phelps Brown, No. 2, King-street, Covent Garden, London, enclosing stamp; six copies, three stamps.—[Advt.]

Holloway's Ointment and Pills.—Biliousness, Dyspepsia.—There is no organ in the human body so liable to derangement as the liver. Food, fatigue, climate, and anxiety, all disorder its action and render its secretion—the bile—more or less depraved, superabundant, or scanty. The first symptoms should receive attention. A pain in the side or the top of the shoulder, a harsh cough and difficulty of breathing, are all signs of liver disease, which are removed without delay by friction with Holloway's inestimable Ointment. The Pills should also be taken early. For all diseases of this vital organ the action of these conjoined remedies is a specific, by checking the over-supply of bile, regulating its secretion, and giving nervous tone.—Advt.

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The Freemason

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DEATHS.

HUSTWICK.—On the 27th ult., at 9, West Derby-street, Liverpool, aged 5 years and 4 months, William Jesson, eldest surviving son of Bro. T. H. Hustwick, J.D. 292.

MUGGERIDGE.—On the 21st Jan., at Brighton, Bro. Samuel Muggeridge, aged 65. He faithfully served the London Dock Company 45 years. Masonic and other friends will please accept this intimation.

Answers to Correspondents.

R.A., Annan.—We have, unfortunately, mislaid your letter, but not before we had noted its contents. The Royal Caledonian Chapter was formed, as you state, in 1796, and continued its payments to the Grand Chapter of England till 1817. Can you explain under what charter it worked afterwards? The case, we should say, is unique, and a full account would be very interesting.

A. C. WATCHMAN.—An index has been issued for both Vol. 1. and Vol. 2. We will send you one of the latter if you have not received it. Your suggestion as to reviews shall be attended to in future.

W.M.—The lodge 642, at Darjeeling, East Indies, has been extinct for some years, the number given by our correspondent was erroneously printed as 642; 826 is also extinct.

MONTRA.—The ceremony observed at the installation of an English W.M. is not, strictly speaking, a "degree," as we explained in a recent article on "Masonic Rites," and no special charter is required for working it, provision being made in the warrant of every lodge for the due installation of successors to the first Master. No brother, however, can be installed unless three "Installed Masters" are present to form a "Board;" but we are unable to give the "regulations for conducting the same," inasmuch as they comprise part of the secrets belonging to the chair.

MASTER MASON.—The ancient laws of the Craft did not contemplate the creation of "honorary membership" in Masonic lodges: and Masonic jurists at the present time are by no means at one in their opinions as to the real status of honorary members. In England all the officers of a lodge must be "subscribing members," except the Secretary, whose services are reckoned an equivalent for his subscription. And by the laws of the Grand Lodge of Scotland, it is enacted that when an annual subscription is required in any lodge, the members of such lodge shall be bound to pay it, and if in arrear three years or more shall not be eligible to hold office. As, we believe, nearly all Scottish lodges now exact an annual contribution, however small in some instances, it follows that an honorary member cannot be an office-bearer in such lodges.

The Freemason,
SATURDAY, FEBRUARY 5, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

FREEMASONRY in CANADA.

OUR brethren in Canada are in difficulty and danger. It is our duty to unite with them in forming a column of mutual defence and support. A cloud, once little "bigger than a man's hand," has burst within their borders, and Freemasonry is deluged with the storm-drops of dissension and strife.

How is this? our English readers may ask. But a few years have elapsed since the Craft in Canada achieved their independence of foreign control, and their new career commenced under the most favourable auspices. Since then we have heard of nothing but the success of the Canadian Grand Lodge—we have witnessed with pleasure the great increase in its numerical strength, and we fondly hoped that it was long destined to maintain the same ratio of progress and to become one of the most powerful Masonic bodies in the world. Unfortunately, these hopes have not been realised; the horizon of Canadian Freemasonry is now strangely overcast, and its foundations are shaken to their very centre.

Let us briefly explain. Until the 1st of July, 1867, the whole of Canada—Upper and Lower—formed one Province, over which the Grand Lodge of Canada held sway, and District Grand Lodges under England or Scotland existed in the maritime provinces of New Brunswick and Nova Scotia. From the date mentioned, however, all British North America was welded into one confederation, designated the "Dominion of Canada;" and separate provinces—"Ontario," "Quebec," "Nova Scotia," and "New Brunswick"—were created, each possessing a separate legislature over which the "Dominion Parliament" was to exercise supreme jurisdiction. From various causes, to which it is unnecessary to refer at length, the brethren in the maritime provinces resolved to erect independent Grand Lodges of their own, but, as in duty bound, they first sought the sanction of their mother Grand Lodges. Owing to some miscarriage or inadvertence, the appeal of the New Brunswick lodges to this end never reached the authorities of the Grand Lodge of England; but the petition of the Nova Scotian brethren having been duly received, was calmly and dispassionately considered, and in one of the most numerously-attended Quarterly Communications ever held in Great Queen-street, London, the Grand Lodge of England acceded to the request of its daughter lodges; recognised them as a governing body in Freemasonry, and held out to them the right hand of fraternity and good-will. The Grand Lodge of Scotland, true to its traditions, followed suit, and the District Grand Master, under both England and Scotland, became the first Grand Master of Nova Scotia.

The brethren in the newly-constituted Province of Quebec have also recently determined to avail themselves of their altered political status, and to set up for themselves; but they do not, so far as we can judge, appear to have adopted the wise and judicious example of their confreres in the maritime provinces. Upon the question whether a second Masonic Jurisdiction was required in a territory which, in spite of arbitrary boundaries, will ever be designated "Canada" we do not profess to give an opinion, but we conceive that the rules of propriety and the principles of Freemasonry have been alike violated in this hasty formation of a "Grand Lodge of Quebec." It was the bounden duty of the promoters of this division to lay their statements in Masonic form before the Grand Lodge of Canada—it was their duty to leave no stone unturned to obtain the sanction of the Supreme Body whose warrants they held—prior to raising the flag of independence, and defying the public opinion of the Order throughout the world. It is a sad state of things to contemplate—authority defied—fraternity disregarded—the sacred obligations of the Craft profaned or forgotten—when all the teachings of Freemasonry inculcate forbearance, truth, and brotherly love! Now, we cannot be supposed to sympathise with any movement which tends to weaken a friendly Masonic Power, but at the same time we earnestly call upon our Canadian brethren to reconcile their differences, for while blaming our Quebec brethren for remissness in their mode of procedure, we are on the other hand unable to conceal the obvious fact that wholesale suspensions or expulsions of brethren for errors of judgment will not be tolerated in this enlightened age.

If the Grand Lodge of Canada cannot win back to its Masonic fold by kindness the twenty-one recalcitrant lodges in the province of Quebec, it will never accomplish that object by harsh measures. "Secession" and "rebellion" are convertible terms, and the magic of success produces strange changes of opinion. We have before us now, the "Proceedings of the Grand Lodge of Canada," held on the 1st December, 1869, at Montreal, on the one side, and the "Proceedings of the Convention," held in the same city, on the 20th and 21st October last, by the leaders of the "Grand Lodge of Quebec" on the other side. We have also received a "Manifesto" of the latter body, through the courtesy of its Grand Master, Bro. J. H. Graham, and the conclusion to which we deliberately arrive, is that there must be a separation between the two provinces of Ontario and Quebec. The feelings which have been evoked on both sides are too powerful to be subdued, and we cannot advocate the adoption by the Grand Lodge of Canada of coercive measures, which would not only fail to reach their objects, but would excite the sympathies of every Freemason on behalf of the oppressed. There is one question, however, to which we desire to direct the early attention of Bro. Graham and his friends: the privileges under which certain English lodges now work in his newly-constituted province must be maintained unimpaired.

If any lodge in the dominion now working under the Grand Lodge of England wishes to surrender its ancient warrant for one of modern date, it is at liberty to do so, but so long as any lodge prefers remaining true to its allegiance—so long as seven members of that lodge retain their charter, the Freemasons of England will uphold them with all the moral forces at the disposal of the Grand Lodge of England. The compact made between the Grand Lodges of Canada and England must not be disturbed; every lodge must be one of free men and Masons—free to choose their rulers, and equally free to loosen the bonds which unite them to England, should they desire it. And here we desire to add that from the Grand Lodge of Canada, English Masons have received every courtesy. There is no bone of contention between us—on the contrary, we rejoice together in our mutual prosperity, and we sympathise with each other in the hour of distress.

There are many Canadian names enshrined in the thoughts and the hearts of English Masons: "McLeod Moore," "Douglas Harington," and "W. M. Wilson," are amongst the most prominent, and we are grieved to think that discord has invaded their pleasant plains, and that dissession reigns within their temples. As the organ of the widespread English Craft, let us however implore them to use their great and merited influence at this important crisis in the history of Canadian Masonry.

The study of the past will show to those intelligent minds that what is done cannot be recalled. We believe that the Grand Lodge of Quebec is an accomplished fact, and bearing this in view, we ask the brethren of "both provinces" to cease their unmeaning fulminations of expulsion, and to accept the inevitable result. They can still unite together, paradoxical as it may sound, by agreeing to remain apart; and at any rate the interests of the Order can never be served unless each party determines to practise the simple but true maxim, "Forgive and Forget."

Multum in Parvo, or Masonic Notes and Queries.

CRAFT EMBLEMS.

It seems to me that many Freemasons of to-day fancy that the old Operative masons were the only Craftsmen who depicted their tools upon their flags, banners, or elsewhere, but that is a mistake; all trades used the implements of their craft as the badges of their various trades, as is repeatedly recorded in the 15th and 16th century Burgh records of Aberdeen; and in the Cathedral of Amiens, where certain stained glass windows were presented by certain trades, the implements or badges of these trades are depicted upon the different windows. Again, many, no doubt, suppose the compasses and square are the especial badge of the Masons, but not so, for the wrights, who use both practically, and the former probably much more than the masons, claim the compasses and square as part of their trade-badge or "coat-of-arms." LEO.

"MASTER MASON" AND "CONSTITUTION."

Master Mason of Port Louis does not distinctly say whether his lodge is English, Irish, or Scottish constitution, had he done so an answer could have been given to him at once; however, if his lodge be any other constitution to that of Scottish which he speaks as that of their now Right Worshipful Master belonging to, the proper and legal way is, that the party ought first to have affiliated, when he then becomes amenable to all the laws governing every other member of the lodge and also to all the privileges. CIPES.

"MONTRA" AND "THE DOINGS OF GRAND LODGE OF SCOTLAND."

Montra's remarks are quite true, but it seems that the Grand Lodge of Scotland (or rather those in power) can do anything they like, even in violation of their own laws. I will just mention a recent case: a motion was tabled, in due conformity to the laws, for discussion at next Grand Lodge Meeting, and after having been read for the approval or disapproval of the meeting, and had no objections offered by any member present, had also the approval of the M.W. Grand Master, but this very motion by an arrangement of committee who had nothing to do with it, was never printed in the billet of business summoning the Grand Lodge, nor has it ever come before the Grand Lodge as it ought to have done. CIPES.

GRATUITOUS INITIATIONS.

The laws of the Grand Lodge of Scotland clearly and distinctly prohibit "gratuitous initiations." They say:—"The Grand Lodge interdicts and prohibits any gratuitous initiations into the Craft, for Grand Lodge or other purposes, of members of Regimental Bands, *or others*." Nothing is more plain. Some time ago a brother defended an action brought against him by the Master of the Lodge for recovery of the fees, "that as he was nearly connected with the press no fees were exigible from him." It seems that he must have forgotten a most essential duty of Freemasons, and more especially that part of his "O.B." that makes him bound to the Grand Lodge laws, for they say in the section regulating fees:—"Neither shall payment of these sums, or any part thereof, be, on any pretence whatever, remitted or deferred." CIPES.

"ANTIQUARIUS" AND W. J. HUGHAN.

I am much obliged to "Antiquarius" for so promptly answering my request, and inserting a copy of the certificate granted by the Lodge of Antiquity, No. 1. It is highly probable that this certificate was granted by the "time immemorial" Lodge Antiquity, then No. 1, but now No. 2. There were two lodges about the date of this certificate claiming similar rights and privileges, viz., the old lodge itself, with which Bro. William Preston was connected, and *the other*, supported by a few of the members of the original lodge who had taken the side of the Grand Lodge in the unfortunate misunderstanding that arose between that body and the "Antiquity" brethren about 1778. Of course there may be two members of the same name, but it is now likely, and so in all probability the certificate in question belonged to the well-known author of the "Illustrations of Masonry." The "Manifesto" of the Lodge of Antiquity was dated 16 December, 1778, but the commencement of the struggle was at the Festival of St. John the Evangelist, A.D. 1777. W. J. HUGHAN.

IT is proposed to erect a Masonic Hall in Glasgow, at a cost of about £15,000.

A GREAT association of Freethinkers has been formed in Spain. The society has its own organ, published at Madrid, and called *La Libertad del Pensamiento*.

BRO. EDWARD BUSHER, of Kendal, recently delivered a lecture on "Wool," at the Town Hall of that ancient burgh—the lecture was of a thoroughly practical character, and elicited the applause of a thoroughly practical audience.

TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—[Advt.]

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

UNIFORMITY OF RITUAL.

(To the Editor of The Freemason.)

SIR,—Being a subscriber to your paper from the first, I have taken great interest in the various subjects treated of in your columns, and amongst others that of the "Uniformity of Ritual," and as a committee of Past Masters who are to consider the subject is about to be formed, I hope they will not be selected entirely from among London brethren, as there are many excellent working Masons in the Provinces—notably those of Lancashire and Yorkshire—who ought to have a voice on the committee, but how are they to be paid for loss of time and expenses of travelling, and hotel charges while in London? Many of them are business men, and most of them are not overburthened with "worldly possessions." It will be most unjust if they are not consulted; in fact, the committee to be of any good should be an Œcumenical Council.

Perhaps Bro. Stevens and his supporters will elucidate the subject in your pages.

I am, Sir,
A PROVINCIAL BROTHER.

(To the Editor of The Freemason).

DEAR SIR AND BROTHER,—Now that there is a probability that the question of "uniformity of working" in all Lodges under English Jurisdiction, will have a chance of being seriously enquired into, it may perhaps be *a propos* to suggest another question, which I trust will be deemed no less worthy of earnest attention.

Those who are in the habit of visiting lodges and chapters, have of course observed how scanty are the number of officers who have even a moderate knowledge of the duties they have undertaken to perform. Really good working officers are, "like angels' visits, few and far between."

Brethren aspire and succeed in being promoted to the exalted position of W.M. in the lodge, Companions are elevated to the highest position in the Chapter, and in but too many instances neither the W.M. nor the M.E.Z. are possessed even of sufficient knowledge to go through the ritual with anything like decency. Indeed, the chair is frequently vacated by those whose duty it is to be "well-skilled in the noble science," to make room for a P.M. or P.Z. to officiate for them. I do not wish to insinuate that brethren in those positions are not worthy, and in other respects able and intelligent men; had they chosen to apply themselves to the task they undoubtedly would very readily have acquired all knowledge necessary to render their situation less equivocal. But why should they take any trouble in the matter? The solemn promise and declaration that "they are *able* and willing to undertake the management of the work of the lodge," is given after the election—the election itself of the Senior Officer to the W. Master's chair is such a matter of course, defective working is so complacently countenanced in almost every lodge, that apathy, and in some instances wilful neglect, become the real cause of the shameful inefficiency of those who ought to set a better example to the brethren they are supposed to instruct. To counteract this evil, some lodges have adopted the plan of subjecting every candidate for the office of W.M. to an examination of his proficiency in the working of the ritual, and if every lodge and chapter were to pursue the same course, a great and highly important reform might thus be speedily accomplished. The question, however, is, will the plan be generally acted upon? I fear not. The prevalent impression among the brethren is that the officers must advance in rotation. In many cases, too, the W.M. is elected, as a matter of courtesy or feeling, "he is such a jolly good fellow," or the reason assigned is "O he has passed through all the minor offices, we cannot do other than elect him," at the same time, "we are fully aware of his incompetency." Similar reasons are advanced for electing persons to an office for which they are in no way qualified.

I think it will be admitted that this is an evil of some magnitude, to obviate which, I would suggest the establishment of a Board of Examiners, of course under the auspices of the Grand Lodge, consisting of well-known and experienced Past Masters, and any brother aspiring to the Mastership of a Lodge, to render him eligible, should, besides the condition of "having served the office of Warden in a regularly constituted Lodge for a period of twelve months," also be bound to produce a certificate of efficiency, from the Board of Examiners.

To render this scheme practicable, to each Provincial Grand Lodge a similar board might be attached. We may then hope to secure, if not "uniformity," the importance of which I do not underrate, but that which in my humble opinion is of greater value—thorough efficiency in the working of the lodges.

Yours fraternally,
E. GOTTHEIL.

HIRAM ABIF.

(To the Editor of The Freemason.)

SIR,—I have perused with much interest a letter in your paper from the pen of S.G.F., on the subject of Royal Arch Masonry; and most heartily do I concur in the principle contended for by your correspondent—that there should be uniformity and agreement with regard to our ritual, founded as this is on Biblical History. I have always felt that the more closely we adhere to the simple and beautiful statements recorded in the sacred volume, the less difficulty we shall find in preserving the ancient landmarks. With regard to the objection sometimes made to our employing the name "Hiram Abif," because the name "does not occur in the Bible," I may state that, having been long in the habit of reading the Bible in German and in Swedish, on account of the great vigour which these translations possess (especially the former) as compared with our English version, I have observed that some Hebrew names, which our translators have endeavoured to render into equivalent English terms, are in the German and Swedish versions adopted in many instances as *proper names*, and represented as such without even an alteration of spelling. Of these diversities of translation, not the least remarkable and interesting is that presented in the case of the name in question; our version rendering it in one place "Huram his father," and in others "Huram my father," while the German version, which was the work of a great man and a profound scholar, namely Martin Luther, reads *Huram Abif;* the same reading is also found in the Swedish version.

H. M.

FESTIVAL OF THE BENEVOLENT INSTITUTION.

(To the Editor of The Freemason.)

SIR,—It was my good fortune to be present at the Festival of the Royal Masonic Benevolent Institution, a report of which was given in your last week's issue, and I cannot help writing you, to let the fraternity who were not there to participate in the pleasures of the evening know through youı widely circulated and valuable paper—which *en passant* I may mention I look for every week, and peruse with great delight—that I think it was the best conducted, and most orderly one in my humble opinion that has taken place for some time, and that both the Stewards and the Manager of the Tavern may be congratulated on their successful labours. The only thing that would have improved the enjoyment of the evening, would have been the exclusion of some of the foreign music, and the substitution of good old English ballads instead, as all Englishmen have not the taste for songs they do not understand, however exquisite the melody may be, that they have for those that touch the heart, as well as delight the ear. I could not help noting the difference produced on the audience, by "Tom Bowling," and by "Largo al factotum."

Hoping you will insert these few remarks, I am,
AN ENGLISHMAN.

MARK MASONRY.

(To the Editor of The Freemason.)

SIR,—Every constitutional Mason will thank you for the admirable tone and temper of your article on the conduct of the R.A. Chapter of Scotland towards the Mark Grand Lodge. I trust that before long true Masonic feeling may be established between the Mark Masons of England and Scotland. The G.M.'s request that the R.A. Chapter will appoint some eminent brother to confer with them and arrange differences, does not look as if the Mark Grand Lodge would place any hindrances in the way.

There are one or two points in connection with the Mark Grand Lodge which are well worth our consideration. It is assumed as "anomalous," that the Mark Degree should be under a jurisdiction of their own. But surely the "nomos" has been already laid down in the case of the R.A., which though only half a degree, being one degree together with the Master's, yet has its own jurisdiction.

It is assumed that the Mark ought to come between the second and third degrees. There is no proof whatever that it ever had anything to do with the second degree. It is certain that the inventors of the third degree were of the Mark, but from its being left out of the scheme in 1717, as well as in 1813, there is every reason to believe that it was always a degree *per se*, and I suspect both distinctly operative and of very considerable antiquity. I believe it myself to have been the link between "Craft" Masonry and the higher degrees, in the Antient Order of York, and that in it were learnt those peculiar modes, by which the initiated might communicate with one another, unknown to the rest of the world. In the present state of Craft Masonry, when many of the old landmarks have been removed or obscured, I cannot but think it a gain that by our distinct organization we are able to maintain some of them; notably, a frequent change in our Grand Mastership. Every one (except perhaps the Scotch R.A.,) knows that according to the old landmarks, and the example set in 1717, it was perfectly competent for the English Mark Masons in 1856, to form themselves into a Grand Lodge or union of Mark Masters. How a Royal Arch Chapter, dating from 1818, can claim jurisdiction over the Mark Degree, which by their own admission was worked in "operative lodges from time immemorial," it is difficult to understand. Certain I am, however, that the representatives of this very old degree in England will never allow themselves to be over-ridden by so modern a body as the Royal Arch Chapter of Scotland.

Yours fraternally,
AN OLD MARK.

WAS HENRY PRICE EVER APPOINTED PROV. G.M. OF AMERICA?

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—About a month ago, Dr. Winslow Lewis, a most esteemed and respected citizen of Boston, and P.G.M. of Massachusetts, placed in my possession a number of old Masonic documents which he recently purchased from a Mason's widow. Some of those documents were shown to me by the late owner about twenty years ago, this I distinctly remember, but at that time I merely looked upon them as curiosities and paid no further attention to it. On examining those old papers, among other matter, I found several letters of correspondence between Henry Price and two Grand Secretaries of England, which I shall give in chronological order. First, London, Nov. 29th 1768, signed Tho. French, G.S. Next, Boston, June 3rd 1769, reply to the above of Nov. 29th. Next, London, Sept. 6th 1769, acknowledging the receipt of June 3rd, signed Jas. Heseltine, G.S., with reply to Heseltine from Price, dated January, 29th 1770. There are also letters from Heseltine, February 15th 1770, and a memorandum reply, dated Boston, May 16th, 1770. These letters at once reveal the cause why Henry Price's name appears for the first time as "G.M. of America" in the "Masonic Almanac" of 1770, which you may remember was a puzzle to the Right Worshipful Bro. Hervey, G.S. of England, to C. W. Moore, of Boston, and in fact to all of us, when I paid a visit to your office last spring.

The discovery of these papers made me naturally feel anxious to get at the beginning. The letter from French of Nov. 29th, refers to a letter from Price of January 27th, the question then was, where could that letter be found? I was also desirous of ascertaining as to the handwriting of the memorandum copies, and other papers in the collection. So I called on Bro. Gardner, our G.M., showed him some of the documents, and obtained permission to examine the original record of the Provincial Grand Lodge of Massachusetts. I say "original," because I had hitherto seen only a transcript copy. The old book was not kept in the Masonic Temple, but at an officer's house, it was therefore specially sent for, for my examination. For a full account of the result of my investigation, I must refer you to Bro. Brennan's *American Freemason* of some future date, at present it will suffice to state, that I found in the record the sought-for letter, and here is a copy thereof:—

"Boston, New England, Jan. 27th, 1768.

"Rt. Worshipful Brothers,—I had the honor to be appointed Provincial Grand Master of New England, by the Rt. Honourable and Worshipful Lord Anthony Brown, Viscount Montacute, in the year 1733, and in the year 1735 said commission to me was extended over all North America by the Rt. Honourable and Rt. Worshipful John Lindsay, Earl of Crauford, then Grand Master of Masons, but upon inquiry, I find that said deputation never registered, though I myself paid three guineas therefor to Thomas Batson, Esq., then Deputy Grand Master, who with the Grand Wardens then in being, signed my said deputation. This deputation was the first that the Grand Lodge ever issued to any part of America, [G.M. Norfolk granted a Provincialship to Daniel Cox, for New Jersey, America, in 1730 or 1731, 'Anderson's Cons. 1738,] and stands so on all the lodges on the Continent. Other deputations have since been issued to different provinces, but they cannot, according to rule, take rank of mine. So would submit it to your wisdom and justice, whether said deputations should not be registered in their proper place, without any further consideration therefor, and the Grand Lodge here have rank according to date, as it has (by virtue of said deputation) been the foundation of Masonry in America, and I the founder.

"Wherefore Rt. Worshipful Brethren, I beg that my enquiry may be made into the premises, and that things may be set right, is the earnest request of your much honoured and affectionate brother, and very humble servant,

HENRY PRICE.

"P.S.—Rt. Worshipful, I herewith send you an attested copy of my said deputation as registered in Grand Lodge book of this place, under the hand of our Grand Secretary, whose signature you may depend upon as genuine.

H. P."

In reply to the above, Bro. French said:—

"I know not how your name should have been omitted in the list of Provincials, but Bro. Robert Tomlinson, Esq., is the first appearing in our books for any part of America, during the Grand Mastership of the Earl of Loudon, in 1736. These mistakes might have been long since rectified, if you had kept up according to your charter a regular annual correspondence with the Grand Lodge. However, as it appears by the loose papers in my possession, that you had resigned in favour of John Rowe, his Grace (Duke of Beaufort), desires you will forward a letter to me, relating to this point per first opportunity, that the Provincialship may be properly settled."

With the above letter came a deputation for John Rowe, which began thus:—"Know ye, that we of the great trust and confidence reposed in our Right Worshipful and well beloved Bro. Henry Price, Esq., of North America, constituted Provincial Grand Master for North America' by Viscount Montague, Grand Master, April 13th, 1733."

It is evident that the authorities in England did not then care to scrutinise Henry Price's pretensions; they took his word, and the attested copy of his deputation from the Massachusetts record for granted, subject *to further explanation*. Price in his reply, however, did not pretend that *he had ever* written a single line to an officer of the G.L. of England, but merely promised to be in England in the fall of the year, when he would explain "face to face," &c., and the same promise he repeated in his reply to Heseltine; Jan. 29th, 1770. Price did not go to England, the war of independence broke out, and the above correspondence was no doubt the last that the Provincial G.L. ever had with the parent G.L. Price, however, did not thereafter visit England, and the promised explanation "face to face" was never given. The war of independence put a stop to the Provincial G.L.; it ceased to meet from 1774 until 1791, when it assumed the title of "the G.L. of the Holy St. John," and by that title it called itself from Nov. 15th, 1791, until 5th of March following, when it merged into another Provincial G.L. of Scotch origin under its present title. Price, however, gained his point, by humouring the Duke of Beaufort with flattering approvals of a darling scheme of the said Duke (to get the Order chartered by Parliament.) Price was acknowledged by the Duke in the deputation of Rowe, Price was also put into the "Freemasons' Almanac" in 1770 as G.M. of America, and so the almanac continued year after year to inform its patrons until 1804, when his name disappears.

The discovery of the above-named documents, together with the examination of the Massachusetts records aroused my suspicion that Henry Price was a *pretender*, that he never received a commission either from Lord Montague, Montacute, or the Earl of Crauford. I should not perhaps have felt disposed to rake up old impositions, if the character of an active and highly popular D.G.M. of England had not been impugned at a time, probably when all parties concerned who might have disproved Henry Price's pretentions were dead. John Lindsay, Earl of Crauford died, I believe in 1749, Viscount Montague in 1767, and the D.G.M. and Wardens who are alleged to have signed Price's commission must also have departed in 1768, for otherwise inquiries would have been made of them concerning Price's claims. Then, and not till then, Price for the first time discovers the omission of his name as Past Prov. G.M. in the English Register, and for the *first time* addresses a letter to the English authorities, informing them of appointments which naturally surprised them.

We must bear in mind that in both Anderson's and Entick's editions of the Constitution published respectively in 1738 and 1736, mention is made of Tomlinson's appointment in 1756, but nothing is said about Henry Price; but that is not all, for I actually learn from one of my old documents, that Price had written a letter "*to the Rev. Bro. Entick, minister at Stepney*" in 1754, (two years before the publication of Entick's Constitution), and sent him three guineas to pay for a commission for Jeremy Gridley, begging Entick at the same time "to forward the affair," or in other words to get Gridley's appointment for Prov. G.M. confirmed, and that Captain John Phillips had brought back a receipt for the three guineas but not a line from Entick, therefore Price in 1755, begs some one in London to look after the three guineas, and "to forward the affair." Now in the first place, can it be possible that neither Anderson's nor Entick's Constitution had reached Boston until 1768, when we know that both Tomlinson, and his successor Oxnard, had visited England during their respective Grand Masterships, and that in 1749 a D.G.M. of Massachusetts had also paid a visit to England? And secondly, what necessity was there for Henry Price in 1754-5 to go a roundabout way, "beating the bush," applying to this and that man "to forward the affair," and why did he not send three guineas and write direct to the Duke of Beaufort, or the Grand Secretary, boldly stating, that "I, Henry Price, having held deputations from Viscount Montague and the Earl of Crauford, as Provincial Grand Master of America, do hereby and herewith recommend the appointment of Jeremy Gridley, Esq., as my successor." Surely, what higher and better recommendation could Gridley have needed, than that of English gentleman who was known to Viscount Montegue, or was at least acquainted with Thomas Batson, Esq., and who was deemed worthy by John Lindsay, Earl of Crauford, to receive the appointment of Prov. G.M. over all North America? Nor is there any room for a supposition that Gridley's appointment was opposed by any representations or misrepresentations of some of the Massachusetts brotherhood, so as to require the aid of understrappers "to forward the affair," for Gridley received eleven out of thirteen votes of the Boston G.L. recommending his appointment; and moreover, Gridley was undoubtedly the most talented Grand Master previous to the war of independence. Gridley was eminent at the bar, held the office of Attorney General for the colony under the British Crown, and was a member of the Legislative Assembly. The conduct of Price in 1754-5 is therefore unaccountable. Again, Henry Price appealed to the "deputation" or commission copied from the record of his G. Lodge; not to the original documennts, signed and sealed by Thomas Batson or the Earl of Crauford, but to that recorded in his book. It is therefore evident that in 1768 Price was not in possession of either of his original deputations, for otherwise he would have appealed to them. Now, a Grand Lodge record might be brought in as evidence, providing we are certain that the said record was received by an authorised secretary there and then, when each transaction was dated. But I scarcely had possession of the Massachusetts record a quarter of an hour, when I discovered, and have since then demonstrated to the satisfaction of the G.M., the G.T., and G.S., that the record of 1733 was not written until 1751. The said record is not only not an original record, but it cannot even be claimed that it is an honest transcript of a true original. The whole of it from 1733 to 1751 is evidently a compilation from memory, and some loose memoranda written by Chas. Pelham, who was not initiated until September 1744, and to the copy of his deputation in that record, Price appealed as evidence of his appointments.

There is still another descrepancy which must not be overlooked. Price, in his letter above given, claims to have received his two commissions respectively in the years 1733 and 1735, but in the Massachussetts record of 1734, it is said that Price received the second deputation at the above date, and Bro. C. W. Moore, in his life of Price, says, Price received the commission from Lord Crauford, early in 1734.

The question now is this. Was Price an impostor? or did Thomas Batson, Esq., Deputy G.M., under the Grand Mastership of three successive English noblemen, really pocket three guineas, received by him from honest Henry Price, Esq.? Or could Messrs. Batson, Rooke, and Smythe, the D.G.M., and the Grand Wardens, who had signed the deputations of Price, April 13th 1733, have forgotten to have had the said deputation registered in a year in which no other Prov. Grand Mastership was created?

Now, in order to have this riddle explained, I would beg of you the favour to ascertain from the account book of your G.L. of the above date, if the three guineas of Henry Price, appear among the pounds, shillings and pence. Also whether according to the then regulations of the G.L. of England, did Henry Price have to pay a second three guineas for his second commission? and if so, can any account be found thereof either in 1734, 1735 or immediately after? If the three guineas should be found recorded, then all parties in the case will deserve an honourable discharge, but if on the other hand, the said three guineas are not found in the accounts, and no mention is made in G.L. record of 1734-1735, or immediately after, of Henry Price, Esq., then, I think, the unanimous verdict will be here, as well as in England, that Henry Price, Esq., was as Artimuz Ward would have called him "an awful smart critter."

Fraternally yours,
JACOB NORTON.

Boston, Mass., Jan. 12th 1870.

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—[Advt.]

Our Exchanges.

The following have been received regularly of late:—

The *Neilgherry Excelsior*, published at Ootacamund, Madras. This journal frequently contains interesting extracts on Masonic snbjects, and is evidently edited with care and ability.

Maconniek Weekblad.—A valuable organ of the Craft, published weekly at Amsterdam. The number for the 10th January contains a continuation of Bro. Loysen Dillie's "History of the Grand National Mother Lodge of Berlin," one of the three Masonic powers in Prussia. From the same source, we learn that the Grand Orient of Lusitania is making progress, there being now 15 lodges under its banner, viz., six at Lisbon, six at Oporto, two in Spain (Cadiz and Seville), and one at Fayal. Five of these, namely the lodges "Cosmopolite," "Tolerance," "Triumphe Moral," "Unido Fraternal," and "Esperanzo," number between 100 and 150 members each. The French grades of "Scotch Master," "Knight of the East," and "Rose Croix" are worked in addition to the symbolical degrees. In No. 3, 17th January, there is a long circular address issued by the Lodge of the Sun, at Bayreuth, on the Roman Council and Freemasonry, and several protests from French lodges on the same subject, which is one that possesses little interest for British Masons, who can afford to smile at the arrogant pretensions of the Ultramontanists. A list of the officers of the lodge "Carl of Sweden," of which the King of Sweden and Norway is Master, is also given. This lodge is held at Zutfen, and is one of the highest standing in the state. Bro. Franken, the Almoner, is a well-known Mason, and the Chapel Master or Org., Bro. C. F. P. Soeteus, is a musician of some celebrity.

Freimaurer-Zeitung, edited by Bro Moritz Lille, at Leipsic, contains in the issue for January 8th, among the memorable Masonic events of the year 1869 in connection with the Grand Lodge of England, an account of the Inauguration of Freemasons' Hall in April last, and quotes copiously from the Rev. R. J. Simpson's excellent oration on that occasion. This paper also gives reports of lodge meetings, and interesting statistics of the membership of various German lodges. Thus we learn that the "Harpocrates" Lodge, at Magdeburg, reckons 123 members, besides 10 honorary members; "Pysche," at Oppelm, 153; a lodge at Lubeck, 176; and one at Hanover, 253. It is evident that our German *fraters* do not believe in small lodges. In many numbers of the *Freimaurer-Zeitung*, capital addresses delivered to the lodges by talented brethren are reproduced with advantage, doubtless, to the German Craft at large.

Masonic Tidings, Warsaw, New York; edited by Bro. J. W. Simons and John Ransom.—This is a welcome visitor to our sanctum, and we can cordially reciprocate the following kindly comments upon our own labours:—

> LONDON FREEMASON.—We are in receipt of this invaluable Masonic paper. It gives news from all parts of the world, and circulates in all the dependencies of the British crown. We hope to receive it regularly hereafter. It is printed by Bro. George Kenning, under the sanction of the Grand Lodge of the United Kingdom. Its terms three shillings three pence per quarter, postage included.

The paper has been recently enlarged, and is now a marvel of cheapness. We hope to be an occasional contributor to "Masonic Tidings."

The *Elevator*, San Francisco, California,—this journal is devoted to the interests of the emancipated negro race in the States, and we gather from it that coloured Masonic Lodges are rapidly increasing.

We have also received the following Masonic Magazines or Journals, but from want of space must defer fuller notices of their interesting contents:—

The *Keystone*, Philadelphia; the *Masonic Advocate*, Indianapolis, Indiana; the *American Freemason*, Cincinnati; the *Chaine D'Union*, Paris; the *Monde Maçonnique*, Paris; *Die Bauhutte*, Leipsic, edited by the celebrated Masonic Historian, Bro. J. G. Findel; the *Algemeen Handelsblad*, Amsterdam; the *Landmark*, New York; *Le Rappel Maçonnique*, Brussels; the *Masonic Monthly*, Boston, Mass (for October, 1869); the *Craftsman*, Hamilton, Ont.; the *Masonic Record*, Bombay; the *Voice of Masonry*, Chicago; and though last, not least, the first number of the *Gavel*, Toronto, which we hope often to grasp in our fraternal hands.

It will be perceived that the above list of exchanges is rather a formidable one, but it will assuredly enable us to keep our readers thoroughly *en rapport* in future, with the sayings and doings of the brethren of every nation and clime.

THE CANADIAN DIFFICULTY.

The following circular in reference to the Canadian difficulty has been forwarded to us for publication:—

Grand Lodge of Quebec, of Ancient Free and Accepted Masons.

Office of the Grand Master, Richmond, P. of Q.
November 20th, 1869.

We, the undersigned, having been duly authorized and deputed therefor, beg respectfully to announce to you the constitutional formation of the Grand Lodge of Ancient Free and Accepted Masons of Quebec, on the 20th day of October, A.D. 1869; and we respectfully pray, that you, as a sister Grand Lodge, will extend fraternal recognition to, and establish fraternal correspondence and communication with, the Grand Lodge of Quebec aforesaid; and, if in accordance with the custom of your Grand Body, we furthur request that you will be pleased to honour the Craft in this province by appointing a representative of your Grand Lodge, near the Grand Lodge of Quebec.

And for the information of your Grand Lodge, we beg leave to transmit herewith, a printed report of the proceedings of the convention, by which the Grand Lodge of Quebec was formed, including the list of the lodges constitutionally represented thereat, together with the names and former rank of the Grand Officers duly elected, appointed and installed in accordance with the customs, landmarks, and constitutions of our most ancient and honourable fraternity.

Also, for the further information of your Grand Lodge, we beg to submit the following, as among the many reasons which induced the lodges, being a full majority of the private lodges within the province of Quebec, under the jurisdiction of the Grand Lodges of England, Scotland, and Canada, in convention assembled, to form an independent and supreme Grand Lodge in and for the Province of Quebec:—

1st. That for a number of years previous to the formation of what is still called the Grand Lodge of "Canada," and until July 1st, 1867, the territory over which that Grand Lodge claimed to exercise jurisdiction, formed and constituted but *one province* called "The Province of Canada," and having but *one Legislature* or Parliament: but by the proclamation of the "British North American Act," on July 1st, 1867, the "Province of Canada" as then existing, was, to use the word of that Act, "severed" into *two separate and distinct provinces*, called the "Province of Quebec," and "The Province of Ontario." These Provinces of Quebec and Ontario, thus formed, were also by the proclamation of the aforesaid "British North American Act," joined (together with the provinces of Nova Scotia and New Brunswick,) into one federal union which was declared "to form and be" "The Dominion of Canada;" so that since the 1st July, 1867, the *two provinces* of Ontario and Quebec, have been and are, as *distinct and separate* as the provinces of Nova Scotia and New Brunswick, or as are any *two States* of the American Union, while the legislature of each province is similar to the legislature of each State of the same, and the Dominion Parliament is somewhat analogous to the Federal Congress of the United States of America.

2nd. That the Grand Lodge of "Canada" (whose name had thus become a "misnomer,") for two years, has merely been exercising what may be called an *ad interim* authority (always conjoint and divided as far as what is now the province of Quebec is concerned), over *two separate and distinct provinces*, contrary to the well established principle, "that Masonic and political boundaries are, and ever ought to be, coterminous." And not only was the continued existence in the province of Quebec, of private lodges under the jurisdiction of the three Grand Lodges, viz: England, Scotland, and Canada, and the consequent joint occupation, directly and indirectly, of the same province by these three separate Grand Lodges, deemed and held to be contrary to the laws, usages and customs of our ancient and honourable fraternity respecting the establishment and jurisdiction of Grand Lodges, but much painful experience had shown and convinced the majority of the brethren in the province of Quebec, that such a state of Masonic affairs was wholly incompatible with the peace and welfare of our beloved fraternity.

3rd. That although the condition of Masonic affairs in British North America has been carefully and anxiously considered for a long period, yet no solution of the admitted difficulties has been suggested or proposed, which has been at all satisfactory to the majority of the brethren in the province of Quebec and elsewhere throughout the country, except the formation of an independent Grand Lodge in each of the four provinces constituting the Dominion of Canada. For two years prior to the political changes which took place in 1867, Grand Master Simpson, of the Grand Lodge of "Canada," both at public and private Masonic gatherings in the cities of Toronto and Montreal, and also in his address to Grand Lodge in July, 1866, directed the attention of the Craft to the important political changes then anticipated, and their consequent effect upon the name, status, rights and jurisdiction of the "Grand Lodge of Canada," at the same time favouring the notion of endeavouring to extend the jurisdiction of the "Grand Lodge of Canada" over the whole of British North America!! His learned and able successor, who was also the first Grand Master of the "Grand Lodge of Canada," M.W. Bro. W.M. Wilson, in his address to Grand Lodge in July 1867, a few weeks after the Queen's proclamation inaugurating the Dominion of Canada, directed especial attention to the then anomalous state of Masonic affairs, caused by the recent political changes that had taken place, and appointed a committee of seven to consider and report thereon to Grand Lodge on the following day. Four members of this special committee from the province of Ontaria, (viz: M.W. Bros. Wilson, Harrington, and Simpson, and R.W. Bro. Moffatt,) reported in favour of maintaining the *status in quo* of Grand Lodge while waiting further developments, and the three members of the committee from the province of Quebec, (viz.: M.W. Bro. A. Bernard, R.W. Bro. A. A. Stevenson, and R.W. Bro. J. H. Graham), reported in favor of the formation of an independent Grand Lodge in each of the four Provinces constituting the Dominion of Canada. That since that time every effort has been made by the Grand Lodge of Canada to unite the different lodges in the Dominion, under their government but without success. The action of the lodges in Novia Scotia and New Brunswick, as is shown in the next section, has been decidedly against any such union, while the efforts of the Grand Lodge of Canada to invite the lodges working in the Province of Quebec, under the jurisdiction of the Grand Lodges of England and Scotland, have been equally unsuccessful. And although the present Grand Master of what is yet called the "Grand Lodge of Canada," *stated* in his address to Grand Lodge in July last, that he had been given to understand that a proposition to adhere to the "Grand Lodge of Canada, would be favourably considered by those lodges in the Province of Quebec under the jurisdiction of the Grand Lodges of England and Scotland, yet when the three lodges (two R. E. and one R. S.) in the city of Quebec, were requested to meet the Committee appointed by the "Grand Lodge of Canada" to consider the subject of amalgamation, not one member of either of these old and influential lodges accepted such invitation; *but on the contrary*, two of the three, by their duly appointed delegates, co-operated in the formation of the Grand Lodge of Quebec, and have since solemnly ratified the action of their representatives, and formally declared their allegiance to the new Grand Lodge; and the amalgamation movement was not more successful in the city of Montreal, than it had been in the city of Quebec.

4th. During the year 1866, a Grand Lodge had been formed in and for the Province of Nova Scotia, and its Grand Master installed by P. Grand Master Wilson, "Grand Lodge of Canada," and the Grand Lodge of Nova Scotia, so formed is now acknowledged by the Grand Lodge of Canada, as well as by the other Grand Lodges throughout the world. In the autumn of 1867 the lodges of the Provinces of New Brunswick formed themselves into a Grand Lodge, in and for the Province of New Brunswick, and that Grand Lodge is now acknowledged by the "Grand Lodge Canada," as well as by the other Grand Lodges.—By these acts the project of a Dominion Grand Lodge received a final *quietus* and there remained no other alternatives than, 1st., to attempt to consolidate all the lodges in the two Provinces formed out of the old "Province of Canada," into one Grand Lodge, to be called the Grand Lodge of the Provinces of Ontario and Quebec (and which is by the action we now report rendered impossible), or 2ndly, in accordance with constitutional usage, to form a Grand Lodge in and for the Province of Quebec, and what was still called the "Grand Lodge of Canada," to declare itself, to form and be the Grand Lodge in and for the Province of Ontario, which latter course was recommended by R.W. Bro. Dr. Mackay, of South Carolina, one of the ablest American writers on Masonic jurisprudence, whom Grand Master Wilson consulted in 1867, and whose letter was afterwards published for the information of the Craft.

5th. Among the many other important incidental reasons which induced the Freemasons in the Province of Quebec to follow the example of all other parts of the Masonic world, by the formation of a Grand Lodge in the said Province, there may be mentioned the vast length of territory included in the *two* Provinces of Ontario and Quebec, extending through some *twelve degrees* of longitude, from the State of Maine on the east, to the State of Michigan or Central Ohio on the west;—the meetings of Grand Lodge itinerating over such vast distances, and causing an enormous and impoverishing expense to many of the lodges, especially those less wealthy in the country parts, in sending delegates thereto;—the impracticability very often, of carrying up appeals and the like before Grand Lodge except at a ruinous expenditure to many brethren of time and money, and hence cases oft postponed, or going by default;—the impracticability on account of the necessarily inherent *dual* conflicting Provincial interests and preferences, of securing permanently located offices for Grand Lodge and owned by it;—the utter impracticability of erecting any edifice for the use of G.L. in any locality which would be satisfactory to *both* Provinces;—the like impossibility of erecting a Masonic Asylum for which a large sum of money was raised and appropriated, and notwithstanding the "Asylum Trust," have annually for a long time, urged the importance of further action by G.L., have indicated localities, proposed plans, suggested "ways and means," yet for the above-mentioned and other obvious reasons it has hitherto been found impossible to take action thereon; and the same has been true and *under the double-majority regime*, would continue to be true, in regard to a proposed Masonic Orphan School, Masonic Farm, and all other such like schemes of practical Masonic benevolence; any one of which seeming expedient and desirable, can, without doubt, be successfully carried out in each Province by their respective Grand Lodges.

6th. And had the brethren of the Province of Quebec been willing for any longer period, to continue in the same unsatisfactory position as for the past two years especially, there would always haxe existed the painful suspense arising from the ever-impending and ever-threatening probability than whenever they should see fit, a constitutional and customary number of lodges would assemble and assert their inherent and traditionary rights by constituting themselves into a Supreme Grand Lodge for the said Province of Quebec.

7th. After the entire failure of the utopian Dominion scheme, and the consolidation and amalgamation scheme, the majority of the brethren and lodges in the Province of Quebec, having the highest good of the Craft at heart, and believing that a sufficient length of time had been given to the consideration of the subject, after the most anxious and careful deliberation, decided that they were fully justified in acting upon the only simple and constitutional solution of our long-standing and complicated difficulties by the formation of one independent and Supreme Grand Lodge in and for the Province of Quebec; and therefore, with a unanimity seldom paralleled in the formation of Grand Lodges, the Grand Lodge of Quebec has been formed in order that the Craft in the Province of Quebec in common with their brethren elsewhere throughout the Masonic world may secure and enjoy all those inestimable blessings and privileges which necessarily flow from that *unity in Grand Lodge allegiance and jurisdiction* which ought always to exist within the same territorial and political boundaries.

Wherefore, a constitutional and customary number of lodges in the Province of Quebec, regularly assembled and duly constituted in convention, deemed and held that they had an undoubted legal and constitutional right to form a Supreme Grand Lodge in and for the Province of Quebec, not only in conformity to the afore-mentioned usage and established custom, but also in accordance with the well-recognised principle of Masonic jurisprudence, that more than one Grand Lodge cannot exist *in perpetuum* either by themselves or by representative organizations, or otherwise exercise authority and jurisdiction, *suo jure*, within the same geographical and political boundaries, whether kingdom, state, or other legislatively distinct territory or province.

For the reasons already stated, and for many other *locally important reasons*, twenty-one of the thirty-seven lodges, of all jurisdictions, now working in this Province, as set forth in the accompanying printed proceedings, in peace, love, and harmony, and in accordance with the example of the formation of the Grand Lodge of England and other Grand Lodges throughout the world, and following the example of the lodges in their sister Provinces Nova Scotia and New Brunswick, whose Grand Lodges are now acknowledged throughout the world, and also in conformity to the well-established customs and general usages of our Fraternity, proceeded to form and did form on the 20th day of October, 1869, the Grand Lodge of Ancient Free and Accepted Masons of the Province of Quebec; and we beg respectfully to repeat our petition that you, as a Grand Lodge, will extend to the same, fraternal recognition, and establish therewith fraternal correspondence and communication.

(Signed,)

Com.ᵉ J. DUNBAR, P.G.J.W., R.E.
JOHN HELDER ISAACSON, P.D.D.G.M.
G. H. BORLASE, P.D.D.G.M.

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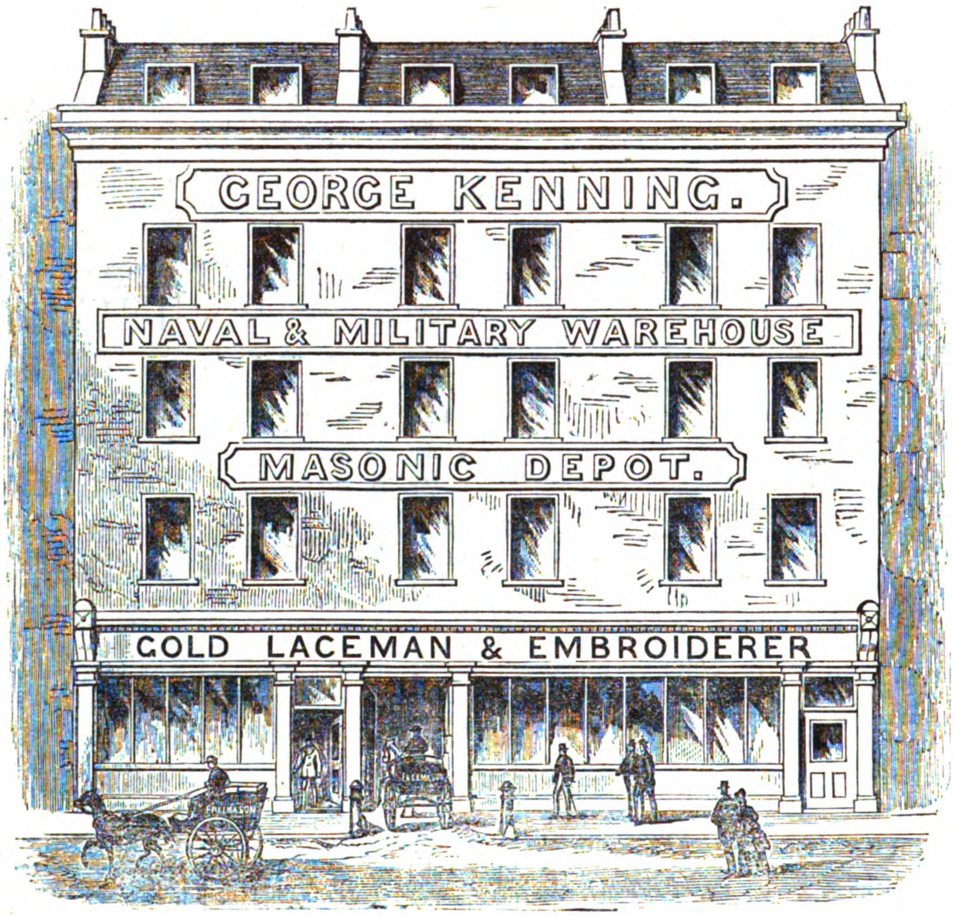
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THE BRETT TESTIMONIAL DINNER.

Every one has heard of the maxim *Palmam qui meruit ferat*, and every Freemason will concur in the opinion that to few brethren will the saying more justly apply than to Bro. James Brett, in whose honour one hundred and thirty prominent members of the Craft, assembled together at the Cannon-street Hotel, on Monday last. Some months ago the Masonic friends of this estimable brother felt that the time had arrived to recognise the able services which he has rendered to his brother Masons, as a preceptor in the various ceremonies of the Order. A committee was therefore formed, of which Bro. W. R. Woodman, *M.D.*, P.M. 66, and Z. 33, was Chairman; and Bro. H. G. Buss, P.M. 27, P.Z. 177, Treasurer; Bro. R. Wentworth Little, P.M. and P.Z. 975, and R. Tanner, P.M., 177, being the Hon. Secretaries, and at a subsequent period, Bro. D. R. Still, J.D., 1293, was added to the secretarial staff.

The result of their exertions will be found recorded below, and it is therefore unnecessary to dwell upon it here, but a few remarks as to the singularly distinguished Masonic career of Bro. Brett, will doubtless be acceptable to our readers. Bro. James Brett, was initiated in the Domatic Lodge, No. 177, on the 11th September, 1854, and attained the position of W.M. in 1858. He was exalted in the Domatic Chapter on the 25th March in the latter year, and was installed as M.E.Z in March, 1863, Since that period more especially he has been a star in the Order, we may instance his exertions as the founder and first Z. of the Rose of Denmark Chapter, No. 975, as a founder of the Victoria Chapter, No. 1056, and, more recently, the Prudent Brethren Chapter, No. 145. But it is his peculiar position as a teacher and exemplar of Freemasonry that Bro. Brett's services have been most valuable and important. We may almost say—and few have had better opportunities of judging—that he has inaugurated a new era in Royal Arch Masonry, as its ritual and principles are now well understood and acknowledged mainly through Comp. Brett's untiring exertions. By establishing the Metropolitan Lodge of Instruction for the Craft degrees—a seminary which enjoys a reputation second only to that of the Emulation Lodge of Improvement. Bro. Brett has shown his zeal for the Order in general, but in the formation and successful development of the Metropolitan Chapter of Instruction he has evinced more than zeal; he has brought rare ability and wondrous aptitude to the task of really *making* Royal Arch Masons, who were hitherto only nominal members of the Order of the H.R.A. Last year a just tribute of respect was paid to his merits when the Grand Master appointed Bro. Brett an Officer of Grand Lodge, and doubtless this year he will be promoted to the position of Grand Pursuivant. It was in honour of this kind and good Mason that the brethren met together on Monday, and a more felicitous gathering it was never our good fortune to attend. The chair was occupied by Bro. W. Carpenter, P.M. and P.Z. 177, who was supported on his right by the guest of the evening, Bro. Brett, and on his left by Bro. R. Wentworth Little, Prov. G. Sec., Middlesex; R. Tanner, P.M. 177; G. Kenning, S.W. 192 and 1293; D. R. Still, Hon. Sec.; A. A. Pendlebury, 1056; &c., &c.

After grace had been said, the chairman proposed, in succession, "The Queen and the Craft," "The Earl of Zetland, Most Worshipful Grand Master of Masons," "The Prince of Wales, Past Grand Master of Masons, and the rest of the Royal Family," and "The Earl de Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers," all of which were most cordially responded to by the brethren.

The Honorary Secretary, Bro. ROBERT WENTWORTH LITTLE, then read several communications received from absent brethren, assigning the cause of their absence, and expressing their hearty approval of the object of the gathering.

The CHAIRMAN then again rose, and said: As ingenuousness is one of the Masonic virtues, I shall not conceal from you the fact, that although I feel what may, I hope, be deemed a pardonable degree of pride and gratification in having been named to preside on this occasion, I am not guilty of any affectation in saying that I would gladly have forgone this feeling to have escaped from a position which I feel myself totally unable to occupy as it should be occupied. (No, no). I am here, however, and leaving those who have placed me here to bear the responsibility of so doing, I must do the best I can, trusting to your forbearance and indulgence, and your acceptance of the will for the deed. (Hear, hear). It has been said by our great poet, that some are born great, some achieve greatness, and some have greatness thrust upon them. I know in which of these three categories I would choose to be found, supposing that I could get a place in either. But if it is not permitted to one to achieve greatness, the gratification next to that which must result from such an achievement, is the gratification of being permitted to take part in doing honour to one who has. (Hear, hear). It is this secondary gratification that is mine this evening. We have met together to do honour to one who has achieved greatness, not in the field, not in the senate, not in the regions of abstract, mental, or physical science; but if his achievements have been unattended by the dangers of the field, unaccompanied by the applause of the senate, and unconnected with the profound investigations and experiments of the philosopher—if they will not ensure a place for his name on that scroll of fame which is exhibited in the face of all men, and in all times—they have been effected in a circle so wide that its members are spread over the four quarters of the globe, and which has its records and journals so widely circulated and read, that one need not hesitate to say, there is hardly a spot in the civilised world where the name of James Brett is not known, respected, and admired. (Applause). I have placed our Bro. Brett amongst men who have achieved greatness, and I am sure that none here will object to that, whatever the outside world, which knows not Masonry, might do. (Hear, hear.) What is greatness? Is it confined to the exclusive circles of arms, of statecraft, of the fine arts, or of science, or of literature? No. Are none great but those who walk in the sunshine of royal or of popular favour, or whose names are written, or are to be written on the page of history? Oh, yes, greatness is pre-eminence in anything (Hear, hear). There are great rogues—(laughter,)—and great fools, and great bores—I hope I may not be found one to-night—(Laughter, and "No, no)," as there is great honesty, great wisdom, and great intelligence, I place our Bro. Brett amongst the great men who are also the good and the useful; amongst those who have achieved an estimable greatness; and you will not object to that—(cheers) for on what account is it that we honour him? Not for his genial temper, his social amiability, nor his good looks—(laughter)—although these are all good qualities, and are duly appreciated by us. Nor do we honour him for his acquirements in Masonry, great as they are. We know that a man may have all knowledge, but that without charity he is nothing. By charity, I do not mean almsgiving, though that may be included. I mean that quality which is kind, gentle, easy to be entreated; not puffed up or rendered arrogant by the possession of knowledge, but while assiduous in acquiring it, equally assiduous in imparting it to others—(cheers)—that is true charity. The man who acquires anything, however largely, and keeps it himself, is not a great man, but a selfish and so far a contemptible one. We do not admire and honour the miser brooding over his gold. (Cheers.) Well, then, I say it is not for his acquirements, his large knowledge of Masonry, that I call him great; but for his readiness to communicate all he has acquired to others. It is as one who has acquired knowledge largely, and who freely communicates it to others, striving to make them as learned as himself, that we honour him as one who has achieved greatness. (Cheers.) Does not a man's labour in this field of usefulness entitle him to be esteemed great? What is Freemasonry? A system of morality. What are its distinguishing characteristics? "Brotherly love, relief, and truth." And is not the teacher and promulgator of such principles and practices, teaching and inculcating them indefatigably and without fee or reward, to be honoured as a great man? And such a man is Bro. Brett. (Cheers). Most of you—probably all of you—know him, and you can, many of you, better estimate the extent and value of his labours than I can. For my own part, I look upon what I may call the high vocation of Bro. Brett—that is, of an unfeed preceptor in Masonry—as one of the most honourable vocations to which a man can devote the time he may find after discharging his ordinary duties; duties which he owes to himself, to his family, and to society at large. (Cheers.) To be of any utility, Masonry must be studied, and its principles be understood and cherished, and acted upon. (Hear, hear). The Mason who is satisfied with passing through the several degrees, which he may do without any mental labour, or is satisfied with acquiring as much knowledge as will carry him through the respective offices of his lodge, doing nothing for others but in a course of routine, is no Mason, in the proper sense of the word. (Hear, hear). He is a mere cumberer of the ground. He fails to fulfil the requirements of his obligations, unless, indeed, he has good cause to show for his abstentation. He must do good and communicate—he must achieve something for others as well as for himself, or he is no true Mason. In the school of Pythagoras, it was a point of discipline, that if, among the *akonstikoi*, or practitioners, there were any who grew weary of studying to be useful, and returned to an idle life, they were to regard them as dead, and upon their departing they were to perform their obsequies, and raise them tombs, with inscriptions to warn others of the like mortality, and quicken them to lift their souls above that wretched state. I fear we should have many such monuments in Masonry if each of us had what we really merit. (Hear). But it is not for me to deliver a homily on the duties and obligations of Masonry, though I may be permitted to suggest to my younger brethren, that Masonry opens to them a career of usefulness—one in which, if they make a good start and persevere to the end, they may not only do great good to others, but reap similar honours to those we have this evening met to confer, if they do not always take the same form. (Cheers). Brethren, if we look abroad into the world, especially into some parts of the world—and not far from our own homes—there are moments in which we feel wearied similarly to the amiable Cowper, when he wrote that touching passage—

Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit
Might never reach me more!

Nevertheless, that is not the part of a wise man, whose feelings are held under the control of his judgment. A life of seclusion and inaction is not for us. We are sent into this world to work—if not to earn our bread by the sweat of our brow, at least to eat our bread in the sweat of our brow. Our destiny is to work, not for ourselves only, but for others. And what a world would this become if we helped and served each other as we should do; if "brotherly love, relief and truth," universally prevailed! The desert and the waste would be glad, and the wilderness rejoice and flourish, like the rose it would bloom abundantly; and exult with joy and rejoicing. (Hear, hear). Let us do each his part towards effecting so glorious a transformation, by following those who, like our Brother Brett, not only exemplify in their conduct the true principles of Masonry, but labour heartily and effectively to impress this duty on the minds of others, by leading them into the *arcana* of the Craft, and developing and instructing their symbolic significance. (Cheers).

"Lives of great men all remind us
We may make our lives sublime,
And departing, leave behind us,
Footprints in the sands of time.

"Footprints which perhaps another,
Sailing o'er life's troubled main,
Some forlorn and shipwrecked brother,
Seeing, shall take heart again.

"Art is long, and time is fleeting,
And our hearts though strong and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour, and to wait."

Brethren, I now finish talking, and it is quite time I should do so. When I commenced, I suggested that I might be found a great bore, and then, with a sort of perverse ingenuity I set myself to work to prove myself one. (Laughter, and cries of "No, no.") Well, I have done, I now proceed to what is really the business of the evening. I hold in my hand, a very elegant gold purse, which, as you have heard, has been graciously and kindly contributed by Bro. Kenning, in addition to his subscription. (Cheers). In it is the sum of one hundred guineas, contributed by a number of our brethren, to be presented to Bro. Brett, as a tangible expression of the admiration and esteem in which he is held by them. (Then, turning to Bro. Brett, he said,) Bro. Brett, I have indescribable pleasure in handing to you this expression of the esteem and honour in which you are held by your Masonic brethren, and although it takes the somewhat vulgar form of money, I cannot but think that the committee has exercised a wise discretion in preferring that to any articles which would, perhaps, have been of no real utility, and only have served, by being occasionally looked at, to recall the pleasurable emotions of which I doubt not you are now the subject. (Cheers). It may be, and I am glad to be able to think that it is of no great value to you for the purpose of immediate expenditure, but it will serve to add to what I have no doubt you, as a prudent man, a good husband, and a kind father, are endeavouring to accumulate, so that when the Great Architect of the Universe shall mercifully make known to you the solemn fact of the termination of your earthly career, you may have the gratification of knowing that those loved ones you leave behind you will be ensured against all want and anxiety. (Great cheering). Bro. Little will now present our brother with the very handsomely written and emblazoned testimonial, which is to be added to the purse I have presented to him. (Renewed cheers).

Bro. LITTLE: Brethren, after the very eloquent speech you have heard from our Chairman, I am sure that no poor words of mine are needed to express the esteem, the respect, and the affection which I personally entertain for our Bro. Brett, and which I am sure are equally entertained for him by every brother around this board. I shall not, therefore, brethren, detain you for any length of time by endeavouring to enlist your sympathies on his behalf, because I know that in the breast of each of us this feeling already exists; and I shall consequently merely call your attention to this testimonial, which is presented with our unanimous approval:—

"This Testimonial, together with a purse of 100 guineas, was presented to the Worshipful Brother James Brett, Assistant Grand Pursuivant, and Past Master 177, Past Z. 177 and 975, by his Masonic friends, as a slight recognition of the eminent services he has rendered to Freemasonry as a Preceptor in the Craft and Royal Arch Degrees, and likewise as a token of regard for those personal qualities which will ever endear his name to the hearts of his brother Masons.

Signed on behalf of the committee and the subscribers, the 7th day of February, 1870,

W. R. WOODMAN.
H. G. BUSS, P.M. 27, P.G. Treas., Middlesex.
R. WENTWORTH LITTLE, P.M. 975, P.G. Sec., Middlesex.
R TANNER, P.M. 177.
D. R. STILL, J.D. 1293."

This is the testimonial, brethren, which in your name and on behalf of this meeting I present to our Bro. Brett, wishing him the enjoyment of long life and health that he may pursue the honourable course in which he has so much distinguished himself, particularly among his brethren in Masonry. (Great applause).

Bro. JAMES BRETT: Bro. Carpenter and brethren, in rising to return you my most sincere and heartfelt thanks for the very splendid and substantial testimonial that you have presented to me, for the gratifying fact of standing here and seeing myself as I do, surrounded by such a large number of my sincerest friends, many of whom have come many miles to-night to honor me, for the very pleasing and kind manner in which our Bro. Carpenter has spoken of me, and for the soul-stirring and hearty way you have been pleased to respond, accept my warmest thanks. Although it places me in a position which is a mixture of embarrassment and pleasure, I feel, brethren, that if ever there was a time that I was called upon—I will not say to make a speech—but to find language to express my thoughts and my feelings, that time is now. I also feel, brethren, and I regret to say it, that if ever there was a time that I felt myself more wandering in thought—after all that I have heard from our Bro. Carpenter, and the kind reception I have had from you this is the time. I feel that under the most favourable circumstances, I am not the man to express my thoughts as I would wish; and then, again, I feel that not anything I have done is deserving at your hands so much consideration. ("Yes.") Therefore, any remarks, any observations of mine can convey to you only a slight idea of what my feelings are on this occasion. But, brethren, as I also feel that your presence to-night at this table, and this splendid testimonial, are the spontaneous desire you have to honour one whom you have long known, and, I am vain enough to hope, respected—(hear)—removes much of that embarrassment, and substitutes for it pleasure and gratification. (Hear, hear.) Brethren, I can never forget the night I was initiated into Freemasonry; and if there is no other reason for me to be joyful over that occasion, the one I now mention to you—that on that evening I had the honour of making the acquaintance and the friendship of my Bro. Carpenter—that in itself is to me sufficient. I can never forget the emotions he raised in my breast, when I sat and listened to him in his position as Past Master, returning thanks. I felt that none but the good, the just, and the honourable could express such sentiments, and speak as he spoke. I need hardly tell you, after the many years I have had the honour of his acquaintance, after the many opportunities I have had of proving it to myself, that the opinion I then formed was the correct one. Brethren, I would like to say much with respect to those brethren who have worked so earnestly and so zealously on this testimonial committee on my behalf, but, I fear that where there are so many who have done so much, I should tread on such tender ground, that in fact I approach with trembling. But, if I may not speak of them, I can never forget the very deep debt of gratitude I owe; and however much I desire to discharge that debt, I can never think of it but with pleasure and satisfaction. You will pardon me, therefore, for taking the liberty of making a few observations with respect to the form in which you have been pleased to present this testimonial. No doubt there are many, and especially the ladies, who would think that the presentation of plate would be a very handsome testimonial. I think, and I feel certain that Mrs. Brett will think with me, that to expend such a sum on such a purpose for one in my position, would be not the most proper expenditure of the sum subscribed. And, brethren, I may here inform you that my wife, who is already a shareholder in a building society, is desirous of purchasing a house as a residence, and probably it will be no secret to many of you when I say that of many hours and many evenings of my life she has been deprived, and that too when I have been enjoying your society. Therefore, brethren, with your permission, it will be my greatest pleasure to present to her this splendid purse, that she may place the amount to her building fund, so that when I am gone she will have something to call her own. (Applause.) Brethren, when I look upon that splendid vellum, I need hardly tell you, that it will presently occupy the most prominent position in the best room of my house; but my earnest hope is, that my eldest boy when I am gone will value it, and prize it, as I do—(hear, hear,)—as he ought; and if he does, his feelings must be the feelings only of pleasure; and his thoughts must be that his father was respected by his brethren in Masonry. (Cheers). Brethren, there is only one alloy to my pleasure, and that is, I do not feel that I have the ability to thank you in the manner I would wish. Had I for one half hour the abilities of my Bro. Carpenter that I might so express myself, I assure you, that half hour would be the happiest of my life. But, brethren, as that is not to be, I may be pardoned for reminding you, that some of my happiest hours have been spent in your society. It is my sincere wish, and it shall be my most earnest endeavour, to continue to enjoy your good opinion and your friendship. Brethren, believe me, that the ample reward for anything that I have done is to receive from you, as I have to-night, such a substantial proof of your appreciation of my efforts; and in again thanking you, I beg to assure you that my past endeavours shall be but an earnest of the future. (Cheers.)

[The remainder of the speeches, and the list of brethren present will be given in our next.]

TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—[Advt.]

EPILEPSY OR FITS.—A sure cure for this distressing complaint is now made known in a Treatise (of 48 octavo pages) on Foreign and native Herbal Preparations, published by Prof. O. PHELPS BROWN. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any chemist.—Persons desiring a copy may address Prof. O. PHELPS BROWN, No. 2, King-street, Covent Garden, London, enclosing stamp; six copies, three stamps.—[Advt.]

ANCIENT AND MODERN MYSTERIES.

BY BRO. ROBERT WENTWORTH LITTLE,

Provincial Grand Secretary, Middlesex; President of the London Literary Union; Editor of "The Rosicrucian," &c.

(Continued from page 37.)

I cannot resist the temptation of concluding what may be termed the Masonic portion of my subject, with the No. 2 of Dr. Mackey's remarks in the *Philadelphia Keystone*, upon "The Roman Colleges of Architects and the Freemasons." I do so with less hesitation, because in the first place it is probable that few of your readers would otherwise have the opportunity of perusing them, and secondly and chiefly because they express clearly and distinctly certain ideas respecting the origin of the Masonic Institution which are still shared by many brethren. After this extract, I shall avail myself of the labours of Charles Knight, who in his "Secret Societies of the Middle Ages," has exhausted the histories of three noted associations, namely "The Assassins, the Templars, and the Fetim Gerichte, or Secret Tribunals of Westphalia."

I have also materials at hand for a succinct account of the Rosicrucians and Carbonari, which may prove interesting, especially as both are alleged by the enemies of Freemasonry, to be offshoots from the Masonic stem. Of this your readers can judge by the proofs submitted.

"In accordance with the plan indicated in the previous number of this sketch, I now proceed to inquire into the progress of the Roman Colleges of Artificers, in the latter days of the Empire, and to trace them as they were merged into other Associations, out of which was, in all probability, derived the form, if not the substance of the present Masonic Lodges. We shall then be prepared to investigate with understanding the theory of Krause, and to determine whether the lodges are indebted to the Colleges for their form alone, or for both form and substance.

"We have already seen that in the time of Numa, the Roman Colleges amounted to only nine. In the subsequent years of the Republic the number was gradually augmented, so that almost every trade or profession had its peculiar College. With the advance of the Empire, their numbers were still further increased and their privileges greatly extended, so that they became an important element in the body politic. Leaving untouched the other Colleges, I shall confine myself to the *Collegia Artificum*, "the Colleges of Architects," as the only one whose condition and history are relevant to the subject under consideration.

"The Romans were early distinguished for a spirit of colonization. Their victorious arms had scarcely subdued a people, before a portion of the army was deputed to form a colony. Here the barbarism and ignorance of the native population was replaced by the civilization and the refinement of their Roman conquerors.

"The Colleges of Architects occupied in the construction of secular and religious edifices, spread from the great city to municipalities and the provinces. Whenever a new city, a temple or a palace was to be built, the members of these corporations were convoked by the Emperor from the most distant points, that with a community of labour they might engage in the construction. Labourers might be employed, like the "bearer of burdens" of the Jewish Temple, in the humbler and coarser tasks, but the conduct and the direction of the works was entrusted only to the "accepted members"—the *cooptati*—of the Colleges.

"The colonizations of the Roman Empire, were conducted through the legionary soldiers of the army. Now to each legion, there was attached a college or corporation of artificers which were organized with the legion at Rome, and passed with it through all its campaigns, encamped with it where it encamped, marched with it where it marched, and when it colonized remained in the colony to plant the seeds of Roman civilization, and to teach the principles of Roman art. The members of the College erected fortifications for the legion in times of war, and in times of peace or when the legion became stationary, constructed temples and dwelling houses.

"When England was subdued by the Roman arms, the legions which went there to secure and to extend the conquest, carried with them, of course, their Colleges of Architects. One of these legions, for instance, under Julius Cæsar, advancing into the northern limits of the country, established a colony, which under the name of Eboracum, gave birth to the city of York, afterwards so celebrated in the history of Masonry. Existing inscriptions and architectural remains attest how much was done in the island of Britain by these associations of builders.

(To be continued).

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Old Dundee Lodge, No. 18.—The installation meeting of this old lodge (which was founded in 1722), was held at the London Tavern, Bishopgate-street, on Tuesday, the 1st. inst., when after raising Bro. R. S. Barker, the Installing Master, Bro. H. Browse, P.G.D., in a capital style installed the new Master into the chair of K.S. After the labours of the lodge-room, the brethren sat down to a well-served banquet, which was graced with the presence of several visitors, including Bros. J. Ll. Evans, President of the Board of General Purposes; G. R. Crickmay, P. Prov. G.W. Dorset; A. Holman, P.G. Steward; W. Smith, P. Prov. G.D. Dorset; R. Wentworth Little, Prov. G. Sec. Middlesex; and among other brethren present were, Bros. G Cox, P.M., P.G.D.; Dr. Marks, P.M.; G. Burt, P.M., P. Prov. G.W. Dorset; Joseph Taylor, P.M., Prov. G. Steward Middlesex; J. Freeman, P.M.; H. Ward, P.M.; W Nye, P.M., and Sec.; J. Pike, P.M., &c.; F. A. Philbrick, *Q.C.*, J.W., &c. An extremely pleasant evening was spent, enlivened by some exquisite singing by Bro. J. Taylor (Martial's epigram, "Come, Chloe," to wit), and other brethren present. Bro. Evans responded for the Grand Officers, and Bro. Browse, P.G.D., for the Past Masters, and at ten o'clock, coffee being ordered, the brethren separated well satisfied with the installation meeting of the Old Dundee.

Temple Lodge, No. 101.—This numerous and influential lodge met on Tuesday, last week at the Ship and Turtle Tav., when the esteemed and respected Master, the W. Bro. Joseph Tanner, in his usual effective manner, conferred the honour of M.M. on Bros. Levett and Thomas, after which the lodge was resumed in the second degree, and leaving the chair he presented Bro. F. J. Cox to the W. Bro. James Bond, P.M., and Treasurer, to receive at his hands the benefit of installation. A board of sixteen installed Masters was then formed, and Bro. Cox was in the most masterly style, inducted into the chair of K.S., by the Installing Master; the board having adjourned, the W.M. appointed and invested his officers, viz.: Bros. Grimsby, S.W.; Youll, J.W.; Bond, P.M., Treasurer; Tanner, P.M., Secretary; Reynolds, S.D.; Prince, J.D.; Farthing, jun., I.G. The lodge was then closed and the brethren adjourned to the banquet room, where they partook of one of Bro. George Painter's superb banquets, admirably served by Bro. Charles Painter, his brother, and assistants, the wines at this noted establishment of course need no enconium; everything went as "merry as a marriage bell," with the exception of the room being rather crowded, in consequence of sixty-eight Masons, good and true, being present, including eighteen visitors, amongst whom we particularly noticed, Bros. Joseph Smith, P.G. Purs.; Wescombe, P.M. (905); Playford, P.M. (30); several Provincial Grand Officers, and many others too numerous for our limited space. After the banquet a very elegant P.M.'s jewel of solid gold, with a suitable inscription, was presented in a very neat and appropriate speech, by the W.M. on behalf of the lodge, to the W. Bro. Joseph Tanner, P.M., in token of the unanimous approbation of the brethren for the great efficiency and liberality displayed by him during his year of office.

Lion and Lamb Lodge, No, 192.—This lodge met at the Terminus Hotel, Cannon-street, on Thursday, the 3rd inst., Bro. E. Roberts, W.M., in the chair, supported by his officers, as follows, Bros. G. Kenning, S.W.; J. G. Marsh, P.M. and Sec., as J.W.; W. Goodyer, P.M., Treas.; F. Trott, S.D.; George Abbott, J.D.; A. J. Dickenson, I.G.; Geo. Newman, Steward. The lodge was opened in the first degree, and the minutes of the last meeting read and confirmed, the lodge was then opened in the second and third degrees, and Bros. H. Griffin and T. Fisher, being present, were raised to the sublime degree of M M. The lodge having been resumed in the second degree, Bros. S. Lucas and A. F. Iselton, were passed to the degree of F.C.; the lodge was then resumed in the first degree, and Mr. Hopkins being present, (after having been approved by ballot,) was regularly initiated into Ancient Freemasonry, the ceremonies being worked by the W.M., in a very efficient manner. Other business of the lodge having been disposed of, the lodge was closed in due form and adjourned. Amongst the members present were Bros. Chas. Hosgood, P.M.; C. Arkell, E. Taylor, R. E. Bright, T. Cohu, R. G. Dixon, Geo. Parker, J. Hyde, S. Haynes, S. Fitzjohn, W. Younger, J. McKiernan, R. J. Siau, J. Glinnan, J. R. France, J. Elliott, J. Kent, C. D. Page, E. Raffe, C. Cann, B. Massland, W. R. Baker, H. Davis, and J. Harvey. The brethren retired to an excellent banquet, served in the Pillar-room, which was presided over by Bro. E. Roberts, the respected W.M., in an able manner. The usual loyal and Masonic toasts were proposed and responded to with much effect, Bro. W. Jaques, P.G. Steward, returning thanks for the D.G. Master and the Grand Officers. The evening was as usual happily spent, and much enlivened by some excellent songs from Bros. Hervey P.M., Skinner, and other brethren. The Tyler's toast brought the evening to a close at an early hour. The visitors who honoured the lodge with their company on this occasion, were Bros. Jaques, P.M., 28, P.G.S.; Chas. Grillon, 26; John Skinner, 40; T. W. Turner, 205; R. H. Whiteman, P.M., 256; H. J. Ingram, 860, and D. R. Still, 1293.

Lodge of Stability, No. 217.—This lodge met at Anderton's Hotel, Fleet-street, on Tuesday, 1st inst., at 4 p.m., Bro. E. Hughes, W.M., in the chair. After confirmation of minutes of regular lodge and emergency, Messrs. Chippingdale and Hall were duly initiated into the Ancient Mysteries, and Bro. James, S.W., was installed in the chair as W.M., by his predecessor. Bros. Samuels, G.S.L., and Wright, P.G.D., Herts, complimented the Installing Master on the manner in which the ceremonies had been performed. Bro. Muggeridge, P.G.S.B., Preceptor of Stability Lodge of Instruction, announced to the brethren that the anniversary festival of the lodge of instruction will be held at Radley's Hotel, New Bridge-street, Blackfriars, on Friday, 29th April, at 5.30 p.m., when the lecture of the first degree will be worked in sections. Bro. Taylor, P.M. and H.S., informed the brethren that his list at the recent festival had been succesful beyond his first anticipations, the lodge and its members having supported him to the extent of £44 odd. Bro. Sillifant stated that he had sent in his name to act as Steward to represent the Girls' School, and he trusted the brethren of the lodge would support him by contributing to his list in the same liberal manner as they had to that of Bro. P.M. Taylor. The officers appointed and invested were Bros. Truscott, S.W.; Hart, J.W.; Brodey, P.M., Treas.; G. A. Taylor, P.M., Hon. Sec.; Bland, (pro. tem. for Drummond, absent), S.D.; Belcher, J.D.; and Warsap, I.G. The visitors were Bros. Wright, P.G.D., Herts; Ashwell, P.M., Neptune, 22; Cunningham, 22; Hart, Mount Moriah, 34; West, Nelson, 700; Hawker, P.M., Royal Oak, 871; Walters, W.M., 871; Cannon, W.M., Temperance in the East, 898.

Royal Alfred Lodge, No. 780.—An emergency meeting of this lodge was held on Friday, the 21st ult., at the Star and Garter Hotel, Kew. The lodge was opened in due form, the W.M., Bro. Littlewood, having taken the chair, a ballot was taken for the admission of Mr. William Henry Pennington, and it being unanimously in his favour he was duly initiated into the Order. Two brethren were raised to the third degree, and one brother was passed to the degree of Fellow Craft. This being the first time the W.M. had occupied the chair since installation, every ceremony was admirably and impressively worked. The brethren then sat down to a very excellent banquet, provided in Bro. Banks' well-known style. The usual loyal and Masonic toasts were given, also that of the visitors, who were Bros. Whiting and Edmunds, of Vitruvian, No. 87. The brethren then separated, a very agreeable afternoon was passed; the brethren returned to town early, as many members of this lodge are of the musical and theatrical profession.

British Oak Lodge, No. 831.—This lodge met on Monday, 30th ult., at their usual place of meeting Mile-end. Present: Bros. W. Kelly, W.M.; C. W. Ovitts, S.W., W.M.-elect: Barnett, J.W.; Spoerer, S.D.; Williams, J.D.; Hackwell, I.G.; Hekkell, Sec.; Suffield, Treas., and many other brethren. The minutes being read and confirmed, the ballot was taken for Messrs. Theophilus Hallett, Thomas Rose, and Richardson, which proved in their favour, and they were duly initiated. The lodge was were opened in the second degree, the ceremony of installation was proceeded with, and Bro. C. W. Ovitts, S.W., and W.M.-elect, was duly installed. Bro. Hamilton, P.M., was the Installing Master, and the ceremony was performed in a most excellent manner. The W.M. then appointed his officers as follows:—Bros. James Barnett, S.W.; H. Spoerer, J.W.; Tho. Suffield, P.M., Treas.; C. Hekkell, P.M., Sec.; C. Williams, S.D.; Hackwell, J.D.; Hemming, I.G., Hoare, Tyler. Several gentlemen were proposed for initiation. The brethren to the number of nearly 50 then retired to a banquet, which gave the hostess, Mrs. Hemmingway, great credit.

Royal Oak Lodge, No. 871—The regular meeting of this lodge was held on the 26th ult., at the Royal Oak Tavern, High-street, Deptford, Bro. F. Walters, W.M., in the chair. The lodge being opened and the minutes confirmed, a ballot was taken for the admission of Messrs. G. Harvey and R. Harris, into the Order, Bros. Simmons, Rattle, Dawe, and Parkes, were passed, to the third degree, Bro. Letton, to the degree of a Fellow Craft, all the ceremonies being perfectly rendered. This being the night for the election of W.M., Bro. J. Truelove, P.J.W., was elected; H. A. Collington, P.M., re-elected Treasurer; J. L. Winn, P.M., Tyler, (he was not present from ill health, and died on the 27th ulto. After many months intense suffering from consumption), and the lodge was then closed. The visitors were Bros. T. Arnold, P.M. (141); W. Roebuck, W.M. (463), P.G.B.; D. A. Davis, P.M. (781); N. C. Holm (781), J. Absell (813), and several others.

Upton Lodge, No. 1227.—An emergency meeting of this new but rapidly increasing lodge was held on Wednesday, the 19th ult., at the Spotted Dog, Upton, Essex, the W.M., Bro. Benj. Picking, in the chair. The lodge being opened, a ballot was taken for Bro. R. Carruthers, of the Lodge of Prosperity, No. 65, as a joining member, which was unanimously in his favour. Ballots were then and approved for Messrs. W. H. Allen, Alfred Holtham, and Joseph Robert Ross (wine merchant), who were duly initiated into the Order. Bros. Banes and Clarkson being candidates for the second degree, having answered the necessary questions retired, and on their re-admission were passed to the degree of Fellow Craft. The lodge was then closed, and the brethren adjourned to a very excellent banquet, provided by Bro. Vause. The usual loyal and Masonic toasts were given, and complimentary toasts and speeches followed. The visitors were, Bros. Cook, 65, and Pott 65. After passing a very agreeable and harmonious evening the brethren returned to town early.

PROVINCIAL.

WARRINGTON.—*Lodge of Lights, No.* 148.—The regular monthly meeting of the above lodge was held at the Masonic Rooms, Sankey-street, on Monday evening last. The W.M. Bro. William Smith, was supported by Bros. B. P. Coxon, S.W.; Jas. Jackson, J.W.; John Bowes, P.M., &c.; H. B. White, P.M., &c.: Rev. J. N. Porter, S.D.; P. Pearse, J.D.; John Harding, I.G.: W. D. Finney, I.P.M.; Rev. H. P. Stedman, Dr. Pennington, Dr. Cooper, W. H. Robinson, T. M. Pattison, Org.; R. Johnson, W. S. Hawkins, W. Richardson, John Wilson, C. Woods, W. Woods, T. Morris, W. H. Spring, Capt. Reynolds, John Pierpoint, Geo. Blackhurst, A. F. Huttmann, Jas. Hannah, Jas. Johnson, Tyler. Visitors, Bros. H. Reid, 86; E. Roberts, P. J. Edleston, W. Crompton, A. Aukland, 1250. The minutes of the previous meeting were read and confirmed. Bro. W. Haddock Robinson being a candidate for promotion, was examined and entrusted. The lodge was opened in the 2nd degree, Bro. Robinson readmitted and passed by Bro. John Bowes, P.M., &c. The lodge was closed in the 2nd degree, when the W.M. requested the Secretary to state the special business, which was to consider the desirability of upholding a Masonic Ball. After full discussion, it was unanimously resolved to hold a ball on Thursday, February 24th. Three gentlemen were proposed "as fit and proper persons," and two as joining members. There being no further business, the lodge was closed.

LEICESTER.—*St John's Lodge, No.* 279.—A regular monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 2nd inst. The first business was to confirm the minutes of the last regular meeting and of a lodge of emergency, including a vote of £10 towards the repairs and enlargement of the organ in the hall. The meeting was numerously attended, nearly fifty brethren being present, including the newly-appointed P.G.M., Bro. Kelly, and the W.M., Bro. Stanley. A dispensation was read for the initiation of seven candidates, after which a ballot was taken for Captain Philip Peter Perrin Goodchild, Mr. Robert Overton, jun., Julius St. Thomas Clarke, *M.P.*, Mr. Richard Blankley, Mr. Geo. Santer, and Mr. Thomas Horton Kirby, all of whom were duly elected, and were severally initiated into our mysteries, together with Mr. Frank Billingsley Williams, elected at the last regular lodge. After the lodge was closed, the brethren adjourned to refreshment. Among the brethren present as visitors was Bro. E. H. Mackney, of No. 89, who delighted the brethren by his brilliant performance on the violin. In responding to the toast of the newly-initiated candidates, Capt. Goodchild expressed how gratified and impressed he was with what he had witnessed of the beauties of the Order, and his determination to become a zealous Mason.

READING.—*Lodge of Union, No.* 414.—The annual installation of the W.M. of this lodge, took place on Tuesday last week, at the Lodge in the Grey Friars-road. The proceedings were of more than usual interest, and additional *eclât* was given to the occasion by the presence of R.W.P.G.M., Bro. Sir Daniel Gooch, Bart., M.P. The Hon. Baronet has, as our readers are aware, only been recently appointed P.G.M. for Berks and Bucks, but he has shown so much zeal and energy in the discharge of his duties that the Province seems likely to become a much more important one, in a Masonic point of view, than it has been. In addition to the R.W.P.G.M., the following were amongst the brethren present:—The Rev. Sir J. W. Hayes, Bart., P.G.C. and D. Prov. G.M.; W. T. Mercer, P. Prov. G.M. for China; the Rev. Arthur Roberts, P.M., 414; Jason Saunders, W.M., "Alfred" 340; the Rev. A. P. Purey-Cust, P.M.; E. A. Bulley, P.M.; W. Biggs, P.M.; Sir John Conroy, Bart., 357; the Rev. R. J. Simpson, G.C.; W. W. Moxhay, P.M.; W. Weedon, P.M.; J. Old, P.M.; G. Botly, P.M.; C. Smith, P.M.; A. Sellar, P.M.; A. Beale, P.M.; R. C. Hurley, W.M.; J. Dew, P.M., 694. The number of Past Masters present was unusually large, there being about twenty in the lodge. Previous to the installation of the W.M., a Brother was raised. The ceremony was admirably performed by the W.M. of the Lodge of Union, Bro. J. T. Blowers, who has made a very efficient and popular W.M. during the past year. The installation of the W.M.-elect, Bro. J. W. Hounslow, was then gone through in very impressive style by Bro. Moxhay. The following officers were then invested with the customary insignia—Bro. R. Bradley, S.W.; Bro. J. A. Strachan, J.W.; Bro. the Rev. A. P. Purey-Cust, Chaplain; Bro. Botly, Treasurer; Bro. Leaver, Secretary; Bro. A. F. M. Druce, S.D.; Bro. Weightman, J.D.; Bro. Joseph Morris, D.C.; Bro. Strickland, Organist and Steward; Bro. Kinnersley, I.G.; and Bro. Hemmings, Tyler. The ceremonies in the lodge were rendered additionally pleasing and effective by some very excellent vocal and instrumental music, under the conductorship of Bro. Strickland. At the conclusion of the business in the lodge, the brethren adjourned to the George Hotel, where a banquet was well served by Bro. Pontin. The chair was taken by Bro. J. W. Hounslow, W.M. In the course of the evening several speeches were delivered, but they had, for the most part, reference to the Ritual of Masonry, and it would therefore be improper to give any report of them. It may, however, be said that the speakers paid high tribute to the manner in which the ceremonies had been performed by the Installing Master (Bro. Moxhay) and Bro. Blowers. Amongst those who spoke in the course of the evening, were the W.M., Sir Daniel Gooch, Bart., the Rev. Sir John Hayes, the Rev. A. P. Purey-Cust, the Mayor of Reading (Bro. Spokes), the Rev. R. J. Simpson (Rector of St. Clement Danes), &c., &c. The banquet was one of the most successful ever given in Reading, and the proceedings throughout the day were of a most agreeable character.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—An emergency meeting of this lodge was held at the Freemasons' Hall, on Friday evening, the 4th inst., under the presidency of Bro. Toller, W.M., about forty brethren being present, including Bros. Kelly, P.G.M.; Rev. J. Spittal, Duff, and Goodyer, P.M.'s; Rev. Dr. Haycroft, Rev. John Halford, and others. A ballot was taken for Sir Henry St. John Halford, Bart., of Wistow, and Albert Pell, Esq., *M.P.* for the Southern Division of the County, who were severally initiated by the W.M. in a very efficient manner, after which he delivered the lecture on the tracing-board, and the charges. A candidate having been proposed, the lodge was closed, and the brethren separated.

NEWBURY.—*Lodge of Hope, No.* 574.—The first regular lodge after the installation of Bro. W. H. Cave, P.M., P.G.R., as W.M. for the year ensuing, was held on the evening of Friday, the 4th inst., in the Council Chamber, when there was a good attendance of officers and brethren. Bro. the Rev. H. Barton was raised to the sublime degree of a M.M. A vote of thanks was presented to the W.M., for having generously purchased a handsome carpet for use in the lodge. Bro. A. Burns was appointed Steward of the lodge, and Bro. J. Bance, J.D., consented to represent the lodge as Steward, at the Girls' School festival, in May next. The brethren resolved to purchase the lithographic views of the Boys' and Girls' Schools, published by Messrs. Lewis and Mason, Worship-street, in aid of the funds of those charities. It was also decided that THE FREEMASON newspaper should be taken regularly at the cost of the lodge. Four gentlemen of the neighbourhood were proposed as members, and one or two brethren were likewise proposed as joining members. The lodge was then closed in due form.

SEACOMBE, CHESHIRE.—*Combermere Lodge, No.* 609.—The annual meeting of this lodge took place at the Seacombe Hotel, on Thursday, January 13th, for the installation of Bro. Thos. R. Shaw, the W.M.-elect, and the appointment of officers for the ensuing year. The ceremony of installation was performed in a most efficient manner by Bro. W. Wade, P.M., P.P.C.P., Cheshire. The W.M. appointed his officers, as follows:—Bros. Joseph Tillitoe, P.G.S., S.W.; Walter Theobald, J.W. and Treasurer; J. Hadden, S.D.; W. Smith, J.D.; W. T. Barry, and J. Collom, Stewards; H. Fitherington, I.G.; J. W. Howell, Secretary and Organist; Roberts, Tyler. After which the brethren retired for refreshment, and most excellent provision had been made for them by the worthy host, Bro. Stokes. The usual formal toasts having been given, the health of the W.M. was proposed by I.P.M. Bro. H. Davis, in a neat and appropriate speech, which was ably responded to by the W.M., the evening was enlivened by some excellent songs by the musical brethren. The lodge-room was then closed in due form and harmony, and the brethren separated. Visiting brethren: Bros. H. Bulley, P.G.J.W., Cheshire; J. Platt, P.P.G.J.W., Cheshire; J. Lea, P.M., 605; &c., &c.

WESTMORLAND.—*Underley Lodge, No.* 1074.—The installation of the W.M. for the ensuing year, took place at Kirkby Lonsdale, on Friday the 28th ult. The election having fallen on Bro. Wm. Dodd, P.G.S., and S.W., he was duly presented by Bro. Busher, P.G.S.B., P.P.G. S.W., &c., &c., who prefaced the presentation with a few appropriate remarks on Bro. Dodd's Masonic career. Bro. Davis, W.M., gave up the chair to Bro. Capt. Mott, P.P.G.S.D., of W.L., who officiated as installing officer with his usual skill. Bro. Dodd invested his officers as follows, viz:—Bros. Davis, I.P.M.; Wm. James, S.W.; Rev. H. Hare, P.P.G.C., J.W.; R. Morphet, Sec.; Thos. Wearing, S.D.; Eastham, J.D.; J. Atkinson, I.G.; Thos. Anderson, Tyler. Bro. Wm. Smith, being a candidate for the second degree, the newly-installed W.M. very efficiently passed him thereto. The consideration of the reduction of the lodge fees and subscriptions in accordance with a notice to that effect on the circular, was then proceeded with, and on the motion of the W.M., supported by Bro. Busher, they were reduced accordingly to the sums previously agreed on. The proposal of a candidate concluded the business, and the lodge was closed with solemn prayer. The brethren afterwards assembled at the Royal Hotel at a banquet, to celebrate the festival of St. John, under the presidency of the W.M., when a thoroughly fraternal evening was spent.

DOVER.—*Corinthian Lodge, No.* 1208.—On Monday, January 17th, at the regular meeting of this lodge at the Royal Hotel, Dover (Bro. Adamson's,) Bro. George Neall was unanimously elected W.M., by a very large meeting of the brethren, after the business of the lodge was over, the brethren adjourned for refreshment, the usual loyal and Masonic toasts were given, and a very pleasant evening was spent. The installation is fixed for Monday, Feb. 28th, the business of the regular lodge night, Feb. 21st, being thought too much for one day.

DOUGLAS, ISLE OF MAN.—*Tynwald Lodge, No.* 1242.—The monthly meeting of this lodge was held at the Masonic Rooms, St. James' Hall, on Wednesday evening last week, when there were present Bros. John Joshua Harwood, W.M.; Elwood Tibbits, I.P.M.; James Adams, *B.A.*, S.W.; George Robinson, J.W.; W. H. Farrah, Secretary; Rev. H. A. Burrows, Chaplain; R. Jackson, S.D.; T. Cowley, J.D.; R. Whiteside, I.G., &c., &c., and several visitors. The brethren having assembled and the lodge being opened in the first degree, the Secretary read the minutes of the last regular lodge and a lodge of emergency, both of which were unanimously confirmed. The W.M. then initiated two candidates, the ceremony being performed in a very impressive manner; the lecture on the tracing-board was given by the I.P.M., and the charge by the Chaplain. The W.M. then informed the brethren he had a very pleasing duty to perform, which was to present a handsome gold Past Master's Jewel to Bro. Elwood Tibbits, as "a token of esteem and of Masonic proficiency;" he, the W.M., felt confident that the whole of the brethren united with him in wishing Bro. Tibbits long life to wear it. Bro. Tibbits having thanked the brethren for their very handsome present, the lodge was closed down in ancient form and adjourned.

SCOTLAND.

PROVINCIAL GRAND LODGE OF GALLOWAY.

A meeting was held in the lodge-room, Kirkcudbright, on Wednesday, the 26th ult., for the purpose of installing Bro. G. R. Harriott, of Killiemore Lodge, Wigtownshire, as Deputy Provincial Grand Master for Galloway. We may mention that this ceremony would have taken place at the meeting in February last, but in consequence of a family bereavement Captain Harriot was unable to attend.—Bro. Cranstoun, as S.W. of the P.G.L., occupied the chair, and opened it in the first degree. Bro. D. M'Lellan, Sec. P.G.L., read the minutes of last meeting, at which the other commissioned office-bearers were duly installed by Bro. Lauderdale Maitland, of Eccles.—Bro. Cranstoun read the authority from the Earl of Stair to appoint Capt. Harriott as Deputy Master, who was then introduced by the Deacons to the members of the lodges, and took the oath *de fidele.*—The D.P.G.M. having taken the chair, stated there were several propositions to lay before the brethren, which were all unanimously agreed to—2s. 6d. per annum to be paid by members of the Provincial Grand Lodge, and 5s. from each lodge in the province. The time for meeting quarterly was agreed to be two weeks before the meetings of the Grand Lodge, and the place of meeting to be in the lodge-room, Kircudbright. Minor questions were remitted to a committee, to be composed of the P.G.L. office-bearers and Masters and Wardens of sister lodges in the province. The sederunt was then taken:—Pros. G. R. Harriott, D.P.G.M. for Wigtownshire and Stewartry of Kirkcudbright; J. Cranstoun, P.S.G.W.; James Slater, P.G.J.W.; D. M'Lellan, P.G.S.; J. Bruce, P.G. Treas.; A. M'Kinly Millman, P.G.S.D.; W. Bell, P.G.J.D.; James Clark, P.G.I.G.; J. Livingston, T.; Martin, Rae, Armstrong, Hannay, &c. Bro. Maxwell, Treas. St. John's Lodge, Castle Douglas, No. 189, was present. After the business was finished the party adjourned to dinner in the Royal Hotel. Captain Harriott occupied the chair, and Bro. Cranstoun, Rector of the Academy, officiated as Croupier. After a first-class dinner, the chairman gave "The Holy Lodge of St. John," followed by the health of "The Queen," "The Prince Steward of Scotland," "Masonry all over the World," "The Three Grand Lodges of Scotland, England, and Ireland, coupled with the health of the Earl of Dalhousie, a most enthusiastic Mason." The health of the "Earl of Stair" was next proposed, and drank with all honours.—Bro. Cranstoun next proposed the health of the "Chairman," and in doing so referred to the great interest he (the chairman) had always taken in Masonry in Galloway, where he had assisted in resuscitating a number of lodges. He wished him long life and prosperity. (The toast was drank with Galloway honours.)—Captain Harriott returned thanks in suitable terms. The following toasts were then given, "Lieut.-Col. Laurie," "Success to St. Cuthbert's Lodge, No. 41, and St. John's, Castle Douglas, No. 189," "Bro. Blackley, Junior Warden of the P.G.L.," "Bro. D. M'Lellan, Sec. P.G.L.," "Bro. Bruce, Treas. P.G.L.," and "Bro. James Clark, as R.W.M. of St. Cuthbert's Lodge." Several songs were sang during the evening, which was spent very pleasautly.

GLASGOW.—*St. Mungo Lodge, No.* 27.—The 148th anniversary festival of the members of this lodge was lately held in the Tontine Hotel. The proceedings opened with an Assembly, dancing being commenced at seven o'clock, and continued with spirit for about three hours. Soon after ten o'clock supper was served in a small hall adjoining. Bro. John Scott, R.W.M. of the lodge, presided, supported by Bros. M'Taggart, Sinclair, Lochhead, Morrison, Cowan, &c. The duties of Croupier, were discharged by Bro. W. B. Paterson, who was supported by Bros. Sloan, Hamilton, Ewing, Litster, Ramsay, Dalrymple, &c. After supper, the toasts of "The Queen and the Craft," "Bro. the Prince of Wales, and other members of the Royal Family," "The three Grand Lodges," and "The Provincial Grand Lodge of Glasgow," were given by the chairman and duly honoured.—In acknowledging the last-named toast, Bro. M'Taggart remarked that the Provincial Grand Lodge of this important province, was at present able to vie in wealth, power, and willingness to do good with the Grand Lodge of Scotland itself. In token of the latter attribute, he mentioned the fact that it had last year given away in casual charity £120, a sum greater than that disbursed in the same way by the Grand Lodge of Scotland, which had a sunk fund of £6000. The speaker then referred to the proposal originating with the late Provincial Grand Master, Bro. Spiers, and now taken up by his successor, Bro. Montgomerie Neilson, for erecting a Masonic Hall in Glasgow, worthy alike of the craft and of the city. What the Masons had to do, was, in his (the speaker's) opinion, to build a palace that would look well in this age, and be a credit to Glasgow in all time to come. The project was in right hands, and he believed that before two years had passed over their heads they would see such a hall.—"Past Office-bearers of the Lodge, St. Mungo," was then given in a humorous address by the Croupier, coupled with the name of Bro. M'Taggart, whom he characterised as a faithful and worthy member of the lodge, who had never left a duty undone during the three years of his office as Master.—Bro. M'Taggart briefly replied, acknowledging, in the course of his remarks, the value of the co-operation he had received during his term of office from such worthy and esteemed office-bearers as Bro. Sinclair, Treasurer, and Bro. Pringle, their late Secretary.—"The Visiting Brethren," given by Bro. Sinclair, and responded to by Bro. Dalrymple, and "The Ladies," proposed by Bro. Cowan, and replied to, on behalf of his fair clients, by the Croupier, exhausted a programme, which, under the circumstances, was commendably brief. The Chairman then pronounced "Happy to meet," &c., and after a vote of thanks for the efficient discharge of his duties on this occasion had been awarded, on the motion of the Croupier, declared the proceedings so far to be concluded. An adjournment was then made to the ball-room, where dancing was resumed, and kept up with spirit for about a couple of hours longer,

GLASGOW.—*Lodge Garthland St. Winnoch, No.* 205.—The brethren of the Lodge Garthland St. Winnoch, No. 205, met on Friday evening last week, in the hall of the Eagle Inn, (Bro. Robertson's), Lochwinnoch, to celebrate their annual festival. The above lodge received its charter of erection from the Grand Lodge of Scotland upwards of seventy years ago (the date being 6th August, 1799), and is now in good health and working order, although previous to about four years ago no meetings for election of office-bearers or initiation of candidates had been held for a good many years The lodge is now revived by the exertions of some of the old members, assisted by brethren of other lodges residing in the village; and their labours have been well rewarded by the admissiod of a good many entrants, who, we are sure, will be a credit and honour to the Craft. The following lodges were represented by deputations, along with the brethren accompanying them:—Bros. Wallace, R.W.M. St. Mirren's 129, Paisley; O. M'Gregor, R.W.M. 156, St. Barchan's, Kilbarchan; W. Craig, R.W.M. 157, St. John's, Beith; W. Guy, R.W.M. 242, Houston St. Johnston, Johnstone; John Orr, R.W.M. 399, Royal Blues, Kilbirnie; C. M'Donald, 175, St. John's, Greenock. In the absence of Bro. W. C. Patrick, R.W.M., of Woodside, whose health did not permit him to be present, the duties of the chair were ably discharged by Bro. R. Wylie, D.M., supported by Bro. Ledgerwood, S.M., on the right, and on the left by Bro. Gemmell, S.W. After the loyal and patriotic toasts were disposed of, the various lodges represented were given from the chair, according to seniority on Grand Lodge Roll, and replied to by their respective W. Masters. The Beith instrumental band, most of whom are brethren, was in attendance, and paraded the village during the evening, to the delight of the inhabitants. The following brethren contributed much during the evening to the harmony of the meeting by song and sentiment: Bros. Robertson, Guy, Henderson, Wallace, members of the band, and others. The lodge having been closed in due and ancient form, the brethren departed to their respective homes highly satisfied with the evening's entertainment.

FOREIGN.

FALMOUTH, JAMAICA.—*Athole Union Lodge, No.* 367.—The installation meeting of this lodge was held on Thursday, the 6th ult., when Bro. John Colston Lewis was installed as R.W.M.; Bros. Michael Angelo Nunes, D.M.; Robert S. McLachlan, S.M.; John Pasmore, S.W,; Daniel C. D'Souza, J.W.; Edmund N. Hart, Treasurer; John A. D'Souza, Secretary: Robert Delissa, S.D.; A. R. White, J.D.; A. T. Kidd, I.G.; W. Rochford, Tyler. The working of the lodge was admirably carried out, and elicited the high enconiums of several visiting brethren, some of whom travelled nearly 80 miles (including the return journey) to be present on this auspicious occasion. After the duties in lodge had been satisfactorily fulfilled the brethren, to the number of 53, sat down to a sumptuous banquet, and the utmost good feeling and conviviality prevailed throughout the evening. When the cloth had been cleared, the R.W.M. proposed Her Majesty's health coupled with success to the Royal Craft, a toast which was greeted with enthusiasm. A similar reception was accorded to the toast of our Masonic rulers, the three Grand Masters of Scotland, England, and Ireland, the Earls of Dalhousie and Zetland, and the Duke of Leinster. Various speeches of a pleasing and complimentary nature were made, and the brethren separated about low twelve, highly gratified with the entire proceedings of the day.

MADRAS.—*Lodge of Faith, Hope, and Charity, No.* 1285, Ootacamund, Madras.—At a meeting of this lodge held recently, Worshipful Brother Pearl, Senior Warden, was elected Master for the ensuing year, *vice* Worshipful Brother Minchin who retired. Worshipful Brother Dawes was re-elected Treasurer. It was arranged that there should be a Masonic procession on the morning of St. John's-day, the 27th December, from the lodge to St. Stephen's church, where a sermon will be preached by the Rev. J. C. Griffiths, a brother Mason. We trnst there will be a large attendance as well to witness this novel sight at Ootacamund, as to hear the principles of Freemasonry expounded.—*Neilgherry Excelsior.*

ROYAL ARCH.

METROPOLITAN.

British Chapter, No. 8.—This chapter met at Freemasons' Hall, on Friday, the 4th, under the presidency of Comps. Jabez Tepper, Z.; John Thomas Griffith, *M.D.*, H.; and John Braddick Monckton, J., when the chapter after being opened in ancient and solemn form, installed the three Principals-elect, viz.:—Comps. D. Griffith, as Z.; Monckton, as H.; and Frank Richardson, as J. Then Bro. Humphreys, of the Caveac Lodge, No. 176, was exalted in ancient form. Comp. Joseph Stohwasser, P.Z., was again invested as Treasurer; and Comp. Edward Baxter, P.Z., as Director of Ceremonies; Comps. Stanley Robinson, as Scribe E.; J. B. Ciabatta, as Scribe N.; A. A. Richards, as P.S., who re-appointed Comps. S. H. Head, and Morris Evans, as his Assistants. Comp. Monckton, H., gave notice of three candidates for exaltation at the next chapter. The M.E.Z. ably worked the pedestal, and gave the Patriarchal Benediction. The companions afterwards, with eight visitors adjourned to the tavern, and partook of the usual sumptuous banquet and dessert, and the late M.E.Z. was presented with the usual complimentary jewel in recognition of his services.

Joppa Chapter, No. 188.—This excellent working Chapter held its quarterly convocation at the Albion, Aldersgate-street, on Monday, the 31st. ult. There was an unusually large attendance of members, and visitors. The customary observance of opening the Chapter and reading minutes were disposed of; the ballot was taken for the following six candidates, which proved unanimous in the affirmative for their admission, viz., Bros. M. J.

Emanuel, W.M. of the Lodge of Israel, 205; Joel Emanuel and Natoan, of the same lodge. Bros. Pymm, Creamer and Wilkins being in attendance, were exalted in a very impressive manner by Comp. Littaur, M.E.Z., ably assisted by Comp. E. P. Albert, P.Z. as H., and Comp. the Rev. M. B. Levy, J. Comp. J. Abrahams was then installed into the chair of H.; this ceremony was likewise performed by the M.E.Z., whose thorough knowledge of all the Masonic ceremonies are proverbal. It was exceedingly gratifying to see the respective officers discharge their duties in so proficient a manner; the Chapter, or rather its members, had been at labour nearly three hours, and it was natural to expect that some refreshment was necessary, and indeed this was manifest by the ample justice done to the good things provided by that celebrated house, the Albion, under the superintendence of Comp. Silver. Grace by the Rev. M. B. Levy, was impressively recited. The usual loyal and Masonic toasts were given and eloquently responded to, particularly those of the M.E.Z., the newly-exalted Comps., and visitors, the latter by Comp. Hyde Pullen, P.Z., and Past Deputy P. Grand Master for the Isle of Wight. It was exceedingly gratifying to see several of the P.Z.'s ready to render any service necessary. Amongst those were Comps. S. M. Lazarus, the father and first Z. of the Chapter, who has been regular in attendance since its formation, now about twenty-five years; there were also Comps. A. M. Cohen, S.N.; Abrahams, E. P. Albert, and Eskell, all P.Z.'s. Visitors, H. Pullen, L. Alexander, Jacobs (2), and several others. All appeared to be highly gratified, the utmost harmony and fraternal feeling was the character of the meeting, which is fully in accordance with the words of the Royal Psalmis', "Behold how good and pleasant it is for brethren to dwell together in unity."

PROVINCIAL.

SCARBOROUGH.—*Old Globe Chapter, No.* 200.—This chapter held its regular meeting at the Masonic Hall, Old Globe Inn, Globe-street, on Wednesday, the 2nd February, when the following officers and companions were present:—Comps. W. F. Rooke, Z.; W. T. Farthing, H.; H. A. Williamson, J.; J. A. Chapman, Treasurer; R. H. Peacock, E.; H. C. Martin, N.; S. H. Armitage, P.S.; J. Verity, Janitor; W. Peacock, J.D.C.; Jackson, and D. Fletcher. The chapter was opened at 8 p.m. The minutes were read and confirmed; Bro. J. C. Brown, was ballotted for and elected a candidate for exaltation. Comp. Rooke, Z., returned thanks to the companions of the chapter for their kindness and courtesy towards him during his year of office. This being the night for the annual election of officers, the following were unanimously elected:—Comps. W. T. Farthing, Z.; H. A. Williamson, H.; W. Peacock, J.; H. W. Garnett, E.; H. C. Martin, N.; J. A. Chapman, Treasurer; J. E. Green, P.S. Each of the newly-elected officers returned thanks for the kindness thus expressed in electing him to office. After which the chapter was closed in due form, and the companions retired to refreshment, where a short time was spent in the usual enjoyable manner so well known to Masons.

NEWPORT.—*Silurian Chapter, No.* 471.—The usual monthly convocation of the members of this chapter, took place on Friday week, at the Masonic Hall, Duke-street, Newport, Monmouthshire, and there was a very large attendance. Comp. Bartholomew Thomas, M.E.Z., was in the chair, supported by Comps. Rellyer, as H.; and Oliver, as J.; there were also several Past Principals on the dais. The ballot took place for Bros. Jno. Lewis, and James Phillips, of Tredegar Iron Works, and both were unanimously admitted. Bro. Lewis being in attendance, was duly exalted to the sublime degree of a R.A. Mason, the ceremony being most correctly rendered by the M.E.Z. Bro. Lewis is the W.M. of the St. George's Lodge, 1098. Bro. Phillips was unable to be present through a death in his family, and therefore he will be exalted at the next meeting. This being the proper time for electing Principals and officers for the ensuing year, a letter was read from Comp. Laybourne, declining to be put in nomination for the office of First Principal, on account of ill-health and the pressing emergency of his private business avocations. The following companions were therefore nominated and elected, viz.: Companions Hellyer, Z.; Oliver, H.; Fox, J.; Pickford, Treas.; Thos. Williams, E.; R. J. Chambers, N.; G. Fothergill, P.S.; Tapson, Org.; McFee, Janitor. The Principals will be installed, and the other officers inducted at the next meeting. Five candidates for exaltation were then proposed, and also one companion as a subscribing member, and the companions agreed to dine together at 6 p.m., on the 25th February, at the Westgate Hotel. Free tickets will be issued to all R.A. Masons belonging to 471, but members of blue lodges can also attend at the banquet by paying for the usual dinner ticket. As this chapter now numbers nearly eighty members, we anticipate a large gathering next week, and we believe we are justified in adding, in no other chapter can the ceremonies be better worked than at Newport. The arrangments in connexion with the approaching Masonic Ball in Newport, on the 17th of February, are now nearly completed. The committee are working diligently and admirably: 150 tickets have already been disposed of, and as the assembly room at the King's Head Hotel, will not hold more than 250 comfortably, we strongly recommend all our Masonic brethren who intend to be present to send in an early application for tickets. Several *M.P.'s* have notified their intention to honour the company with a visit, and most of the families of distinction in the county will be represented there.

LIVERPOOL.—*Temple Chapter, No.* 1094.—The regular meeting of this chapter was held at the Masonic Temple, 22 Hope-street, on Tuesday evening, the 25th ult., at 5 p.m. The chapter having been opened by the three Principals, the minutes of the previous meeting were read and confirmed, Bro. Bolton, of Lodge 1094, was then ballotted for, and was declared duly elected. M.E.Z. Comp. R. H. D. Johnson, having ordered all below the rank of Z., except the Z.-elect, to retire, proceeded to install Comps. J. Kellet Smith as Z., Hamer, as H.; Robinson, J. The rest of the companions were then admitted and Bros. Bolton and Gilbert being in attendance, they were exalted to the rank of a H.R.A. Mason, by the newly-installed Z., the lectures being given by H.J., and the P.Z. Some other business having been disposed of the chapter was closed in solemn form. The companions afterwards sat down to a sumptuous repast provided by Comp. Ball, the house steward, and at dessert the usual loyal and Masonic toasts were given and responded to in appropriate terms, high eulogiums being passed upon the good working and other qualities of the three Principals, and the immediate P.Z. The following were among the visitors present: Comp. W. Laidlaw, P.Z. (216); Thomas Ashmore, Z. (823); J. McKune, Z. (216); Robt. Wylie, P.G.D.C.; W. Crane, P.Z. (249); J. M. Johnson, H. (292); Chas. Hill (241); J. T. Lea (477); W. Jones, J. (249).

SCOTLAND.

GLASGOW.—*Cathedral Royal Arch Chapter, No.* 67.—This chapter, which after being dormant a number of years has been resuscitated, held their first regular meeting on Tuesday, 25th ult. The chapter was opened by the M.E.P.Z., Wm. Taylor, assisted by Comps. Matthew Wilson, 2nd Principal, and Archibald McFarlane, 3rd Principal, and other companions. There were four new members added, viz., A. Winning, D. Butler, J. Patterson, and H. Tulloch. The Mark degree was given by the M.E.P.Z., the chair by M.E.P.Z. Foster (87), and the exaltation by M.E.P.Z. Campbell (69). The whole degrees were wrought in a very superior manner, and the companions seemed well pleased.

MARK MASONRY.

SCARBOROUGH.—*Star in the East Lodge, No.* 95, *E.C.*—This flourishing and select lodge held its regular meeting, in the Masonic Hall, Old Globe Inn, Globe-street, on Wednesday, the 26th ult., when the following officers and members were present:—Bros. H. A. Williamson, W.M.; J. W. Woodall, P.M., G.M.O.; W. Peacock, S.W.; D. Fletches, J.W.; J. A. Chapman, Treas.; H. C. Martin, Sec.; J. Fisher, M.O.; W. Pattison, S.O.; J. W. Taylor, *(M.D.,)* J.O.; J. Hardgrave, S.D.; J. Inskip, J.D.; A. Allen, I.G.; J. Verity, Tyler; J. Knight, W. Milner, R. Land, and J. Kendall. The lodge was opened 7.30 p.m., the minutes were read and confirmed. Bro. Capt. the Honourable Percy C. Stanhope, who was previously elected, being present, was prepared, admitted, and advanced to the degree of Mark Master, the whole of this interesting ceremony being most impressively and correctly performed; in fact this lodge has always held a high position in Mark Masonry for its correct ritual and good working, and it is very pleasing to find the present staff exerting themselves so well and worthily to keep up its previous standard. The charge was very impressively delivered by Bro. J. W. Woodall, P.M. and G.M.O., and was listened to with marked attention. Nothing further being offered for the good of Mark Masonry in general or this lodge in particular, it was closed in due form with S.P. at G.P.M., and the brethren spent a very pleasant hour at the refreshment board.

STOWMARKET.—*Freeman Lodge, No* 105.—The first regular meeting of this lodge (an account of its consecration was given in our columns a few weeks since,) took place on the 4th inst. There were present Bro. Frederick Long, W.M.; Bros. G. S. Golding, S.W.; Francis Betts, J.W.; Edward Warner, M.O.; C. H. Woods, S.O.; Spencer Freeman, Treasurer; Rev. R. N. Sanderson, P.M. 70, Grand Chap., G.L.M.M.; W. T. Westgate, S.W. 70; G. Spalding, 70. The lodge having been opened in due form by the W.M., Bros. J. W. Sheridan, W.M.; Sutton, P.M.; Sidgwick, P.M.; and Robinson, Tyler, all of the Phœnix Lodge (craft), 516 were ballotted for, and approved. Bro. Sheridan, Sutton, and Robinson, were introduced and advanced by the Grand Chaplain to the degree of Mark Master Masons. Bro. Rev. C. J. Martyn, Grand Chaplain of England, was balloted for as a joining member, and Bro. Davies, of the Phœnix Lodge, 516, was proposed as a candidate for advancement at the next meeting. The W.M. then closed the lodge and the brethren retired to refreshment, when a pleasant hour or two was spent in peace and harmony.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to he amount of 3s. 10d.—[Advt.]

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CONSECRATION of the FINSBURY PARK LODGE, No. 1288.

The M.W. Grand Master was pleased, upon the petition of Bros. E. Welch, A. Welch, K. Hardey, R. Hollyman, H. A. Stacey, C. L. Goodman. J. Meekham, W. W. Kell, to grant a warrant for the purposes of Freemasonry, also naming it the Finsbury Park Lodge, to be held at the Finsbury Park Hotel, Holloway. On Monday last, Bro. W. Watson, P.M., of 25 (who had previously received the permission of the W.M. Grand Master), assisted by Bro. Matthew Cooke, P.M. and Secretary of the Globe Lodge, proceeded to consecrate the lodge, in the presence of the following brethren:—E. Welch, A. Welch, C. L. Goodman, Key Hardey, H. A. Stacey, H. Welch, R. Hollyman, T. W. Quin, W. Naylor, J. Pigot, J. M'Keirnan, J. Woodman, R. M. Smith, W. Smeed, E. W. Limbert, J. Barrett, J. Frost, G. Bastone, and others.

The ceremony of consecration was performed by Bro. W. Watson, in a solemn and impressive manner, which was very much increased by some excellent music and an able oration, both rendered by Bro. Matthew Cook. After which Bro. Watson installed Bro. E. Welch into the chair of K.S. This portion of the Masonic business was given by the worthy brother in his accustomed perfect manner. The W.M. invested Bro. A. Welch, as S.W., Bro. C. L. Goodman, as J.W., &c.

After receiving the names of several local gentlemen to be initiated, and numerous propositions for joining members, the brethren sat down to banquet, which Bro. Joseph Pigot, the host, served up in a most praiseworthy manner, and reflected great credit upon his Cook, whoever he or she may have been. The wines were exceedingly good, as also were the speeches, particularly those by the W.M., Bro. Welch, who allowed his humourous vein to have full play, which appeared to delight all present. It was one of those enjoyable evenings that all who were so fortunate as to be present will not easily forget. The visitors' health was responded to by Bros. Watson, M. Cooke, and W. Smeed. The W.M.'s health was felitiously proposed by Bro. Key Hardey, and in returning thanks, the W.M. observed that although he was a little advanced in years, yet he was young in Freemasonry, but he would do his utmost to support Freemasonry, and particularly the Finsbury Park Lodge. Bros. A. Welch, C. L. Goodman, and H. A. Stacey, expressed their thanks for themselves and the other officers, and after some pleasing singing given by Bros. M. Cooke, C. L. Goodman, W. Smeed, and H. A. Stacey, the brethren separated highly gratified with the evening's entertainment.

Before closing we wish to add our meed of praise to Bro. Pigot, and Sister Pigot, for the excellent arrangements they made for the comfort of the members and visitors.

"WE'RE A' JOHN THAMSON'S BAIRNS,"

A Song composed on the moment by Bro. JOHN SMITH MACGREGOR, Worshipful Master, Lodge "St. David," Berwick-on-Tweed, No. 393—on the occasion of proposing the health of Bro. Captain Thomson, a Past Master, on the evening of 28th December, 1869.

(TUNE.—*The Days we went a Gipsying.*)

Aince mair around the festive board
  St. David's Lodge has met
In honour of that patriarch
  Whom Freemasons ne'er forget;
That brither's age in love should live
  The merest tyro learns,
So bear in mind, as time steals on,
  We're a' John Thamson's bairns.

Remember that the purpose is
  To make us good and true,
Remember, also, time's too short
  For a' we hae to do;
Let's have a heavy credit,
  In that book where a' concerns
Are noted doon against us,
  Ev'n a' John Thamson's bairns.

Let dogs delight to bark and bite,
  For 'tis their nature to,
And bears, and tigers growl and fight,
  For their's is so to do;
But brither Masons ne'er were made
  To tear out ilk ane's harns;
Let's live in love, and ne'er forget
  We're a' John Thamson's bairns.

There's ane sits at the board to-night,
  The first him Masons ca',
And mony Masons has he made
  Amang baith great and sma';
The auldest brither in the lodge,
  Respect from a' he earns;
A bumper to John Thamson,
  For we're a' John Thamson's bairns.

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & CO., Homœopathic Chemists, London.—[Advt.]

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LIBERIA: Bro. HENRY D. BROWN, Monrovia.
PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Maçon*.
WEST INDIES: Bro. JOHN A. D. SOUZA, Falmouth, Jamaica.

And all Booksellers and Newsagents in England, Ireland, and Scotland.

Births, Marriages, and Deaths.

MARRIAGE.

FORSYTH—CAMPBELL.—On the 27th ult., at Montreal House, Hamilton, Scotland, by the Rev. Dr. Keith, Bro. Charles G. Forsyth (Villiers Lodge, 1194), Isleworth, to Catherine Campbell, daughter of the late Daniel Campbell, of Glasgow.

DEATH.

BARBER.—On Sunday, 6th inst., Captain Harby Barber, W.M. of the Dalhousie Lodge, No. 1159, London, &c.

Answers to Correspondents.

X.Y.Z.—Write to Bro. J. G. Findel, Leipzig, for information as to the German Union of Freemasons, or perhaps Bro. Hughan, of Truro, can supply the particulars you require.

M. DECHEVAUX-DUMESNIL, Paris.—Thanks for your letter. We will insert a report next week.

Several communications of great interest stand over till next week, in consequence of the length of the Brett Testimonial report.

BRO. ANDERSON (the Wizard of the North), lately at one of his entertainments at Dundee, addressed the Masonic brethren present, under whose patronage the entertainment was given, on the importance of establishing educational Masonic Institutions, like those in England. Upon this subjcct the Professor spoke as follows:—Before I came to Dundee I attended a meeting of Freemasons in Edinburgh, with much pleasure. I never spent a happier evening. I had to deliver a speech, and I need only say that the *summun bonum* of it simply was that Masonry in Scotland ought to be represented as it is in England. (Applause). I am a member of the English body; and neither my family nor myself ever spent a more glorious day than when I invited the children of the Boys' and Girls' Schools in London to come to St. James's Hall to witness my entertainment. And they did come, and they were delighted. Clean and well educated—and who were they? They were the sons and daughters of decayed Masons, brought up in one of the most magnificent institutions in the world. (Loud applause). If the Scotch members are worth anything, let them also follow the example of their English brethren, and found a similar institution, whereby their sons and daughters may be educated and taken care of. When in Edinburgh, I put down my name for a subscription with this view, and I have no doubt, if unanimity exists among the members, in a year or two Scotland will also boast of such an institution. (Applause).

The Freemason,

SATURDAY, FEBRUARY 12, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

A STEP IN THE RIGHT DIRECTION.

THE growth of a truly catholic spirit amongst the Freemasons of England is one of the most noteworthy signs of the times. Since the union of the two Grand Lodges in 1813, the hostility of some, and the indifference of others in the "body of Masonry" to the Christian developments of the Order, have caused great pain as well as astonishment to thorough students of the Masonic system, and it is therefore not surprising to find that many brethren considered that an actual antagonism existed between the Grand Lodge of England and the supporters of the Higher Grades.

We—although not as old as Methuselah—can ourself remember the time when to avow oneself a "Rose Croix" or a "Templar" in a lodge of English Freemasons was equivalent to a declaration that one had bowed the knee at the shrine of Moloch, and passed through the fire of some strange idolatry. The ignorance which once prevailed as to the real origin of the Craft, the multiplication of lying legends which beset one's path in every direction, the unmeaning cry of sectarianism which resounded whenever any allusion to the ancient character of Freemasonry was made—all these circumstances tended to circumscribe our real area of usefulness, even at the very moment when "universality" and "cosmopolitanism" were stereotyped phrases in the Fraternity. Now let it be perfectly understood that we are ready, willing, and moreover proud, to receive with the hand of fellowship every true Freemason throughout the globe; we care not for his colour or his clime, for his opinions, religious or political, but we claim for our own convictions the respect which we are prepared to extend to those of others. Does this strike at the root of "Universality?" Does this shake a leaf from the noble tree under whose branches we enjoy the truest rights of humanity? We trow not; and we rejoice to see the day, when our long cherished ideas receive authoritative expression and sanction from the leaders of Freemasonry in England. No reader of English Masonic history can have failed to notice that every writer, from Anderson to Oliver, endeavours to connect "Speculative Freemasonry" with the operative associations of the past, and the few who have fully digested all that is really valuable in our records, have arrived at the inevitable conclusion, that if modern Freemasons are the descendants of those mediæval men of genius—if, like the beacon fires of old, Freemasonry has been handed on, from sire to son, an unbroken girdle of light and glory—it follows that we have accepted a Christian inheritance, we have renewed a Christian vow, and unless we fulfil the mission which they have bequeathed to us, in the spirit of that *lex non scripta*, we may be said to have forfeited our rank in the bright hierarchy of Masonry, and are unworthy of the name, "true and perfect Masons."

We do not intend to argue in favour of the antiquity of any particular degree, but we can assert without fear of contradiction—and in so doing we appeal for corroboration to Bro. William James Hughan, than whom a more competent Masonic arbiter does not exist in Europe—that Christianity is the pivot upon which ancient Operative Masonry turns, and this is easily explained by the fact that the greatest patrons of architectural art in the middle ages were priests of the Christian Church.

In those days, as in the present, Freemasons had their secrets, they possessed a peculiar organisation by which they were enabled in many different countries to rear those magnificent structures which bear the impress of one grand and comprehensive design. Their documents breathe the religious spirit of the times; hence the favour of Rome, which saw no danger in a society of men devoted to the Church and the Crown. But with the dawn of more liberal opinions, we find the Freemasons in the van-guard of liberty, we find them discarding the privileges they possessed, and hastening to place the incalculable might of their strongly-knit fraternity in the scale of the oppressed. Sacerdotalism encountered a power superior to its own, and succumbed; mankind is the wiser and happier for the change.

The portals of Freemasonry were then flung wide open to all who chose to enter, provided always that they were men who believed in an over-ruling Providence, and respected the sancity of the obligation which bound them for ever to the Craft.

The initiative in this extended view of the Masonic Institution was taken in England; thenceforth Jews and Mahommedans, Hindoos and Parsees, were eligible to the benefits of Freemasonry, and as a natural result, the Order is now spread over the four quarters of the globe. We rejoice in this—all are welcome, if good men and true—but we must not utterly ignore the past; we must not cast to the winds those simple formulas, those familiar traditions which our forefathers loved and cherished.

We admit a Mahommedan to our mysteries, he is sworn on the Koran; a Parsee, and he swears by fire, but strange to say in our admiration of universality the only creed to which we deny the right to choose the form most binding on its professor's conscience is the Christian! A Jew may claim to be obligated on the Old Testament, but a believer in Christianity must be silent about the New. From this singular darkness of vision we have just emerged, thanks to the unwearied exertions of a well-known and justly esteemed brother, and let us hope that English Freemasons have for ever irradiated this worse than Egyptian obscurity. Let every religious opinion be equally respected, let every honest phase of religious belief be equally represented in Freemasonry.

That is all we want, and that is what the Craft in England will have before some of us are grey. It is well-known that special Orders connected with the Masonic Institution, and representing these truths, are already powerful organisations in England, and their claims are entitled to respect.

For many years these Orders enjoyed the active support of the Masonic authorities, and for many subsequent years as we have intimated, they languished under the ban of those who ought to have been their protectors and guides. Happily, a ray of sunshine now appears to penetrate the gloom of this undeserved neglect, and the dawn of brighter days is before those good and faithful brethren. It is only necessary to state that the Grand Conclave of Knights Templar will again be permitted to use "Freemasons' Hall" for their half-yearly meetings, to enable our readers to realise the full force of our remarks, and the permission accorded to this distinguished branch of chivalric Masonry cannot of course be withheld from other degrees, such as the Rose Croix or Red Cross, which are placed in a similar position. This wise and prudent determination on the part of the rulers of the Craft comes with special grace at a time when, as we are privately informed, preparations are being made for the reception of His Royal Highness the Prince of Wales as a Knight Templar, and when his admission to other grades of the Order may be daily expected. The High Grades, in which we comprise the "Templar," the "Red Cross of Constantine," and the "Ancient and Accepted Rite," seek for no recognition which shall deprive them of one iota of their ancient rights, nor do they desire any compromise which would in the slightest degree abridge the catholicity of Craft Masonry. But the time is now rapidly approaching—and it is one which the vast majority of English brethren will hail with satisfaction—when all the rites or Orders of Freemasonry which are outgrowths of the Craft will be sheltered under the wing of one "Grand Council of Rites," when the moneys which are now scattered over four or five different organisations will be gathered into one treasury, to be made available for the relief or the solace of our fellow-creatures, particularly our brethren in Freemasonry in each and every degree. In this spirit, and with this anticipation, we heartily congratulate our brother Knights Templar on their reappearance in our Masonic Temple, confident as we are that the doctrines which they inculcate, and the precepts they teach, will never be found in antagonism to the primary principles of the Craft.

Pembroke Lodge, No. 1299, will be consecrated on Thursday 24th inst., at West Derby, by Bro. Thomas Wylie, W.P.G.R., P.P.G. Sec., &c., West Lancashire. Bro. William, P.M. 249 and 1094, will be the first Worshipful Master.

Multum in Parvo, or Masonic Notes and Queries.

◆

There is a lodge held in London called the "Lodge of Nine Muses." Can any of your readers give the origin of this name, or state if the lodge is composed of men celebrated for literary abilities, either in poetry or prose?

A Provincial Brother.

[The "Lodge of Nine Muses" is a very select one at the present day, and numbers very few members. Bro. J. M. Clabon, P.G.D., one of the best speakers in Grand Lodge, is a P.M. of the "Nine Muses." When formed the lodge was chiefly composed of literary men, and a lodge of the same name in Paris was confined to *litterateurs*, including the philosophic Benjamin Franklin.—Ed. *F.*]

Can the Kadosh degree be legally worked in an English K.T. Encampment? Sigma.

[We believe not, nor can we imagine that under existing circumstances any regular Encampment would attempt to confer it. The Rose Croix and Kadosh were formerly worked under the K.T. warrant, but since the formation of the Supreme Grand Council 33°, in 1845, the degrees are given under its jurisdiction. This is as it should be.—Ed. *F.*]

Can you explain the reason why there are two differing systems of working in London, under the very eyes of the authorities, viz.:—those known as "Emulation" and "Stability?"

A. D. O.

[The reason is simply this, that at the time of the union in 1813, Bro. the Rev. Dr. Hemming was commissioned by the Duke of Sussex to prepare a uniform ritual for the three degrees, but as he became incapacitated for the task before its completion, Bro. Williams, P.G.M., for Dorset, was called upon to undertake the work, when to the surprise of many, who had heard Hemming's ritual during its progress under the doctor's manipulation, the ritual Bro. Williams produced varied from it in several particulars. In order to please the friends of both preceptors, the Grand Master allowed the promulgation of both rituals! Hence originated the rival schools, afterwards called by the names of their preceptors, the "Broadfoot" or "Thompson," and the "Gilkes" working, now known as the "Emulation" and "Stability."—Ed. *F.*]

CHARLES EDWARD STUART.

Was the unfortunate Prince Charles, the "Young Pretender," a Freemason?—Querist.

[It is a favourite theory of the supporters of High Grand Masonry, that the Prince founded a Chapter of the Rose Croix at Arras, but no real proof of the assertion has yet been established. Charles Edward Stuart, was undoubtedly a Knight Templar, but at the time of his reception, 1745, there was evidently no connection between the Scottish Templars and the Freemasons. We believe in the transmission of the Order of the Temple from ancient times through the descendants of the Scottish Knights; and the fact of the "Young Pretender's" admission into the Order so far back as *one hundred and twenty-five* years ago, speaks volumes for the authenticity of the present Chapter General of the Temple in Scotland.—Ed. *F.*]

COLOURED MASONS.

I am glad to see by the article "Our Exchanges" last week, that lodges composed of men of colour are spreading in America. It is humiliating to think of the use which the white brethren in America could make of Freemasonry as a civilizing agent for the negroes, if they only studied a little more in reality the great principles of liberty before man, and equality before God. Cosmos.

MARK MASONRY (p. 68).

Your correspondent "An Old Mark," seems to me to make several mistakes in his remarks. It is *not* "certain that the inventors of the third degree were of the Mark," for the Mark ceremony was not invented till long after 1717; it was *not*, therefore, before them, "always a degree per se." The old operative Masons, apprentices, fellows, and masters used marks, but we have no evidence whatever of their knowing or practising aught of our Mark ceremony or ritual, but otherwise. As to the Mark being the link (before 1717) "between Craft Masonry and the higher degrees," that, I consider, is purely imaginary. Lastly, I am prepared to believe that the Royal Arch degree is quite as old as, if not even older than, the Mark degree. Leo.

THE MARK DEGREE.

How old is this degree? After your late article, which I read with much interest, I am anxious to take it, if only to support the English body against the absurd pretensions of Messrs. Mackersey and Co. R.A.M.

[It is difficult to state with certainty when the Mark Degree originated, but it is clear that it was one of the first additions to the Ancient York Rite. In 1780, it was given as the second of a series called "Ark, Mark, Link, and Wrestle," the latter two being sometimes called the "Link and Chain," Of these the first-named expanded into the "Royal Ark Mariner," a degree still worked in Scotland in connection with Royal Arch Masonry, but scarcely known in this country except to a few Masonic students, amongst whom we may mention Bro. Hughan, P.G. Sec., Cornwall, and Bro. Little, P.G. Sec., Middlesex. A "Royal Ark" Lodge, was formerly called a "Vessel," and the chief Vessel was "anchored" at the Surrey Tavern, in the Strand. The presiding officer was termed the Grand Commander Noah, and his lieutenants represented Shem and Japheth. We have seen a warrant for this degree, which was signed by "Robert Gill," in 1796. Bro. Gill was a zealous and enthusiastic Mason, and for many years served as Grand-Vice-Chancellor of the Knights Templar. The ritual of the Ark Mariner's degree is very pleasing and simple, and might, perhaps, with advantage be taken up and preserved as a relic of the past by the authorities of the Mark Grand Lodge of England. The ceremony now worked in English Mark Lodges, is not, in our opinion, an improvement upon the old ritual which is still used in Irish Lodges; the language is too verbose and elaborate, and as a rule the degree is seldom worked in its entirety. It may well be considered a link in the chain of Universal Masonry, and we therefore trust the Grand Chapter of Scotland will see the impolicy of refusing recognition to the rapidly-growing body of English Mark Masters.—Ed. *F.*]

COLOURED MASONIC LODGES IN SAN FRANCISCO.

There are three coloured Masonic Lodges in this city, viz.:—

Hannibal Lodge, No. 1, organized 1852. Meet every Wednesday evening. Officers: Bros, G. A. Deval, W.M.; Charles H. Fisher, S.W.; Wm. Davis, J.W.; Rev. A. B. Smith, Treasurer; Jas. R. Starkie, Secretary; A. Harrison, Tyler.

Victoria Lodge, No. 3, organized 1853. Meet every Monday evening. Officers: Bros. David W. Ruggles, W.M.; James Johnson, S.W.; Francis Green, J.W.; A. Loney, Treasurer; A. J. Ward, Secretary; A. Harrison, Tyler. These lodges meet on the N.E. corner of Broadway and Mason-streets, and are working under the National Grand Lodge of America.

Olive Branch, No. 5, organized 1855. Officers: Bros. Edward Quinn, W.M.; James H. Bell, S.W.; James E. Francis, J.W.; Henry Tolbot, Treasurer; Nelson Cook, Secretary; Israel C. Wilson, Tyler. Meet every Thursday evening in King Hiram's Hall, 541, Broadway. Working under charter from United Grand Lodge of New York. Bro. W. A. Smith, D.D.G.M.—*The Elevator.*

There is in Lewes Castle a small organ which once belonged to Queen Elizabeth, but which is now the property of the South Saxon Lodge of Freemasons in that town. It was for many years preserved in a recess in the old castle, being presented to the lodge by the Duke of Sussex. It has now been repaired by Mr. Starnes, organist to the lodge.—*Musical Standard.*

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

THE BADGE OF FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I was pleased with Bro. Paton's historical account on page 49, of the Golden Fleece, and should be glad to learn from our learned Masons the original of the white apron trimmed with blue ribbons. The only reason I ever have read about it, and I should like to ascertain the truth of it, is that it originates from the Jews'

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"garment," worn by them in the synagogue at prayer—white trimmed with blue. I will not trouble your readers with the whole of the Rabbinical writings about this "garment," but to enable me to bring before them this subject, how it originated from the Jews, I must first give the scriptural account why the Israelites were commanded to wear a garment trimmed with blue.

I must remind your readers that the Jews were forbidden by the Mosiac law to wear garments of a mingled nature (as linen and wool), and no doubt that in those hot climents their dress consisted of pure white linen. The priests had to wear white linen dresses. Now, if we look to the book of Numbers, xv. 38, 39, we find, "Speak unto the children of Israel, and bid them that they make them fringes on the borders of their garments throughout their generation, and that they put upon the fringe of the border

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riband of blue; and it shall be unto you for a fringe that ye may *look* upon it, and remember all the commandments of the Lord and do them."

We see from the above why this ribbon of blue had to be put on their garments: it was to remind them of God and his commandments. In a passage in the Talmud one Rabbi gives a reason why the colour blue was commanded, which I think is a good reason, and may be true. I will trouble your readers with the quotation:—

אלא חוט של תכלת מאי דתניא ? דבי
מאיר אומר מה נשתנה תכלת מכל מיני
צבעונין? מפני שתכלת דומה לים, וים דומה
לרקיע, ודקיע דומה לכסא הכבוד שנאמר
ויראואתאלהיישראלותחת דגליו כמעשה
לבנת הספיר יכעצם השמים לטהד.

'But how is the thread of blue inferred? Because Rabbi Myer hath said, the reason why blue should be distinguished from all other colours, because blue is the colour of the sea, the sea is the colour of the sky, and the sky is the colour of the throne of glory, for it is said (Ex. xxiv): 'And they saw the Lord God of Israel, and there was under his feet, as it were, a paved work of sapphire stone, and as it were the body of heaven in His clearness.'"

Here, the probable reason that the colour blue was intended to direct the attention of the true Israelites to the heavens, and to the Creator of the same. Here, probably, also is the very same reason why aprons, white, trimmed with blue, are worn by Masons: to remind every true M.M. of his duty to the G.A.O.T.U., and to his brother Masons.

If M.M. aprons originated from the command given by God to the Israelites, they are really more ancient than the Golden Fleece, more honourable than the Star and Garter, and no Mason ought ever to disgrace that badge, as it was the case with the Israelites when our Lord said to them,

(See Matt. xxiii. 5.)

Yours fraternally,
Clapham, S.W. D. STOLZ.

MASONIC BENEVOLENT INSTITUTION.

(To the Editor of The Freemason).

DEAR SIR AND BROTHER,—I was very pleased with your article in THE FREEMASON on January 15, "A Plea for the Aged." I believe it has already done good by the Festival account. I feel confident if half the energy was displayed in giving information and soliciting subscriptions as is used in aid of the Boys' and Girls' Institutions a very different state of things would be brought about; but such is not the case, and the consequence is that nobody seems to know anything about "the old men and women," as they are termed, while the boys and girls are brought up as gentlemen and ladies. Not that I object to the latter, but let those who have helped on the cause, both with body and purse, be the first to have the benefit when they are in a position to require it. I think there is no need to hoard up so much money for the future. I am informed the whole of the donations are funded, and the subscriptions alone spent for the benefit of the Institutions, if this is the case I think it wrong. I have great faith in the principles of Masonry, and I believe our successors will be quite ready to take their share of the responsibilities of the future. Let us look after the comforts of the present brethren and widows of brethren, and if we can put by a surplus after doing that, by all means do it, but not punish those that we know in order to benefit after generations. I sincerely hope, now you have taken the case in hand, your powerful advocacy will bring about a new era. I should have attended the Festival but was prevented by illness. I must now state, in conclusion, that I prove my sincerity by my acts: I subscribed to the Boys' School five guineas this year, I am also a Life Governor of the Aged Benevolent Institution, and intend to subscribe a guinea a year in future. Trusting your strenuous efforts in the cause of our noble Institutions will meet with a noble reward, I subscribe myself,

Yours faithfully and fraternally
STRICT JUSTICE.

HURAM ABIF.

(To the Editor of The Freemason).

SIR,—The object of your correspondent, H.M., who writes of *Hiram Abif* in THE FREEMASON of February 5th, is greatly to be respected, as is also the spirit in which he writes, but I fear that his attempt to justify the use of the name *Hiram Abif*, by reference to the German and Swedish versions of the Bible is of little value in face of the Hebrew text. I do not clearly comprehend what H.M. means where he says "our translators have endeavoured to render Hebrew names into equivalent English terms, rendering in one place '*Huram, his father,*' '*Huram, my father,*' whereas the German and Swedish versions have, in many instances, adopted them as proper names." It would have been well if H.M. had specified the passages in which this has been done in the English version. I know of no such passages, nor of any such rendering. Our translators do not, so far as I know, render the name of *Huram* or *Hiram* (it being written with the *yod* in Kings, and with the *vau* in Chronicles) either "Hiram, my father," or "Huram, his father;" but simply *Hiram* and *Huram*, as a proper name. As it is in the Hebrew, the phrases *Hiram abi* and *Huram abin*, which occur in 2 Chronicles II., 13 (in Heb. 12) and IV. 16, add nothing to the name of *Hiram* or *Huram*; it is simply "*Huram*, his father," in Chronicles, and "*Hiram*, my father," in Kings. Hiram, King of Tyre, says to Solomon: "And now I have sent a cunning man, endowed with understanding of Huram, my fathers, the son of a woman of the daughters of Dan, and his father a man of Tyre," &c. This cunning or skilful man's name was also Huram or Hiram, and so he is designated in the only four or five passages in the Hebrew and English Bibles.

But if H.M. could find *Hiram Abif* in the Hebrew Bible, I fear that he would fail in finding anything to show that he was a Master Mason, which H.M. must be as desirous to do as to find him called by that name. The building of the temple seems to have been completed, so far as the structure itself was concerned, without the aid of this cunning or skilful man—the widow's son, who was not, as appears, a mason, but an artist. Solomon asked the King of Tyre to send him "a man skilful to work in gold, and in silver and in brass, in iron, and in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him with the cunning men that are with me in Judah and in Jerusalem, whom David, my father, did provide" (2 Chron II., 8). He was the artificer, and devised, or rather directed and superintended, the decorations of the temple and its beautiful and symbolic furniture; and his work is specifically enumerated in 2 Chron. IV., 11-16, and 1 Kings VII., 40-45.

Am I then denying that Hiram was a Mason and a Master Mason? I am certainly denying that we have any scriptural authority for deeming him to have been such, and I believe that all we have about him in the Bible points in another direction. But am I therefore, weakening the foundation, or removing one of the landmarks of Masonry? I think not. I take the legend of Hiram Abif to be one of those beautiful legends and allegorical stories on which much of the sublime teaching of our Order is based, and I no more believe it to be literally true, than I believe that Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif, held the second Grand Lodge of Freemasons in the bosom of the holy Mount Moriah.

What, then, is this legend of Hiram Abif, and what its symbolical meaning? That must be reserved for another communication, if you do me the favour to publish this.

WILLIAM CARPENTER.

THE EARL OF LIMERICK was installed as E.C. of the Faith and Fidelity Encampment of K.T. at Freemasons' Tavern on the 31st ult.

BRO. JACOB NORTON and the "PROV. GRAND MASTER of AMERICA."

BY BRO. WILLIAM JAMES HUGHAN,

P.M. 131, and Prov. Grand Secretary for Cornwall, &c.

I have carefully read the long and interesting letter by Bro. Jacob Norton, respecting the appointment of Henry Price, as Prov. Grand Master of New England, A.D. 1733, and of North America, 1735. The enquiry this indefatigable Mason has entered upon is involved in much difficulty and uncertainty, and one requiring much patient investigation and research. In Bro. Norton we have these capabilities, and we may anticipate that success will likely crown his efforts. The limits of the enquiry are already narrowing under his diligent investigation, and we hope that the light he now seeks from the records of the Grand Lodge of England will be forthcoming, or at least something definite and final will soon result from this examination.

One thing is certain: Bro. Henry Price was wrong in stating in his letter (dated 27th Jan., 1768,) to Bro. Samuel Spencer, Grand Secretary, that the first deputation "ever issued to any part of America," was A.D. 1733, and *that* to himself; for in the Constitutions of A.D. 1738, 1756, 1769, &c., the appointment of Mr. Daniel Cox, for New Jersey, in America, is recorded under the Grand Mastership of the Duke of Norfolk, in 1729. The Grand Sec. died soon after May 1768. On the 28th October of the same year Thomas French was invested with the collar of that important office, and replied to Henry Price the month after, reminding him of the appointment of Robert Tomlinson, as Prov. Grand Master for New England, America, and that therefore his proper time to have made a complaint was immediately after such appointment became known. It seems to us that a mistake might have possibly occurred, and the name of Bro. Price, not have been properly registered A.D. 1733, but we cannot see how William Reid, Grand Secretary A.D. 1733, and John Revis, Grand Secretary A.D. 1735, could *both* fall into the same error, for Bro. Prince says his commission was extended to all North America A.D. 1735, and yet neither the *original* appointment nor the *extension* of authority are registered in the records, or noticed in any edition of the Constitutions from A.D. 1738 to 1769, although a slight reference is made in the Constitutions A.D. 1784 (but not authoritative), after which date the list of deputations was discontinued.

In the latter edition the name of Henry Price simply occurs under the heading of Provincial Grand Masters, and is never in any other way acknowledged.

In the Constitutions of A.D. 1738, we find that Randolph Tooke was appointed Prov. G.M. for South America (1735); Roger Lacy was deputed to constitute a lodge at Savannah, of *Georgia*, 1735, and in addition to Bro. Tomlinson for New England under the Earl of Loudon, John Hammerton was made Prov. M., for South Carolina in the same year (1736). James Watson was Prov. G.M. of the Island of Monserrat, in America, A.D. 1737, and Capt. William Douglas, for Islands in the same country, where no P.G.M. was appointed. Captain Richard Riggs, became P.G.M. of New York, under the same Grand Master, the Earl of Darnley, A.D. 1738.

By reference to the Constitutions of A.D. 1756, we see that Thomas Oxnard received a deputation to be Prov. G.M, for *North America* A.D. 1742, and under the Grand Mastership of Lord Byron, between 1747 and 1751, the following appointments were also made, viz., William Allen, for Pennsylvania, and Francis Goelet for New York. Under the rule of Lord Carysfort, G.M.; George Harrison became Prov. G.M. of New York 1752-3, and when the Marqnis of Carnarvon was G.M., Peter Leigh was Prov. G.M. for South Carolina. Who then would believe that Henry Price was commissioned as P.G.M. of all North America, A.D. 1735, and subsequently, when so many appointments were made and registered during the same time? To us it appears simply rediculous, and that Henry Price could have had no just claim to any such office at all.

In writing to Bro. the Rev. John Entick, A.D. 1754, when recommending Bro. Gridley, Bro. Price had an excellent opportunity to make good his claim as the Prov. G. Master of North America from 1735, and have the same admitted in the Constitutions of A.D. 1756 and 1769, but in neither does any such an acknowledgment appear, so we are compelled to believe Bro. Price was unable to do so.

The fact also of Bro. Jacob Norton discovering that the entry in the records of Masachusetts was not made until 1751, and "*then not an honest transcript of a true original*" must cause the balance of evidence to be unfavourable to the claims of Henry Price.

We shall be glad to hear the final decision, when Bro. Norton has evidence sufficient to warrant it.

PEACE.

By Bro. Chalmers I. Paton,

A P.M. of Lodge Caledonian, No. 392, etc., etc.

"On earth peace, goodwill towards men," was part of the song of angels who appeared to the shepherds of Bethlehem, praising God. Freemasons of all nations and creeds, acknowledge a belief in God. And these words, just quoted, inscribed in large characters, are to be seen in many of our ancient buildings erected by the Freemasons, and also on some of our modern buildings—the London Exchange for example—in which men of almost all nations and creeds intermingle to exchange with each other the produce of their respective countries, and where it may be said that the word of God is perfectly fulfilled, "I will gather them all together." But if we have its fulfillment, in some measure, in the commerce of the world, we have the parallel of this also in Freemasonry, in which a universal brotherhood is recognised in all who meet in the same lodge. The importance of peace is one of the early doctrines taught to every Craftsman, for it is only by peaceful labours with his brethren, who are joined with him in the work of Freemasonry, that he can achieve any success. Freemasonry demands peace as one of the most essential conditions of its prosperity; and every Freemason is bound not only to be peaceful as a member of his lodge and as a citizen of the world, but is taught to promote peace according to his ability amongst all around him. The brotherly kindness which Freemasons are required to exhibit, eminently tends to produce peace amongst men, not only within, but beyond the bounds of the Masonic body. Masonic brethren are the first and immediate objects of it, but it extends on every side, radiating like light, with no determined limit, but the power of making itself felt; and the benefits of it are enjoyed by all with whom in any way the Mason comes in contact. *Peace* is painted in the form of a matron adorned with olives, laurels, and roses. The peculiar emblem which represents peace, is the *caduceus*—a white staff, borne by ambassadors in ancient times, when they went to treat of peace. The dove with the olive branch in its bill is also a familiar symbol of peace, and is generally worn by the Stewards of a lodge, and sometimes adopted as the jewel of the Deacons in lodges.

It is often given as a reason for not admitting ladies into a Masonic lodge while the lodge is at work, that if they were there one brother might get jealous of another, and there would be no peace in the lodge. It is however, certainly a law of Freemasonry derived from the ancient landmarks, that no woman can be admitted into the Order, and it is needless to enquire into the reason on which this law is founded, as the landmarks are unchangeable. But the ancient rule of Freemasonry, providing for peace as one of its requirements, and necessary elements, is unquestionable and cannot be changed, for, indeed, it is one of the landmarks.

"Peace on earth." There is more of it, happily for mankind, than there once was. The influence of Freemasonry has been felt in every part of the world, and has greatly, although not thoroughly, prevailed.

Hundreds of years ago, Britain was everywhere distracted by wars; civil wars often raging both in England and Scotland; the wars of the Roses, in particular, distracting, weakening, and desolating England for a long term of years; whilst, also, at least in Scotland, baron often waged war against his neighbour baron, and feuds distracted particular districts in which the nation as a whole had no interest but to suppress them, yet which the central government had not power to suppress; and, at a much more recent date, the conflicts of clans were incessant in the northern part of the country. How different is the scene in the present day, when we find the childrens' children of these very clans intermingle with each other in the same lodges in the northern districts, and many of them wearing the tartan of their clans as a colour by which their lodge is known. And as these clans, which formerly waged war one against another, have now become welded together so as to form an integral part of one great nation, let us hope that other nations may soon be gathered together, that peace may prevail over all the earth, and that there will be an end of wars and rumours of wars among the nations of the earth. Self-interest sometimes prevails to secure peace on the earth, but better far it is that it should be secured by the out-going of the heart.

Let every Freemason seek to maintain peace in that best way, by showing brotherly kindness and tenderness in his whole intercourse with his brother Masons, with whom he has promised to work in peace.

LEAVES FROM MY LIBRARY.

By Marmaduke Makepeace.

(Continued from page 50.)

The next extract I shall give is one of a different character to the last. It portrays a state of society now, happily, forgotten in the freedom and civilization of modern times, but it is none the less instructive to review the manners and customs of the past, and to compare our own lot with the barbarism which prevailed of old. Had it not been for the potent influence exercised by secret societies, mankind would not now be enjoying many of the privileges of free thought and free action, and it is therefore interesting to note the earlier phases of those little associations that paved the way for modern freedom. I am glad to observe that a writer in the The Freemason is unravelling this subject, but as my extract refers chiefly to a political organization which existed for some time in Provence, and the particulars of which I have gathered from an obscure work called "Ipsoboé", I trust I shall not be deemed trespassing on debateable ground, or pushing my plough over other men's fields. I yet hope to hear of a grander response to the appeal for "suitable extracts" from such men as Bros. Hughan, Hockley, Hemsworth, Irwin and Buchan, who are blessed with more extensive libraries than M. M.

In the twelfth century the Queen Zenaira, daughter of Raymond Berenger, Count of Toulouse, governed Provence, and held her court at Aix. She was celebrated for her charms, and still more so for her virtue and benevolence; but, alas! her kingdom, given up to all the horror of civil discord, presented a most deplorable picture of anarchy and disorder.

In these unfortunate days the art of reigning was not looked upon as a problem, the solution of which was to form the glory of orators and the reputation of factions; men had not yet imagined those luminous modes of government which have since been developed, reviewed, corrected, commented, and which have been handed down to our times with texts, variations, and patents of perfection. Those marvellous discoveries had not yet been made, which in our days render happiness and repose imperturbable: still they believed they were enlightened, and perhaps they were so; for at least they had no need of any other luminaries. When God said, "Let there be light," there was light; and yet He had not created the moon nor the sun, and the stars were still to be made.

The sovereigns of the twelfth century, always tottering upon their thrones, were engaged in a continued contest with foreign princes, with the clergy, the nobles, and the people. Within their own domains, and according to their several opportunities, each party enjoyed a triumph by turns: the laws made to-day were not in operation tomorrow. Persons who were caressed in the morning, were perhaps banished at night; a place was a burthen, an ordinance a pastime, an elevation a trial; and the grand chariot of potentates, either stuck fast or broken down, changed horses every hour, and only advanced to be overturned *(a)*. The reins of the car of monarchy were spiders' webs, the roads were bad ones, and the horses were jades.

But let us take the history of the fair province a little higher up. This kingdom, one of the first of the Roman conquests in Gaul, passed to the Ostrogoths. The change was not for the better, but we have seen worse since *(b)*.

The new possessors had neither strength nor talent to preserve their prize, and they yielded it to the Frank kings. Shortly afterwards a legion of subaltern tyrants, calling themselves the heirs of Clovis, came to distribute justice in Provence, and Themis fled weeping to Heaven. Then came the Lombards, who drove out the Franks; the Saxons came and drove out the Lombards; the Italians came and drove out the Saxons; and then the plague came and drove out every body. New masters brought new miseries; and although so many absolute powers had succeeded each other so rapidly, it was discovered that the plague had been the most humane and reasonable *(c)*. After a long course of disasters the plague and the conquerors were both expelled. In a decisive battle, fought with the latter two Provençal warriors performed prodigies of valour. Armed to the very teeth, they seemed to be the kings of slaughter, and were named *the two devils*. After the battle, and when the victory had been gained, they were obliged to raise their visors; and, to the surprise of every one, it turned out that the two devils were two holy bishops *(d)*.

The Saracens, the children of Allah, in their turn pillaged Provence; with different manners came a different sort of plunder. A saviour appeared at length: Charlemagne drew his sword, and the French empire was founded.

But a dark night succeeded to this bright day; little despots came in the place of the great king; confusion followed order. The successors of Charlemagne dismembered the great empire, and the kingdom of Provence became a fief of the monarch of Germany.

The famous Bozon revolted; he stirred up the whole of Provence, and declared the nation free. Then turning this national liberty to his own profit, the independent chieftain procured himself to be crowned. Everything yielded to his warlike genius. The Emperor of Germany recognised Bozon as king, and gave him his sister for a wife. All the neighbouring monarchs bowed before the hero; and the Pope, having a great respect for his sword, confirmed, absolved, blessed, and anointed him.

This great man descended to the tomb: his successors reigned for some time with glory; but that race degenerated, and, on a sudden, the dynasty changed—Raymond Berenger, Count of Barcelona, became King of Provence.

Raymond Berenger, however, was not altogether an usurper; he had married a princess of the royal family of Provence; and no male heir of the Bozons appearing to claim the purple, he caused himself to be recognised as the legitimate sovereign; first through his right by marriage, which was subject to discussion; and, secondly, by the right of conquest, which was indisputable.

(a) See Papon Historie Gen. de la Provence, tome II. Procop. de Bell. Goth. l. i. Cassiod. var. lib. v. p. 43.

(b) See upon this historical narration, not less exact than faithful, all the French historians, principally Papon.

(c) It was brought from Spain to Marseilles in 589. The whole city was depopulated, and became a vast cemetery. (Greg. Turon. l. ix. c. 22.) It ravaged Provence four times in the same century.

(d) They were called Salonius and Sagittarius; one of them was Bishop of Embrun, and the other of Gap. See "La Chronique de St. Denis," l. iii. c. 5.

(To be continued.)

METROPOLITAN MASONIC MEETINGS

For the Week ending February 19, 1870.

MONDAY, FEB. 14.

Lodge 5, "St. George's," Freemasons' Hall.
,, 29, "St. Alban's," Albion Tavern, Aldersgate-st
,, 59, "Royal Naval," Freemasons' Hall.
,, 193, "Confidence," Anderton's, Fleet-street.
,, 222, "St. Andrew," London Tav., Bishopsgate-st.
,, 957, "Leigh," Freemasons' Hall.
Chap. 22, "Mount Sion," Radley's Hotel, Blackfriars.
,, 720, "Panmure," Loughboro' Hotel, Brixton.
Knights Templar Encampment, "Frederick of Unity," London Tavern, Bishopsgate-street.
Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

TUESDAY, FEB. 15.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 73, "Mount Lebanon," Bridge House Hotel, Southwark.
,, 95, "Eastern Star," Ship & Turtle, Leadenhall-st.
,, 162, "Cadogan," Freemasons' Hall.
,, 165, "Honour and Generosity," London Tavern, Bishopsgate-street.
,, 194, "St Paul's," Terminus Hotel, Cannon-street.
,, 435, "Salisbury," 71, Dean-street, Soho.
Chap. 11, "Enoch," Freemasons' Hall.
,, 19, "Mount Sinai," Anderton's Hotel, Fleet-st.
,, 186, "Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor, 382
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, FEB. 16.

General Committee Grand Lodge, and Lodge of Benevolence, Freemasons' Hall, at 7 precisely
Lodge 30, "United Mariners," George Hotel, Aldermanbury.
,, 140, "St George's," Trafalgar Hotel, Greenwich.
,, 174, "Sincerity," Guildhall Tavern, Gresham-st.
,, 190, "Oak," Freemasons' Hall.
,, 700, "Nelson," Masonic Hall, Woolwich.
,, 969, "Maybury," Freemasons' Hall.
,, 1150, "Buckingham & Chandos," Freemasons' Hall.
,, 1159, "Marquis of Dalhousie," Freemasons' Hall.
Mark Lodge, "Bon Accord," Freemasons' Tavern.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. C. H. Pedler, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, FEB. 17.

House Committee Girls' School, at 4.
Lodge 23, "Globe," Freemasons' Hall.
,, 49, "Gihon," Guildhall Coffee House, Gresham-st.
,, 55, "Constitutional," Terminus Hotel, Cannon-st.
,, 63, "St. Mary's," Freemasons' Hall.
,, 169, "Temperance," White Swan, Deptford.
,, 179, "Manchester," Anderton's, Fleet-street.
,, 733, "Westbourne," Lords Htl., St. John's Wood.
,, 1139, "South Norwood," South Norwood Hall, South Norwood.
K.T. Encampment, "Observance," 14, Bedford-row,
Fidelity Lodge of Instruction (3), Yorkshire Grey, London-street, Fitzroy-square, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, FEB. 18.

House Committee Boys' School.
Lodge 6, "Friendship," Willis's Rooms, King-street, St. James's.
,, 143, "Middlesex," Albion Tavern, Aldersgate-st.
,, 201, "Jordan," Freemasons' Hall.
,, 813, "New Concord," Rosemary Branch, Hoxton.
,, 1118, "University," Freemasons' Hall.
Chap. 92, "Moira," London Tavern, Aldersgate-street.
Rose Croix Chapter, "Invicta," Masonic Hall, Woolwich.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, FEB. 19.

Lodge 715, "Panmure" George Hotel, Aldermanbury.
Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.

THE BLOOD IN OLD AGE.—As age advances the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, supplies the extra nutrition to the blood and restores to it its florid hue, and then the progress of decay is arrested and the ailment disappear—man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also for Apothecaries' Hall, London. Sold by all druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment, each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution: Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

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The Brethren to attend in Masonic clothes.

Double Tickets 21s., to admit a Lady and Gentleman, or two Ladies; Gentlemen's Tickets 12s. 6d., and Ladies' Tickets 10s. 6d. each, which will include Supper and Refreshment during the evening.

The Stewards are requested to return all Tickets not sold, on or before Friday the 18th instant, to Bro. ADAMS, 55, Whitfield-street, Tottenham-court-road, W., or they will be charged for, and orders given accordingly.

Masonic Institution for Boys.

MRS. HARRIET WHITE,
Widow of the late Bro. William White, of the Royal Union Lodge, Cheltenham,

BEGS to return her most sincere thanks to all those kind friends who supported her Son, WILLIAM HERBERT WHITE, at the recent Election in October, thereby raising the number of Votes recorded in his favour from 282 to 738. She most earnestly and respectfully solicits a continuance of their support NEXT APRIL, when she hopes her Son may be elected.

The case is well-known to Bro. the Rev. C. J. MARTYN, V.P., Grand Chaplain, Long Melford Rectory, Suffolk, by whom proxies will be gratefully received.

MASONIC ARCHÆOLOGICAL SOCIETY.—The next Meeting will be held at Freemasons' Hall, on Friday, 18th February, when a Paper will be read by Bro. J. H. YOUNGHUSBAND, on Ancient Masonic MSS. Brethren in the Craft are respectfully invited to attend.

Members are reminded that Subscriptions for the ensuing session are now due.

HYDE PULLEN, } Hon. Secs.
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106, Gt. Russell-street, Bloomsbury.

A DISTRESSING CASE was lately in the Bankruptcy Court, London—*Mrs. Bromley, widow of a Freemason*—which has called forth much commiseration. A SUBSCRIPTION is in hand to relieve her painful position, and kindly contributed to by Earl of Zetland, Grand Master; Earl de Grey and Ripon, with other gentlemen and ladies. Donations are earnestly solicited from the benevolent, and received by Rev. J. M. ANDREWS, Vicar of St. Jude's, Vicarage, 48, Argyle-square, Euston-road, W.C.; also by Messrs. LOVELL, SON, and PITFIELD, Solicitors, Gray's Inn Square, London, W.C.; and gratefully acknowledged by Mrs. Eliza Bromley.

FREEMASONRY, CHORAL SOCIETIES, and CLUBS.—The GEORGE, COMMERCIAL HOTEL, Aldermanbury, 21 and 22, E.C.—The Proprietors are open to enter into fresh arrangements with Lodges and Societies. Beds 2s.; Breakfast 1s. 6d., with Fish 2s. Dinner, Fish or Soup, Joint and Vegetables 1s. 6d.

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THE

Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL de GREY and RIPON, K.G., *the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND,* K.T., *&c., M.W. Past Grand Master; the Right Hon. the EARL of DALHOUSIE,* K.T., G.C.B., *the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.*

VOL. 3, No. 64.] SATURDAY, MAY 28, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, Croydon.

OFFICE, 4, FREEMASONS' HALL, LONDON, W.C.

AT the ANNUAL GENERAL MEETING of this Institution, held at Freemasons' Hall, London, Friday, the 20th May, 1870, W. Brother JOHN UDALL, P.G.D., a Vice-President of the Institution, in the chair; after the general business was disposed of the Governors and Subscribers proceeded to the Election of seventeen Male and nine Female Annuitants, when the following were declared the successful Candidates:—

Names.	Votes.	Names.	Votes.
MALES.		Cotton, Henry ..	.. 406
Saqui, Isaac ..	.. 1327	Lotinga, Samuel M.	.. 392
Birdsall, William ..	.. 1092	*Thornton, Joseph ..	.. 384
Wicks, William ..	.. 1015	*Crook, Henry ..	.. 369
Heeley, William ..	.. 787	FEMALES.	
Mills, Richard ..	.. 776	Halton, Mary Ann	.. 1008
Quelch, James ..	.. 761	Crome, Sarah Ann	.. 762
Robinson, William	.. 695	Ward, Jane ..	.. 692
Fisher, William ..	.. 694	Thiselton, Sarah Ann	.. 690
Hayter, Samuel ..	.. 630	Lloyd, Sarah ..	.. 635
Kerkin, George W.	.. 474	Holt, Sarah ..	.. 632
Highton, William ..	.. 432	*White, Kitty ..	.. 626
Vernon, Josh. ..	.. 411	*Williams, Eliza ..	.. 573
Bentley, Josh. W.	.. 409	*Mallett, Mary ..	.. 490

The five Candidates marked thus (*) are elected to fill vacancies occurring by death since the voting papers were issued.

By order,

WILLIAM FARNFIELD,
Secretary.

GRAND LODGE OF MARK MASTER MASONS OF

England and Wales and the Colonies and Dependencies of the British Crown.

BRO. REV. G. R. PORTAL, *M.A.*, M.W.G.M.
BRO. SIR E. A. H. LECHMERE, BART., R.W.D.G.M.

THE Summer Half-yearly COMMUNICATION of this Grand Lodge will be held [illegible]REEMASONS' TAVERN, Great Queen-street, Lincoln's-inn-fields on TUESDAY, the 31st MAY inst., when and where all Grand Officers (past and present), W. Masters, Past Masters, Wardens, and Overseers of private Lodges are hereby summoned to attend, and at which, by permission, all regularly registered Mark Master Masons may be present.

The M.W. Bros. Lord Leigh, Lord Carnarvon, Lord Holmesdale, and W. W. Beach, Esq., have signified their intention of being present for the purpose of being invested with the jewel of Past Grand Master.

The ceremony of Advancement will be worked in a Lodge of Improvement, to meet at half-past Three o'clock, p.m.

Grand Lodge will be opened at Five o'clock p.m.

The Banquet will be provided at Seven o'clock. Tickets, Fifteen Shillings (inclusive of wine and dessert), if taken before the 28th instant; if after that date, Seventeen Shillings and Sixpence.

Brethren intending to be present are requested to send their names to the Grand Stewards, care of the Grand Secretary, as under.

By command,

FREDERICK BINCKES, Grand Secretary.

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Bro. Robert John Bagshaw,

PROVINCIAL GRAND MASTER.

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TUESDAY, the 31st MAY, 1870,

AT THE

CASTLE HOTEL, WOODFORD, ESSEX.

The Grand Lodge will be opened punctually at Two o'clock, for the transaction of General Business.

THERE WILL BE A

BANQUET

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Reviews.

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The English Nation identified with the Lost House of Israel by Seventeen Identifications. Price 4d. Stevenson, Paternoster-row.

The Lost House of Israel has been an interesting search in all ages, and it is singular to observe that when people have been found that have been thought to correspond with them, the belief was mainly urged because Freemasonry was found existing with such people. Thus the half-civilised tribes of the North American Indians were said to be lost Israel as much from the fact that Freemasonry formed them into brotherhoods as from anything else, and the same may be said of the Nestorians.

The book before us gives considerations of Israel that appear to have been overlooked, and with much scriptural evidence insists that Israel, when lost, was to become the chief of the nations, the most powerful in army and navy. That its mission was to "possess the gates of his enemies," to become an island nation with large colonies—becoming "a nation and a company of nations." That it was given to Israel only to have possessions, that should form a kind of cord, or measuring line, that should encompass all the other nations of the earth. That they were to have the multitudinous seed, to be in a position able to abolish the slave trade, undoing "heavy burdens," letting the "oppressed go free," and breaking "every yoke." That they were to be foremost in Christian and missionary spheres, to "blossom and bud and fill the face of the world with fruit." The author gives seventeen identifications, that are most striking, and although Freemasonry is not included amongst them it certainly would make an eighteenth, and if the identity could be received as established it would at at once account for the deep-seated root that Freemasonry has in this country, and should fortify us with additional authority to extend the ramifications of our brotherhood throughout our land and colonies. We therefore recommend the brethren to give the work a perusal.

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KNIGHT TEMPLAR JOTTINGS.

(Continued from page 269, vol. 2.)

In resuming our sketches of the *Masonic Knights Templar*, we only do so for a short while; as this *one* and the *next* will conclude our "Jottings" on the above subject. Various circumstances have conspired to prevent our writing the "parts" regularly, but we intend this and the next to follow consecutively, and then hope to proceed with other departments of Masonic work which we have in hand.

We do not believe in a connection between the Masonic Order and the Ancient Templars at all. The origin of the degree seems to be thus: Several Masons anxious to Christianise Freemasonry (and thus alter its universal and unsectarian character), started the Masonic Knights Templar about the middle of the last century—just as with the Knights of the "Red Cross" and other well-known chivalric degrees—and thought they would secure their success by thus linking the Masonic element with the original orders so-called. Bro. Lawrie, in his "History of Freemasonry" and the "Grand Lodge of Scotland," says, "That to prove that the Order of Knights Templars was a branch of Freemasonry would be a useless labour, as the fact has been invariably acknowledged by Freemasons themselves." We know the Knights Templar not only possessed the mysteries but performed the ceremonies, and inculcated the duties of Freemasons. We, too, believe that to attempt to prove the Knights Templar a branch of the Masonic Order would be an *useless labour*, but not for the same reason as Bro. Lawrie. We consider such proof *cannot* be given, as no such connection between the two bodies ever existed. Not the shadow of any evidence has been forthcoming to establish such a claim, and it is only placing a powerful and influential society on a false foundation to assert it to be a branch of Ancient Freemasonry. The only pretension the Order has to be considered as allied to Masonry consists in the fact that its members are now chosen from the latter society. The excellent historian of the "Knights Templars and the Hospitallers of St. John" (Bro. Richard Woof, F.S.A.) is careful not to claim such a distinction for these orders, and it would be well for those who are anxious to know *facts* to read his excellent little work, before being committed to Bro. Lawrie's opinion. Some go so far as to state "The different Orders of Masonry are without doubt only counterfeits of the Order of the Temple, which have arisen in the different countries where the first Knights had retired." This notion is a most absurd one, as it can be easily proven that the Operative Masonic body from which we are descended existed long before Knight Templary. Bro. Woof remarks that such a claim is "too comprehensive as referring to Craft Masonry simply, there being reasonable proof of its existence before the retirement of any of the Knights became necessary.

The "Grand Chapter" of Scotland is believed by many to hold a superior position (in fact *unique*) with respect to the Order of the Temple. In the statutes of A.D. 1856, which we have before us, we find that "there is but one chapter General and one Grand Master for the whole world; and from the Order having been suppressed in 1309 in all countries except Scotland, it shall always be held in that Langue." A more presumptuous statement or unfounded claim was never made by any body, and savours so much of credulity and sheer disregard of facts that we really wonder it was ever allowed to appear in any work or document authorised and issued by the "Chapter General." H.R.H. the Duke of Kent, then Grand Master of the English branch, granted a warrant to the Scotch Templars, by virtue of which the charter dated 19th June, 1811, constituted them "Knights of the Holy Temple," &c., and Alex. Deuchar was appointed Grand Master *ad vitam*. After which followed Admiral Sir David Milne, G.C.B., and others. Hence to pretend to a superiority under such circumstances would be like unto any Craft lodge established A.D. 1811 setting itself up as a superior body to the Grand Lodge which warranted it.

We believe that the "Early Grand Encampment" of Ireland had a Craft origin—viz., from "Mother Lodge Kilwinning," Ayrshire, Scotland; *not*, however, to propagate Knight Templary, but the three Craft degrees, in a lodge called the *High Knight Templars*. Some curious correspondence with reference to this subject, in which Bro. Lyon. of Ayr, was able to prove clearly that "Mother Lodge Kilwinning" knew nothing of the Knights Templar degree, *never did*, and is *never* likely to, and that the *warrant was granted for purely Masonic purposes.* The Grand Encampment of Ireland, however, assumes no such prominent and anomalous position as the body in Scotland. Bro. Woof well observes of himself that he was influenced by the statements made by the Scotch authorities, "but failing to procure information which he could offer as from an official source, he could present only the result of his own inquiries, and he is bound to say that in this result he finds no stronger claim than is possessed by those institutions of the Order from time immemorial existing in England." We go further, and say that the perusal of Bro. Woof's "sketch" will show the writer does not believe that the claims of Scotland *re* Knight Templary are so good as England. We think not, either. For some curious accounts of Knight Templary in the North of Scotland we respectfully refer our readers to the history of the lodges at Banff we wrote in THE FREEMASON when it was first started. Generally speaking, the Royal Arch was required as a pre-requisite for Knight Templary (the only exception we know of being when non-Masons were introduced under the Scottish rule for a short time), and as Royal Arch Masonry has not been shown to have had an existence prior to A.D. 1740, we think it pretty clearly established that Knight Templary under the wing of Freemasony had its origin somewhat later in the same century. We are told that the Knights Templar and the Red Cross of Rome and *Constantine* are mentioned in the "Rite of Observance" by Baron Von Hurd A.D. 1745. We should like this point cleared up. Much has been said about the connection of Knight Templary with the Grand Lodge of all England held at York. Bro. Yarker is an authority on this point, and in his admirable "Notes" proof is given that makes this connection (to say the least) appear very probable. However, nothing older than 1779 has been discovered with respect to the Grand Body and Knight Templary, and so far, the United States appear to possess the oldest document in reference to the degree—viz., 1769, particulars of which are given by me in THE FREEMASON for December 17th, 1869 (No. 41, vol. 2). The extract in question is to be found in *Moore's Masonic Magazine*, December, 1865. We do not state it to be thoroughly trustworthy, but merely mention the fact of this reference to Knight Templary so early as 1769 in connection with Royal Arch Masonry in the United States, to secure confirmation or otherwise. We are just looking at the "Laws and Regulations" of the "Cross of Christ Encampment," London (when Bro. Dr. R. T. Crucefix was the E. Commander, A.D. 1837), prior to finishing these hurried notes, and are reminded of the claim made by some brethren that Bro. Dr. Henry Beaumont Leeson was a *York Mason*, and by virtue of such authority he had power over the ancient Order of Harodim, and was especially qualified to be the Grand Commander of the thirty-third degree, &c., and also absorb the Rose Croix and N.P.U. given by Knight Templar Encampments. We think this able brother was well qualified to be the chief of any such Order, as he has few equals in Masonic knowledge or research, but we would not rest his claims on the foregoing bases, as we believe the learned doctor was initiated under the Grand Lodge of England, took the Royal Arch degree under similar authority, was made a Knight Templar in the above Encampment, and, what is more, received the degrees of Rose Croix and "N.P.U." in the same Encampment on the 5th May, 1837. Some time since 1837 the Knights Templar appear to have waived their right to give these two degrees (excepting such as the Baldwyn Bristol), but it is rather curious to note that the former chief of the Order that now claims authority throughout England to control these degrees, actually obtained them in a Knights Templar Encampment. We hope these and other facts will hasten the establishment of a " Council of Rites " to work and control all the degrees above the Royal Arch (including the " Mark "), and thus place the whole on a legitimate, independent, and fair basis, as ably advocated in an excellent leading article in THE FREEMASON for May 14th.

W. J. HUGHAN.

(To be continued.)

The SYMBOLISM & SIGNIFICANCE OF NUMBERS.

BY BRO. WILLIAM CARPENTER, P.M., P.Z.

(Concluded from page 248.)

There has been entertained, from very remote times, a belief that the six days of creation multiplied by a thousand, the days being interpreted as prophetic days, that is a day for a year, fixes the commencement of the *sabbatism* of rest promised to the people of God. This was a common opinion among the Jews. Rabbi Eliezer says, "The blessed Lord created seven worlds, but one of them is all Sabbath and rest in life eternal." And so, too, *Bereschita Rabba*, " If we expound the seventh day of the seven thousand years, which is *the world to come*, the exposition is, '*He blessed it*,' because that in the seventh thousand all souls shall be bound up in the bundle of life. So our Rabbins of blessed memory have said in their commentories on ' God blessed the seventh day,' the Holy Ghost blessed the *world to come*, which beginneth in *the seventh thousand of years*." Plato held the like opinion, and amongst the early fathers holding the opinion may be mentioned Barnabas, Irenæus, Cyprian, Lastantius, and Ambrose. The same opinion is now entertained by the most learned and sober-minded students of prophecy, and although most of them abstain from dogmatising about the year when the 6,000 will be completed, and the sabbatic thousand, or millenium, commence, they all look for it within the present century, or early in the next. It is a noticeable fact, that Captain Baker, by a process of rotation, peculiarly his own, and which has certainly brought out many dates exactly corresponding with history, and Mr. W. C. Thurman, an American expositor of the "Sealed Book of Daniel," who has tested the Hebrew chronology by strict astronomical verities, concur in placing the end of the 6,000 years in October, 1875. I mention the fact, as a very curious one, without venturing any judgment upon it.

But, now, some one may ask, where is the utility of all this speculation on numbers? And some may deem it trifling. That I believe has been the case with many things ultimately found to be of great value; and if it shall be found, as I think it will be, that numbers are used with great significance and emphasis in the sacred writings, who shall say, that as a means of exegesis, a knowledge of their symbolic value may not be of great importance? But apart from this, the ancient mysteries cannot be read and understood without such knowledge. Many things otherwise insignificant, or even puerile, will be found expressive of some hidden truth when read by the light which the symbolic use of numbers supplies; and beyond that, and to bring the matter home to ourselves, it may be added, that a perfect knowledge of Freemasonry cannot be acquired without some study of the subject.

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EARL HOWE,

P.D.G.M., and P. Prov. G.M. Leicestershire and Rutland.

The town and county of Leicester have sustained a poignant and irreparable loss. A nobleman who, for more than half a century, attracted to himself an amount of respect and veneration which it falls to the lot of but few among us to attain, has been removed from our midst. We allude to the removal by death of Earl Howe. The sad event, although long anticipated and for some time seen to be inevitable, has nevertheless fallen upon the population of our borough and county with all the force of a sudden and unexpected calamity. On the evening of Thursday, the 12th inst., Richard William Penn Curzon-Howe, *G.C.H.*, *P.C.*, first Earl, expired at his lordship's town residence, 8, South Audley-street, full of years and honours, esteemed by all classes, lamented by all parties, and leaving behind him a memory which will continue to be respected, as long as any merit is attached by men to a faithful discharge of the duties of the public, or of the kindly amenities of private, life. The immediate cause of death was, be believe, his old enemy, the gout, but for several years his lordship's health has been seriously deranged, and this, coupled with his advancing years, had prepared the public mind and that of his friends and relatives for his decease. His lordship was son of the Hon. Penn Asheton Curzon (eldest son of the first Viscount Curzon) and the Baroness Howe.

He was born at Gopsall, December 11th, 1796, and succeeded his grandfather as Viscount Curzon in 1820, and his mother as Baron Howe in 1835. In 1825 he married Lady Harriet Georgina Brudenell, second daughter of the sixth Earl of Cardigan (who died in 1836), by whom he had seven sons and three daughters. His lordship married secondly (in 1845) Anne Gore, second daughter of the late Vice-Admiral Sir George Gore, K.C.B., Maid of Honour to Queen Adelaide (the late Queen Dowager), by whom he has two sons and one daughter. The family creations are the Baron Howe, of Langar, 1788, Baron Curzon, of Penn, 1794, Viscount Curzon, 1802, and Earl Howe, 1821. His lordship was the patron of thirteen livings—the vicarage of Acton and incumbency of Charsfield, Suffolk; the incumbency of Curzon Chapel, London; the vicarage of Penn, the incumbency of Penn-street and Tyler's-green, and the vicarage of Little Missenden, Buckinghamshire; the rectory of Gotham, and the vicarage of Radcliffe-on-Soar, Nottinghamshire; the rectory of Congerstone, the vicarage of Shackerston, the incumbency of Twycross, Leicestershire; and the incumbency of Nether Whitacre, Warwickshire. His lordship's predecessor was his grandfather, Assheton, Curzon, Esq., first Viscount Howe, who was born February 22nd, 1733, and was raised to the barony 1794, and afterwards advanced to the viscountcy 1802, and who married, first, 1756, Esther, daughter of William Hanner, Esq., (died 1764), and by her had issue one son and two daughters; secondly, in 1766, Lady Dorothy Grosvenor, sister of the first Earl Grosvenor, and by her had issue two sons and two daughters; and thirdly, Anna Margaretta, daughter of Thomas Meredith, Esq., and died 1820, without issue from the last marriage. Her ladyship, as above stated, died in 1835. His lordship was Lord Chamberlain in the household of her Majesty Queen Adelaide, from her accession to the throne in 1830 till her death, and was one of her Majesty's most faithful and confidential servants. At the memorable commemoration at Oxford in 1835, when William IV. and his illustrious consort attended, Lord Howe was honoured with the degree of D.C.L. In his capacity of Lord Chamberlain to Queen Adelaide, he accompanied her Majesty to Malta, and subsequently to Madeira and Germany. Having filled for some years a prominent position in the Court of the Queen Dowager, he took no part in the political matters of the day. He was a Trustee of Rugby School, a Governor of the Charterhouse (we believe the oldest governor of that institution), and since 1860 had been Lieut.-Colonel Commandant of Prince Albert's Own Leicestershire Yeomanry Cavalry. The deceased nobleman is succeeded by his eldest son, Viscount Curzon, who was born 1821, was educated at Eton and Christ Church, Oxford, where he took the degree of B.A. in 1841, is Colonel Commandant of Prince Albert's Own Leicestershire Yeomanry Cavalry, a magistrate for Leicestershire, M.P. for South Leicestershire in the Conservative interest, since 1857 (when he was elected without opposition), and who married in 1846 Harriet Mary, daughter of the late Charles Stuart, Esq., of Critcher House, formerly M.P. for Dorsetshire.

In his political sentiments he was Conservative, and although not an active politician, his support and interest were always given to that party. He never aimed at playing a conspicuous part in politics; he was through a long life a remarkable feature in our social existence as a nation. His position, indeed, constitutes a more curious illustration of English society, and of the combination of circumstances that tend to give a man influence under it, from the fact that he was not a man of leading intellect and oratorical acquirements. Amongst the population of South Leicestershire he was held in the highest consideration by all classes, and enjoyed a social influence little inferior in its indirect effects to the sway which his feudal ancestors enjoyed. Not only was he esteemed as a landlord, not only as a man distinguished for his high honour, for his hearty English hospitality, for the graceful courtesy of his bearing, but also for his genial and generous sympathy with the pleasures, occupations, and feelings of his neighbours. In fine, in all the relations of life he was distinguished by a scrupulously considerate attention to the feelings of others—a quality equally exhibited in matters of the gravest consequence and of the most trivial import. He was charitable in the highest degree; he supported all useful institutions in a munificient manner, and was ever ready to assist the needy to an extent which never, perhaps, can be fully known. He was a sincere friend to the Church of England, and his purse was continually open to all objects which had for their aim the relieving of distress and the promotion of religion. He was by no means intolerant towards Dissenters, and manifested an active interest in everything which tended to the welfare of his native county. In the demise of this deservedly respected nobleman—one whose example all, rich or poor, will do well to imitate—Leicestershire will miss a much valued friend. He had a kind word for every one, alike for the artizan as for the peer, and he has gone to his grave having earned the laurels, with which a good and holy life is always accompanied, namely the respect and esteem of all who knew him. His memory will long be cherished in this district.

Amongst Freemasons his lordship's decease has caused a gap which will not be easily filled. As the Provincial Grand Master of Leicestershire, he fulfilled all the duties of his office with a kindness and courtesy which made him beloved by the " Craft." They ever welcomed his genial presence amongst them, and the fact that he was to preside at any of their meetings was participated in by all the brethren with the greatest satisfaction. A few facts respecting his Masonic career may not be uninteresting to our readers. He was initiated in the Tyrian Lodge, Derby, September 25th, 1815; passed and raised in St. John's Lodge, Leicester, in September and October, 1821, of which lodge until the day of his death he was the oldest member. He was W.M. in 1822-3, and as such laid with Masonic honours the foundation-stone of St. George's Church, Leicester, on the 23rd August, 1823. He was exalted in the Chapter of Fortitude attached to that lodge, October 22nd, 1822; was second Principal 1823-1826, and succeeded Sir F. G. Fowke, Bart., as M.E.Z., 1831-1833. He was one of the founders of the John o'Gaunt Lodge, in 1846, and the Chapter of St. Augustine, at first attached thereto, but since to the Ferrers and Ivanhoe Lodge, at Ashby-de-la-Zouch. He was appointed P.G.M. of Warwickshire in 1844, and retired on account of ill-health in 1852. He was appointed D.G.M.

of England in 1844, which high office he also resigned from the same cause two years later. After the decease of Sir F. G. Fowke, Bart., Lord Howe, on the 18th June, 1856, was appointed Provincial Grand Master of this, his native county, to which in September of last year was annexed the County of Rutland, but after a most prosperous and beneficent rule, on the 8th of December last failing health and advanced years induced him to resign office, to the universal regret of the brethren. On the 15th February, 1859 (on which day he had laid the foundation-stone of the Freemasons' Hall, in the metropolis of the county, and towards which he was a liberal contributor), Lord Howe was advanced as a Mark Master in the Howe Lodge of Mark Masters, and accepted the post of Senior Grand Warden in the Provincial Grand Lodge, under his Deputy in the Craft, Bro. Kelly. The name of the Howe Lodge was adopted as a mark of fraternal respect and esteem for a noble brother, who through a long career of usefulness, has been alike distinguished for his zeal for Masonry, and by the practice in his daily life of the virtues which it inculcates. And now that he has been taken from our midst, his virtues will, we feel sure, be commemorated by the Howe Lodge of Mark Masters through many generations.

His mortal remains were consigned to their last resting-place on Thursday, the 19th inst., at Twycross, near Gopsall, with that strict abhorrence of everything like ostentation which ever distinguished this much-loved nobleman throughout his days. His life had been one of peace, and like a peaceful but dearly beloved neighbour he has gone to rest. The bells of the various churches in Leicester were tolled from two to three o'clock, during the funeral, and subsequently mourning peals were rang.—*Leicester Journal.*

THE M.W. Grand Master has been pleased to approve of the nomination of W. Bro. Brackstone Baker, P.G.D., as representative of the respective G. Lodges of Tennessee, Missouri, Alabama, and Oregon, at the Grand Lodge of England, and the Grand Lodge of Canada has also given him the rank of Past G.S. Warden of that G. Lodge.

WE learn that on the 11th January the Grand Lodge of the District of Columbia extended fraternal recognition to the Grand Lodge of Quebec as a sister Grand Lodge; also that at its fiftieth annual communication held in the City of Portland, on the 3rd and 4th May, the M.W. the Grand Lodge of the State of Maine, unanimously recognised the Grand Lodge of the Province of Quebec.

ON the 17th inst., at the Trafalgar, Greenwich, a few members of the Enoch Lodge, No. 11, one of the oldest in London, Bro. E. J. Lewis, W.M., in the chair, met to entertain at dinner Bro. Peter Matthews, P.M., upon the occasion of the presenting him with a testimonial, accompanied by an address, emblazoned on vellum, as a token of their respect and esteem, and in acknowledgment of the very zealous, faithful, and efficient manner in which he has discharged the duties of secretary to the lodge during the past 35 years. The party spent an agreeable evening, and Bro. Peter Matthews responded to the remarks addressed to him by the W.M. with feelings of gratitude and appropriate fraternal sentiments.

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & Co., Homœopathie Chemists, London.—[Advt.]

HOLLOWAY'S OINTMENT. — Painless Cures. — Sores, wounds, ulcerations, and other diseases affecting the skin are amendable by this cooling and healing unguent. It has called forth the loudest praises from persons who had suffered for years from bad legs, abscesses, and chronic ulcers, after every hope of cure had long passed away. None but those who have experienced the soothing effects of this ointment can form any idea of the comfort it bestows by restraining inflammation and allaying pain. Wherever this ointment has been once used it has established its own worth, and has been eagerly sought after again. In neuralgia, rheumatism and gout, the same application, properly used, gives wonderful relief. In the nursery it displays its curative powers over the ills of infancy, with even greater prominence and happier effects than over the more chronic complaints of maturity.—[Advt.]

Reports of Masonic Meetings.

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THE CRAFT.

METROPOLITAN.

Lodge Tranquillity, No. 185.—This lodge met on Monday week, at Radley's, under the auspices of the energetic and able Master, Bro. Dr. H. Beigel, who in his usual expressive style admitted Mr. Matthews to Freemasonry. He then opened the lodge in the second degree, and Bros. Horneman, Bury, Oppert, Simmonds, and Kotzler were passed. The lodge was then opened in the third degree, and he conferred the sublime degree on Bros. Makower, Graedel, Schnitzler, Beck and Harvey, after which the lodge was closed. The brethren adjourned to one of Bro. Hart's celebrated banquets, and the usual loyal and Masonic toasts were proposed and responded to, Bro. Knappe, the organist of the lodge, presiding at one of Kirkman's grand pianos, materially assisted by other musical brethren on the harp, violoncello, &c.

Nelson Lodge, No. 700.—This excellent working lodge held its regular meeting at the Masonic Hall, Woolwich, on Wednesday, the 18th inst., presided over by their respected W. Master, Bro. Edward Bowles, assisted by Bros. W. D. May, S.W.; Wm. Graham, J.W.; Chas. Norman, S.D.; Chas. Hobson, J.D.; Alex. Watson, I.G.; J. Henderson, P.M. and Secretary; with several P. Masters. The lodge was opened in due form, the minutes of the proceeding meeting were read and confirmed, the cash account was also read and approved. The ballot was taken for Bro. B. Cook, of the Irish Constitution, as a joining member, which proved unanimous in his favor. Bros. W. Willmoth, Gladwin, McCaffery, also B. Wright, of the Lodge of Charity, 563, Umballa, were duly raised to the sublime degree of Master Masons. Bro. Renshaw of the Union Waterloo Lodge, No. 13, was duly passed to the degree of Fellow Craft. This being the meeting for electing officers for the ensuing year, the ballot was taken for the W. Master, when Bro. W. D. May, S.W., was duly elected to that high position; Bro. Geo. Crawford, P.M., was unanimously elected Treasurer; and B. Allison, Tyler. The subject of the installation banquet was then discussed, and after several places were named the choice was given to Gravesend, and a committee was formed to carry the same into effect. Bro. W. D. May, S.W., and W. Master-elect, then expressed his thanks to the brethren for the honor conferred on him, as also did Bro. P.M. Geo. Crawford for the honor of being elected Treasurer. The widow of a Brother was then relieved with the sum of one pound from the funds of the lodge. All Masonic business being ended the lodge was closed in due form.

Panmure Lodge, No. 720.—The annual festival of this surburban lodge took place on Monday last week at the Balham Hotel, there being a large attendance of members and a considerable number of visitors. Bro. Young, S.W., having been presented was inducted according to ancient form into the Master's chair, the ceremony of installation being performed by Bro. Thomas, P.M., while Bro. Hodges, P.M., as on former occasions, officiated as director of ceremonies. The W.M. appointed his officers as follows:—Bros. H. F. Huntley, S.W.; H. F. Hodges, J.W.; Poore, S.D.; Payne, J.D.; Pulman, I.G., &c. A splended banquet followed the proceedings in the lodge, in the course of which a P.M.'s jewel, manufactured by Bro. Kenning, was presented to the I.P.M. Bros. Wolpert, Palmer, P.G.D. Kent, P.M., &c., and Bro. Stevens, W.M. 1216, and a P.M. of this lodge, returned thanks on behalf the visitors, and a most enjoyable evening was passed.

Macdonald Lodge, No. 1216.—The second anniversary of the establishment of this excellent lodge was held at the Head Quarters of the First Surrey Rifles, Camberwell, on Wednesday, the 11th inst., and although taking place at the moment of the festival of the Girls' School, was well attended. Amongst those present were the W.M., Bro. A. L. Irvine, James Stevens, S.W.; James Hepburn Hastie, as J.W.; Eugene Cronin, Treas.; J. J. Curtis, Sec.; F. T. Dubois, S.D.; S. H. Wagstaffe, J.D.; G. H. N. Bridges, D.C.; W. Worrell, Org.; G. Waterall, I.G.; W. J. Messenger and Herbert Puckle, Stewards; also Bros. Thomas Meggy, G. Stwd., acting I.P.M.; and H. Y. Francis, T. W. Cornell, D. Fourdrinier, Rev. G. H. Porteous, J. E. Newton, A. Fletcher, C. Phare, C. Fountain, Arthur Walton, R. Plews, A. Scruby, D. A. Ross, M. S. Larlham, W. Dicker, &c., &c. The visitors were, as usual in this lodge, numerous, and we noticed with pleasure the presence of the V.W. Bro. the Rev. W. H. Wentworth A. Bowyer, Rector of Clapham, Past Grand Chaplain of England, and member of the 33°; the V.W. Bro. Conrad C. Dumas, Assistant Grand Director of Ceremonies; Bros. J. C. Fourdrinier and H. C. Levander, Provincial Grand Officers; Bros. W. Gompertz, W.M. 867; Major Palmer (1293), W. F. P. Brandreth (375), S. Davison (167), Quintin Dix (864), A. Williams (49), Dr. J. Lavis (393), &c. The lodge having been opened in due form and the minutes of the preceding meeting confirmed, the report of Audit Committe was presented, received and adopted. The W.M.-elect, Bro. James Stevens, was then presented to the Worshipful Master, and by him was duly installed in the chair of K.S. with full ceremony, and in the presence of a numerous Board of Installed Masters. The brethren below that rank having returned to the lodge and saluted, the officers of the ensuing year were appointed and invested in the following order, viz.:—Bros. F. T. Dubois, S.W.; S. H. Wagstaffe, J.W.; the Rev. G. H. Porteous, Chaplain; Eugene Cronin, Treas.; J. J. Curtis, Sec.; G. Waterall, S.D.; G. H. N. Bridges, J.D.; J. H. Hastie, D.C.; William Worrell, Org.; W. J. Messenger, I.G.; M. S. Larlham, Senior Steward; J. E. Newton, Junior Steward; Grant, Tyler. The addresses from the several pedestals were then delivered by the Installing Master, Bro. A. L. Irvine, I.P.M., in his customary and effective manner, and the ceremony having been completed, the unanimous thanks of the lodge were voted to that brother, and ordered to be recorded on the minutes. After the receptions of propositions and notices of motion, the lodge was called off for banquet, which was provided in the large canteen of the corps, by Bro. F. Gordon, of Crosby Hall. The cloth having been cleared, after grace offered by the Chaplain, the usual loyal and Masonic toasts were drank. In reply to that of "The Deputy Grand Master and Grand Officers," Bro. Conrad Dumas, A.G.D.C., expressed his deep sense of the hearty response which had been given, and his appreciation of the compliment paid to the Grand and Provincial Grand Officers present. He was constrained to say that they had received that evening unbounded satisfaction in witnessing and taking part in the proceedings of the lodge. More perfect working could not be desired, and there could be no doubt that the Macdonald Lodge had proved true in every respect to the promises made and the expectations formed at the period of its establishment. He regretted that other engagements had rendered necessary the departure, just previous to this toast being given, of the Rev. Bro. the Past Grand Chaplain, as he was assured that it would have given that eminent brother much pleasure to have responded, and to have expressed to the lodge the good opinion he had privately communicated to both the W.M. and himself as to all he had that evening heard and seen. In conclusion, he sincerely hoped that the lodge would continue in the same flourishing condition, and maintain that character for admirable Masonic working which was now so generally acknowledged in the Craft. He would only now add, that as an old member of the First Surrey, his sympathies towards the lodge were strongly enlisted, and that his association at intervals with his former comrades through the medium of the Macdonald Lodge would ever be a source of personal gratification.—The W.M. then proproposed "The Initiates and Joining Members of the past year," alluding to the great increase in the number of members, and coupling with the toast the names of Bros. D. A. Ross as the latest initiate, and the Rev. G. H. Porteous as the latest Joining Member.—Bro. D. A. Ross briefly responded, and was followed by Bro. the Rev. G. H. Porteous, the newly-appointed Chaplain, who in the course of his reply delivered a fine oration on the importance and principles of Freemasonry, which we regret that want of space compels us to omit *in extenso*, and which would materially suffer by abbreviation. It was listened to with manifest delight and earnest attention, and the excellent speaker received a warm acknowledgment from the brethren on its conclusion.—The W.M. proposed "The health of the Visitors," expressing his sense of the honour conferred upon the lodge by the attendance of so many brethren of Grand and Provincial Grand rank, and upon himself by the presence at his installation of the Rector of his parish, a Past Grand Chaplain of England, esteemed and revered by all who knew him, both in respect of his private and public qualities, and of his Masonic attainments. It gave him pleasure to know, that whilst he could hail the majority of the visitors as personal friends, the lodge itself had had, and he hoped would continue to have, frequent opportunities of hailing them also as worthy and distinguished Masons. The visitors present could all be "judged by their works;" their zeal on behalf of Masonry was well-known and appreciated, their presence ever welcome. He called upon the members of the lodge to extend towards them a hearty recognition.—Bro. J. C. Fourdrinier, P.P.G.J.W. for South Wales, replied to the warm demonstration which had followed the toast, thanking the lodge for its hearty reception, and on behalf of the visitors generally expressing their gratification at the evident progress which the lodge had made during the past year. On the occasion of the first anniversary of the lodge he had observed and remarked upon the elements of success, and his anticipations thereupon had proved correct. He continued to look upon the "Macdonald" as a model Craft lodge, and believed he should be able to do so for many years to come. He congratulated the members on their present position, and should hope to have, in conjunction with those whom he now represented, future opportunities of addressing them with similar words of encouragement and praise.—Bro. Alexander L. Irvine, I.P.M., then proposed "The health of the Worshipful Master," and in terms of high eulogium spoke gratefully of the assistance which, as Senior Warden, Bro. Stevens had rendered to him during his two years of Mastership. As the originator of the lodge, and having the necessary qualifications it might reasonably have been expected that instead of just entering upon the duties of W.M. Bro. Stevens would have before now retired from that position, but in the belief that the best interests of the lodge would be thereby advanced, he had held the office of Senior Warden since its establishment. How far the arrangement had fulfilled that belief it was not for him to say, but he could aver that a more zealous and efficient officer than the brother now occupying the chair he could not desire to have. His fitness for the position he now held was so well-known and recognised by the lodge, and had been so often the theme of their remarks, that he would not detain them by needless recapitulation, but call upon them to give a cordial reception to the toast he now proposed.—The Worshipful Master responded in brief terms of acknowledgment for the hearty manner in which his health had been drank, and promised a continuance of the same zealous efforts which had been so amply rewarded by his election to the chair. He desired to be excused from further reference to himself, having a much more pleasing duty to discharge, and that was to offer to Bro. Irvine the most earnest thanks of the Macdonald Lodge for his great and valuable services during the past two years, and the admirable manner in which he had performed the duties of Worshipful Master throughout that period. To him must be fairly attributed the prestige which the lodge had attained, for the complete working of the ceremonies and the general perfection of order which had been remarked upon on numerous occasions by visitors were due to his care and ability. He had certainly had the assistance of able and zealous officers, of whom he had always spoken highly, but even that would not have availed had he not himself been perfect. To crown all his meritorious working in the lodge he had now performed throughout, and in a most effective manner, the lengthy and far from easy ceremony of installation, and if ever a brother had earned substantial recognition from his fellow members Bro. Irvine was that man. He (the Worshipful Master) had now to thank him on behalf of all concerned in the interests of the lodge; to offer for his acceptance a P.M. jewel of suitable design, elaborate workmanship, and of not inconsiderable value; and to propose "The health of Bro. A. L. Irvine, I.P.M. and Installing Master."—Song, "What better theme than Masonry?"—Bro. Irvine, in a very telling speech, returned thanks for the manner in which his name had been received, for the handsome jewel which he should value far beyond its intrinsic worth and ever wear with pride and pleasure, and generally for all the officers who had acted under his Mastership had done.—The Worshipful Master next proposed "The Treasurer and Secretary," highly commending the manner in which Bro. Dr. Eugene Cronin had discharged the duties of the former office, and presenting to Bro. J. J. Curtis a magnificent Past Secretary's jewel, voted by the lodge in earnest appreciation of his services for two years, and on his re-appointment for the ensuing year.—Bros. Dr. Eugene Cronin and J. J. Curtis returned thanks, the last-named brother in terms of mingled astonishment and pleasure, the vote of the lodge having been taken in his temporary absence during the evening, and without the slightest information having been afforded him of the intended presentation.—The lodge was then called from refreshment to labour, and the W.M. having risen for the the third time, the lodge was closed in perfect harmony and with solemn prayer.—Subsequently the brethren continued under the presidency of the W.M., and the list of toasts was speedily completed, the charities and the benevolent fund of the lodge being duly remembered. At a little later hour than usual, in consequence of delay at an earlier period of the evening, the members and visitors separated, exchanging the sentiment which they had adopted at the preceding anniversary, "Happy to meet, sorry to part, happy to meet again."—[The jewels referred to in the above report were specially designed for the lodge, and were manufactured respectively by Bros. G. Kenning and J. Caney, and both were greatly admired by the brethren present as excellent specimens of artistic skill.]

St. Marylebone Lodge, No. 1305.—An emergency meeting of this lodge (which was consecrated by the Grand Secretary, on the 13th ult.) was held at the Eyre Arms, St. John's Wood, on Thursday the 5th inst., when Messrs. Gutteridge and Smith were initiated as members of the lodge, and eight Brothers were elected as joining members. A committee of five was elected to form a code of bye laws, the lodge was then closed.—On Friday, the 6th inst., the first regular lodge meeting was held, when Mr. Hy. Ashwell was initiated by Bro. S. G. Totall, W.M.; Messrs Byrd, Horsford, and Shillibeer were initiated by Bro. Codner, P.M., the J.W. of the lodge, assisted most ably by Bro. J. J. Pope, P.M., S.W. The W.M. then delivered the lecture on the tracing board in a very effective manner, indeed the working of the lodge by the principal officers left nothing to be desired. The lodge was then closed in due form. Eighteen of the members and three visiting brothers afterwards sat down to a very bountiful and recerché banquet provided by the worthy host, Bro. Thos. Young. The brethren appeared highly pleased and satisfied with their beginning, as indeed they well may be, for we understand the entire expenses of forming and furnishing the lodge and all other expenses are paid, leaving a sufficient balance in the hand of Bro. W. B. Botting, the Treasurer of the lodge, to pay the expenses for the current year. We may here observe that the lodge furniture is really superb, the pedestals being ebony and gold, and the massive carved and gilt candlesticks with their crimson bases, and everything else in keeping. There appears every prospect of this lodge becoming a highly respectable and influential one.

MIDDLESEX.

Villiers Lodge, No. 1194.—The regular meeting of this flourishing lodge was held on Saturday, the 7th inst., Bro. Edward Clark, P.M., (in the unavoidable absence of the W.M., Bro. Trickett, G.P. of Middlesex, who has been removed to Keyham Harbour, Devonport,) opened the lodge, supported by Bros. Dodd, S.W.; Allman, J.W.; R. W. Little, P.M., Sec.; Steel, as S.D.; Smale, I.G. The lodge was called at 2 o'clock to enable the work to be done before the opening of the P.G.L., which met under the auspices of the Villiers Lodge, and the minutes were confirmed, and a ballot was taken for Mr. Yeowell, of Isleworth, which proved unanimous, and he was duly initiated into the mysteries of the Order. Bro. Walters occupied the chair, and passed Bros. Verity and Green, and raised Bro. Tomlin. The lodge was resumed in the first degree, and a letter was read from the W.M., expressing his regret at being unable to obtain the necessary leave to enable him to be present. The Prov. G. Master was then announced, and was received by the lodge in due form, and the Prov. G. Lodge was then opened, and after it was closed the officers resumed their places and closed the lodge. The brethren then joined the Prov. G. Lodge at the banquet, a report of which we have already given.

Acacia Lodge, No. 1309.—On Wednesday, May 18th, at the Sebright Arms, Alston-road, Barnet, the first meeting since the consecration was held. Bros. F. Walters, W.M., (assisted by Bros. H. M. Levy., P.M., as S.W.; F. H. Butten, J.W.; E. Sillifant, P.M., Treasurer; G. Cattel, P.M., Secretary; Richardson, S.D.; J. Clemmans, J.D.; Hall, I.G.) initiated Mr. Kirby into Freemasonry in an impressive manner. Bros. E. Sillifant, P.M., and T. D. Barnard, D.C., were elected Stewards for the Royal Benevolent Institution for 1871; F. H. Butten, J.W., for Boys, and Hall, I.G., for Girls' Stewards for 1871. The lodge was closed. Banquet followed. Visitor, Bro. H. M. Levy, P.M., 188.

Harrow Lodge, No. 1310.—On Friday, May 6th, at the Railway Hotel, Harrow, Bro. R. W. Little, P.M., 975, and Provincial G. Sec. of Middlesex (the officer appointed by the Provincial G.M., Colonel Burdett), assisted by Bros. G. Cattel, P.M. as S.W.; G. Pymm, W.M. 749, as J.W.; Ed. Bumstead, P.M. 548, as I.G.; F. Walters, P.M., Sec., consecrated this the second new lodge opened in the province of Middlesex. Bro. F. Walters, W.M., 1309, installed Bro. J. Coutts, W.M.-designate, as the W.M., who appointed his officers as follows: Bros. E. C. Massey, S.W.; W. H. Green, J.W.; G. Cattel, P.M., Treas.; F. Walters, P.M., Sec.; E. Harper, S.D.; S. Homewood, J.D.; G. Pymm, I.G.; J. Bavin, P.M., Tyler. Both ceremonies were well and ably rendered. Bro. R. W. Little, P.G. Sec. was unanimously elected an honorary member; and a vote of thanks was heartily given to him for consecrating the lodge. Present: Bros. J. Hervey, G.S.; J. Harrison, S.D., 27; T. Brewer, 27; C. Atkins, J.D. 27; J. R. Stevens, P.M. 18; G. Kenning, S.W. 1293, 192, 1194, P.G.S. Middlesex; J. C. Hall, 190; G. Stacey, P.M. 209; W. L. Saegert, W.M. 548; T. Lambert, S.D. 548; and many others. Bro. J. Coutts, W.M., undertook to represent this lodge as its Steward at the Girls' School, on Wednesday, May 11th. The lodge furniture was supplied by Bro. G. Kenning of Little Britain, being a duplicate set of the "Acacia." Both sets of furniture gave great satisfaction and have been universally admired.——The first regular meeting after the consecration was held on Tuesday, May 17th, at the Railway Hotel, Harrow, Bro. J. Coutts, A.G.P., W.M., presided. The work, which was done in an admirable manner, was initiating Messrs. J. Harrison and J. Cox; passing Bro. T. Darke, 1275, to the second degree. Seven brethren were elected as joining members. Bros. E. Harper, S.D.; W. H. Green, J.W., and T. H. Lambert, were elected as Stewards for the three Masonic charities in 1871. Bro. Coutts, A.G.P., W.M., announced that his list as Steward on May 11th was £20. The lodge was then closed. A banquet followed. Visitors, Bros. W. B. Waghorn, I.G. 946; T. Darke, 1275, and others. Present, besides those named, Bros. W. H. Green, J.W.; F. Walters, P.M., Sec.; J. Smith, W.M. 157, as S.W.; E. Harper, S.D.; S. Homewood, J.D.; G. Pymm, I.G., and others.

PROVINCIAL.

BATH.—*Royal Cumberland Lodge, No.* 41.—The members of this old lodge, together with many distinguished brethren from a distance, held their monthly meeting on Thursday, May 5th, at their newly-erected and handsome hall in Orchard-street. Among the brethren present were Bros. Capt. R. Della Lawson, W.M. Love and Unity, Bradford; Parfitt, W.M. Lansdown Lodge, Chippenham; and Appleby, W.M. Royal Albert Edward Lodge, Weston. The lodge was opened in due form and with solemn prayer; minutes, &c., read and confirmed. The lodge was then opened in the second and third degree, and Bros. Capt. Monypenny and Tanner were raised to the sublime degree of M.M. This ceremony, at the request of the W.M., was performed by Bro. Thos. Payne Ashley, P.M., and few, if any, of the large number present will ever forget the very impressive and solemn manner in which the ceremony was rendered. The passages from the V.S.L. were given with great solemnity by the I.P.M., Bro. Cooper, and alternately chanted by the choir, consisting of members of the lodge, under the able direction of Bro. Cater; the effect was pleasing, and gave general satisfaction. After the usual business, the lodge was closed with solemn prayer and in perfect harmony. Between forty and fifty of the brethren and visitors then adjourned to the Castle Hotel, and partook of a capital supper, and under the genial presidency of the W.M. Bro. Mitchell a most agreeable and delightful evening was spent. After the usual loyal toasts were given, Bro. Parfitt, W.M. Lansdown Lodge, in proposing Bro. Cooper's health, paid him a well-deserved compliment, by saying he had been a Mason some 25 years, and had been in a great number of Lodges, but had never seen or heard the charges, prayers, &c., given in so perfect and solemn a manner.—Bro. Capt. Monypenny, in responding to the health of the newly-raised candidates, also paid a just tribute of praise to P.M. Bro. Ashley, by saying how deeply touched he had been by the very feeling and impressive manner in which he had performed his part, and declared that he had made an impression on his mind which would never be effaced. (What a pity, Mr. Bro. Editor, but that all our ceremonies were performed in the same way). Bros. Jelly (Bruton), Richardson and Sparks (Bradford), Cater, and other Bath brethren gave some capital songs during the evening, and thus brought to an agreeable close the Cumberland Masonic season.

IPSWICH.—*St. Luke's Lodge, No.* 225.—The usual monthly meeting of this old established lodge was held on the 11th inst., at the Coach and Horses Hotel. Present: J. W. Robb, W.M.; C. Davy, P.M. as S.W.; C. Byford, J.W.; A. C. Barber, Sec.; J. Prentice, S.D.; W. D. Skinner, I.G.; W. T. Westgate, P.M., M.C.; B. W. Syer, Tyler; P.M.'s Jos. Whitehead and Philip Whitehead; members, W. Adams, W. Cuckow, L. Callaway and C. Godball. The minutes of the last lodge meeting and of a lodge of emergency were read and confirmed. The ballot was then taken for Bro. Jobson as a joining member, which proved unanimous. The plates of the buildings of the Boys' and Girls' Schools were agreed to be purchased, framed, and hung in the lodge-room. Bro. Adams was raised to the sublime degree of a M.M., the ceremony being ably rendered by P.M. Jos. Whitehead, the working tools explained by Bro. P.M. W. T. Westgate; time not permitting, the lecture on the tracing-board was deferred until a future occasion. A petition to the Prov. Grand Lodge of Benevolence, for relief in favour of Bro. Jos. Elwood, in great distress, was presented and signed in open lodge. The lodge was finally closed in ancient form with solemn prayer.

LIVERPOOL.—*Lodge of Sincerity, No.* 292.—The monthly meeting of this lodge was held on the 9th inst., at the Masonic Temple, Hope-street, the following officers were at their posts:—Bro. Thomas Wylie, W.M., in the chair; Bros. Hamer, P.M., as I.P.M.; Pelham, S.W.; Wilson, J.W.; R. Wylie, P.M., as Sec.; S. Y. Hess, P.M., Treas.; Hustwick, J.D., and Evans, I.G. Visitors, Bros. Hill (W.M. 1276), and Robinson (W.M. 1013.) The lodge having been duly opened, the minutes of the previous meeting were read and confirmed. The W.M. then opened the lodge in the second degree, and the lecture on the tracing-board in that degree was given in its entirety by that veteran and accomplished Mason, Bro. Hamer, and at its conclusion a hearty vote of thanks was proposed to the lecturer by the J.D., who in the course of his remarks wished to impress on the minds of the younger brethren especially, the necessity of gaining for themselves some of that Masonic lore which Bro. Hamer is so able and willing to impart. The vote being seconded by Bro. Eastwood, was unanimously carried. The lodge was then closed down to the first degree, and arrangements were made for working the seven sections of the first degree at the next regular lodge on June 13th. Nothing more appearing for the good of the Craft in general, or that lodge in particular, it was closed in accordance with ancient custom, when the brethren adjourned to supper, and after an evening spent in pleasant fraternal intercourse, separated at an early hour.

BOTTOMS, WEST YORKSHIRE.—*Lodge Prince George, No.* 308.—The regular meeting of this lodge was held on Saturday, May 14th, Bro. Charles Frederic Binks, W.M., presiding, supported by a goodly number of P.M.'s, officers, and brethren. The lodge having been duly formed, and the minutes of last meeting read and confirmed, Bro. J. E. Ainsworth proved his efficiency, and was duly passed to the degree of F.C. The lodge was then opened into the third degree, and the ordinary duties gone through. It was then closed down into the first degree, when the W.M. read the correspondence received, amongst which was a *fac simile* of a letter received from the Right Hon. Earl de Grey and Ripon, in reply to a vote of condolence and sympathy sent to him from the Charity Committee of West Yorkshire on the occasion of his late sad bereavement. £2 was then voted from the lodge fund to Bro. J. Greenwood, P.M., to relieve his immediate necessities, and a subscription was commenced amongst the brethren, which was heartily responded to, and realised a handsome sum, Bro. Greenwood having been a member of the lodge for 40 years. Bro. E. Halliday, J.W., then presented to the lodge (on behalf of four Halifax brethren) a life-like portrait of the Earl de Grey and Ripon, elegantly mounted and framed. The W.M., on behalf of the lodge, was pleased to accept it, and thanks were unanimously given to the brethren for their handsome gift. The lodge was then closed in due form, after which the brethren assembled for refreshment. The W.M. occupied the chair, and after the usual loyal toasts had been responded to, he rose to propose the toast of the evening, "The Right Hon. Earl de Grey and Ripon, newly-installed Grand Master of all England and Provincial Grand Master of West Yorkshire," and in the course of an elegant address, said the members of Prince George Lodge were singularly fortunate in holding their regular meeting on the same day on which the installation of the Grand Master took place, as it enabled them to be amongst the first to acknowledge him at the festive board as the Grand Master of England, and that the Craft throughout the kingdom were fortunate in having so good a Mason and noble a brother to occupy that proud position.—(The toast was drank in bumpers, with great enthusiasm, honours, and loud cheers.)—The Deputy Grand Master and other toasts, sentiments, and songs followed, and a most enjoyable evening was spent. Bro. Siddall presided at the organ, and rendered good service. The words of a new song by Bro. Hartley were handed over to Bro. Halliday to be set to appropriate music. The following is a copy of the new Masonic Song by Bro. Hartley:—

"Come, Brethren, come, let us join in a song,
  Let's be happy, for time's on the wing;
To enjoy this short life surely cannot be wrong,
  Then we'll drive away care as we sing.
Our hands let us join, and all welcome the sign,
  That with mystic import shows our plan,
If a brother be sad, let us make his heart glad,
  And give him a lift if we can.
    Chorus—Brotherly love, relief, and truth,
            Every trouble through life will assuage,
          May these precepts divine be a guide for
            our youth
            And a comfort to rest on in age.
"If poverty dwells at a poor brother's door,
  Let us each sympathise with his grief;
For he's no less a brother because he is poor,
  Then we'll join to afford him relief.
'Tis ever more blessed to give than receive,
  And good Masons acknowledge the plan;
And none who have power refuse, we believe,
  To give one a lift if they can.
    Chorus.
"To the vile tongue of slander our ears shall be shut,
  And base falsehood to speak none shall dare;
For our faith in the merits of Truth we have put,
  And we act, as we ought, on the square.

For we form each a link in the chain that shall bind
In its loving embrace, man to man,
Then let none in his duty go lagging behind,
But let each do the best that he can.
Chorus.

NEWPORT, MON.—*Silurian Lodge, No.* 471.—The monthly meeting of the members took place at the Masonic Hall, Bro. the Rev. Samuel Fox, W.M., and Prov. G. Chaplain, in the chair. The minutes of the last meeting having been read and confirmed, Bros. Wm. Oliver and W. H. Matthews, were passed to the degree of F.C. Freemasons, and Mr. Wm. Henry Penymore, of Cumbran, being in attendance, was also initiated in Masonry, both ceremonies being most correctly rendered by the W.M. This being the whole of the business, the lodge was closed in harmony.

EAST LANCASHIRE.—*Blair Lodge, No.* 815.—This rapidly increasing lodge, which now numbers sixty-seven members, was held at the Hulme Town Hall, Manchester, on the evening of the 14th inst., when there was a numerous attendance both of members and visitors. Mr. William Henry Pierce, merchant, and Mr. Izydor Blum, merchant, were initiated by Bro. James Redford, the W.M. Bros. J. Richardson and A. McAllister having passed a satisfactory examination in the F.C. degree, were entrusted with a test of merit, and were afterwards raised to the sublime degree of M.M. by the W.M. A substantial repast was disposed of, the usual loyal and Masonic toasts were given, interspersed with strains of melody, and after spending a delightful and fraternal evening the brethren separated in peace and harmony.

COCKERMOUTH.—*Skiddaw Lodge, No.* 1002.—The usual monthly meeting of this lodge was held in the lodge rooms, on Tuesday, the 2nd inst., Bro. Robinson, W.M., in the chair. The minutes of preceding meeting were read and confirmed. This being the usual time for electing the W.M. and Treas. for the ensuing year, Bro. Robinson proceeded to take the ballot for them. Bros. the Rev. H. L. Puxley, was elected W.M.; Evening, Treas.; and Potts, Tyler. It was also resolved that the installation be on the 21st June. There was a good muster of the brethren on this occasion, viz., Bros. Shilton, P.M.; Faithfull, P.M.; T. F. Taylor, S.W.; Jos. Mayson, J.W.; Pearson (Cockermouth), Treas.; Evening, S.D.; Braithwaite, J.D.; Pearson (Lorton), I.G.; Potts, Tyler; R. Brown, W. Taylor, Jos. Allison, W. H. Lewthwaite and S. Thwaite. Nothing further remaining to be done, the lodge was closed according to ancient custom.

BIRMINGHAM.—*Fletcher Lodge, No.* 1031.—The regular meeting of this lodge was held at the Masonic Hall, on Wednesday, the 11th inst. Punctually at 6 o'clock, the W.M., Bro. E. Kent, opened the lodge, assisted by Bros. W. Hale, S.W.; H. Darwin, of the Bedford Lodge, (in the unavoidable absence of Bro. A. Rooke), occupied the chair of J.W.; C. Cooper, S.D.; J. S. Kennedy, J.D.; R. J. L. Brinton, I.G.; Belcher, Org.; and many other brethren. Bro. Dr. Partridge, P.G.O. and Senior P.M. of the lodge, acted as I.P.M. The W.M. was supported by the following visiting brethren: Bros. V. Taylor, W.M., Bedford; John Hutton, W.M. Faithful; S. Cowan, W.M. Grosvenor; W. Wade, W.M. Unity Lodge, Warwick; H. Darwin, Bedford Lodge; and Rev. H. W. Croskey. The minutes of the last regular lodge having been read and confirmed, Mr. Benjamin M'Kay, was duly received into the light of Masonry, according to ancient form. The lodge was then closed in perfect harmony, after which the brethren adjourned to the banquet room, and spent a most happy and social evening.

CONGRESBURY, SOMERSET.—*Lodge of Agriculture, No.* 1199.—The usual monthly meeting of this lodge was held on Monday, the 9th inst., under the presidency of the W.M., Bro. W. Partridge. There were also present Bros. J. R. Bramble, Prov. G. Reg. Bristol; Rev. W. Hunt, Prov. G. Chaplain, Somerset, J.W.; G. J. M. Blackburne, S.W.; Capt. W. Long, Sec. and Treas.; Dr. Hurd, D.C.; T. Pitt, S.D.; E. Linton, J.D.; &c. Bro. Cox, P.G.S., and several brethren from the St. Kew Lodge, Weston-super-Mare, also attended. Bro. Edmund Hurd was passed to the second degree by the W.M. very ably and satisfactorily. The ceremony of raising was postponed until the next lodge night in June, as the candidate was prevented attending. The brethen adjourned from labour to refreshment at an early hour, and spent a very pleasant evening.

WARRINGTON.—*Gilbert Greenall Lodge, No.* 1250.—The regular meeting of this flourishing lodge was held at the Masonic rooms, when, in the unavoidable absence of the W.M. (R.W. Bro. Greenall), the chair was occupied by W. Bro. Finney, P.M., who was supported by Bros. W. Mossop, S.W.; W. Woods, J.W.; Richardson, Treas.; Hawkins, Rev. N. Postin, J. Hephard, P.M. 148; W. Smith, W.M. 148; Pollitt, E. Aukland, T. Aukland, Crompton, Roberts, P. Leigh, W. Robinson (148), Cassidig (148), T. Pierpoint, J. H. Potter, J. Woods, Brundritt, and a goodly number of other brethren. The lodge was opened in form, and the minutes of the previous regular meeting were read and confirmed. Bros. T. Pierpoint, J. Woods, and J. H. Potter were separately passed to the degree of F.C. by the acting W.M. Bro. W. Smith now assumed the chair, and the brethren were called upon to elect their W.M. for the next twelve months. Bro. Mossop, S.W., was declared to be the W.M.-elect. Bro. Richardson was re-elected Treasurer; James Hannah, Tyler.

BOMBAY.

Lodge St George, No. 549 (E.C).—The regular meeting of the lodge was held at Freemasons' Hall, Mazagon, on 15th March, 1870, when Dr. J. Lumsdaine and Mr. J. B. Larcom were initiated into the mysteries of the first degree.——An emergency meeting of Lodge St. George was held on the 25th March, 1870, for the initiation of Messrs. Gerald Fitzgerald and G. M. Stewart, and for passing Bros. Atkinson, Douglas, Best, Larcom, and Lumsdaine to the F.C. degree.—*Masonic Record of Western India.*

Lodge Concord, No. 757 (E.C).—The regular meeting of this lodge was held on the 19th March, 1870, when Mr. Husson Khan, son of Bro. Mirza Ali Acbar Khan Bahadoor, was initiated into the mysteries of Freemasonry.—*Ibid.*

Lodge Star of India, No. 1062 (E.C).—The regular meeting of this lodge was held at the Freemasons' Hall, Mazagon, on the 3rd March, 1870, when Bro. F. D. Parker, who has been a member of the lodge since its establishment, and twice held the office of Warden, was elected W.M. for the ensuing year; Bro. R. K. Williams was elected Treasurer, and Bro. J. W. Seager, as Tyler; W. Bro. Dr. J. W. Hulseberg was elected a joining member; Bro. H. M. Collins was raised to the sublime degree of M.M.—*Ibid.*

Lodge Emulation, No. 1100 (E.C).—The regular meeting of this lodge was held at the Freemasons' Hall, Mazagon, on the 17th March, 1870. W. Bro. C. Beard was unanimously re-elected W.M. for the ensuing year; Bro. T. Counsell, Treasurer; and Bro. J. W. Seager, Tyler. Mr. John Hill Perrins was initiated, and Bro. H. J. Fennell passed to the F. C. degree. One candidate was proposed for initiation. His Highness Syed Toorkey having proceeded to Muscat, communicated his wish through a brother to be placed on the absent list.——The annual meeting of this well managed and prosperous lodge, was held at the Freemasons' Hall, Mazagon, on Thursday, April 21st, 1870, and was very numerously attended, as many as 130 members and visitors being present, amongst whom were Right W. Bro. George Taylor, District Grand Master; W. Bro. H. H. Avion, W.M. 757, P.M. 1100, P.D.G.R.; Wor. Bro. C. Thwaites, P.M. 1062, D.G.J.W.; W. Bro. W. H. Hussey, W.M. 944, D.G. Sec.; W. Bro. C. Hyne, W.M. 1270, D.G.S.W.; W. Bro. Pestonjee Bazonjee, W.M. 1189, D.G.P.; and the following lodges represented by brethren present. Lodge Concord (757), Bombay; Lodge St. George (807), Bombay; Lodge Truth (944), Bombay; Lodge Star of India (1062), Bombay; Lodge Eastern Star (1189), Bombay; Lodge Perseverance (351) S., Bombay; Lodge Orion in the West (415), Poonah; Lodge St. David in the East (371) S., Calcutta; Lodge Barton (475) S., Lanowlee; Lodge New Forrest (319), Lymington; Lodge British (334), Cape of Good Hope; Lodge Tweed (261) S., Kelso; Lodge Callender (1052), Manchester. The lodge was opened in the first degree, at 6.40 p.m., with prayer and music, the brethren of the united choir of Lodges Concord (757), and Emulation (1100), being present, with Bro. J. Thomas, D.G.O. and Organist of the Lodge, whose abilities in the musical profession are so well known, and whose valuable services to the Craft are highly appreciated by his Masonic brethren in Bombay. The lodge was passed to the second and then raised to the third degree, when the R.W. the District Grand Master was announced, received, and saluted in due and ancient form. The R.W. the D.G.M. on ascending the dais, said: Brethren, I shall relieve your Worshipful Master of his hiram but for a few moments, and that to assure you of the pleasure it affords me to come amongst you. I should under any circumstances have been present this evening to attend the installation of your W.M.-elect, but I have on this occasion to inform you that I am about to resign that high office which I have had the honour to hold over you for the space of nearly nine years, and I wish you to understand, that I do so, not because I am about to leave this country—not because of any unpleasantness that may have occurred during my time of office but because I think it high time I should step aside and make way for some other worthy brother. The latter announcement was received with deep regret by all the brethren present. The R.W. the D.G.M. then restored the hiram to the W.M., and the work of the evening was proceeded with. Bro. F. Stitch was raised to the high and sublime degree. All other Masons having retired, a board of installed Masters was formed, when W. Bro. C. Beard (who had been re-elected) was regularly and constitutionally installed as Worshipful Master of Lodge Emulation, No. 1100 (E.C.), for the ensuing year. The ceremony of installation was worked by the W. Bro. H. H. Avion, in a style of perfection and impressiveness, well-known to those who have witnessed that worthy Brother. On the re-admission of the brethren the usual salutes were given, and the officers for the ensuing twelve months were appointed or invested as follows: Bros. W. N. McCann, S.W.; G. L. D'Emden, J.W.; T. Counsell, Treasurer; T. A. Hopewell (re-elected), Secretary; J. Thomas, Organist; J. Hartley, D.C.; J. Innes, S.D.; R. F. Goode, J.D.; J. Thomson, I.G.; J. F. Pennock, and J. S. Bennett, Stewards; and Bro. J. W. Seager, Tyler. The W.M. briefly referred to the working of the lodge during the past year, and congratulated the members on the flourishing state of their finances. A grant of R50 was voted to a distressed Brother, and R100 from the general fund, together with a sum to be raised by a subscription amongst the members of the lodge, for the purpose of erecting a tablet to the memory of a deceased Brother. The brethren then adjourned to the Banqueting Hall, where a sumptuous dinner was provided, under the immediate supervision of of Bro. J. F. Binnock, Steward of the lodge. Ample justice having been done to the good things provided, and the cloth having been removed, the W.M. proposed in happy terms the health of her Most Gracious Majesty the Queen, which was most loyally received, after which the usual Masonic toasts were given and responded to. Some capital songs were sung during the evening by Bro. J. J. Sandy and others. The last toast of O. B. given by the Right W.M. the D.G.M. to all poor and distressed Masons, at 11.16 p.m., brought to a close this highly successful meeting of an Indian lodge.

ROYAL ARCH.

METROPOLITAN.

Panmure Chapter, No. 720.—The installation meeting of this Chapter was held at the Horns Tavern, Kennington, on Monday, the 9th inst., and was attended by Comps. H. C. Levander, M.E.Z.; E. Worthington, H.; J. Nunn, P.Z., Treas.; James Stevens, P.Z, Scribe E; J. Read, P.Z., and a considerable number of members. After confimation of the minutes of preceding convocation, Comps. E. Worthington was duly installed as M.E.Z.; J. Nunn P.Z., as H.; and R. Harvey as J. The following officers were then invested, viz., Comps. H. C. Levander, P.Z., Treas.; James Stevens, P.Z., Scribe E.; H. Smith, Scribe N.; J. Thomas, P.Z. and P.G.D.C., D.C.; the Rev. W. B. Church, P.S.; Dr. Eugene Cronin, 1st A.S.; C. Hammerton, 2nd A.S.: A. Perrott, Senior Steward, and G. H. N. Bridges, Junior Steward. Bro. Bradley was re-appointed Janitor. Ballots were then taken for Bros. James Hepburn Hastie, William Worrell and Arthur Wolton, all of the Macdonald Lodge, No. 1216, which proving unanimous, those brethren were severally introduced and exalted to the supreme degree of Royal Arch Masons. A very handsome P.Z. jewel was presented to Comp. H. C. Levander in recognition of his services as M.E.Z., and the Chapter was then closed in due form and with solemn prayer. The Companions subsequently met at banquet, when the usual loyal and Royal Arch toasts were given and responded to, and a very pleasant evening was enjoyed under the presidency of Comp. Worthington, the new M.E.Z. We are glad to note that this Chapter is rapidly gaining ground, and becoming one of the best in the South London district.

PROVINCIAL.

CHESTER.—*Grosvernor Chapter, No.* 721.—A convocation of this Chapter was held on the 4th inst., at which the following Companions were present:—Comps. W. B. A. Bainbridge, Z.; J. P. Platt, I.P.Z.; J. Gerrard, H.; R. W. Worrall, J.; J. McEvoy, S.E.; A. J. Brereton, S.N.; W. Brown, P.S.; H. Allsop, 1st A.S.; W. M. Richmond, Janitor; also E. L. Sellers, *M.D.*, D. H. Gwynne, J. Cunnah, A. McMillan. Visitors, Comps. H. Bulley (P.Z. 537), Thos. Platt (Z. 537), W. Wade (Z. 605, P.Z. 477), E. Friend, F. Stevens (H. 477), R. Gracie (J. 477), H. Barclay, R. Ackerley (N. 477.) The business before the Chapter was the exaltation of Bro. T. Hathaway, and a visitation from the Prov. Grand Chapter represented by M.E. Comps. Capt. Cope, P.G.H.; E. G. Willoughby, P.G.J.; Rev. F. Terry, P.G.S.E.; G. Latham, P.G.P.S.; W. Bulley, P.G.A.S. It being the first meeting after the installation, the principal officers retained their previous positions, and the deputation expressed themselves highly satisfied with the manner in which the working of the Chapter had been performed, and stated it was their intention of visiting the other Chapters in the province. After business the Companions retired to refreshment, during which Comp. Gerrard, M.E.H., very ably gave expression to the feelings of the Companions of the Chapter, in presenting on their behalf a handsome time-piece to Comp. J. P. Platt, P.Z., as a recognition of the valuable assistance he has given to the Chapter for several years, thereby placing it in a flourishing condition.

LANCASTER.—*Rowley Chapter, No.* 1051.—The regular convocation of this Chapter was held on Monday, the 16th inst., at the Masonic Rooms, Athenæum, Lancaster. The M.E.Z., Comp. Bagnall, presided, and was supported by Ex. Comps. Mason, H.; Hall, J.; Moore, P.Z.; Comps. Merser, E.; Whimpray, N.; E. Simpson, Airey, Taylor, Watson (Janitor.) The Chapter was opened, and formal business transacted. A ballot was then taken and declared to be unanimous in favour of Bro. William Hall, of the Lodge of Fortitude, No. 281, as a candidate for exaltation. Bro. Hall being in attendance was duly exalted to the Royal Arch degree by the M.E.Z the duty of P.S., in the absence of the Companion holding that office, being undertaken by Comp. Mercer. Ex. Comp. Moore presented to the Chapter an album containing portraits of all the members of the Chapter, which which was received by the M.E.Z. on behalf of the Companions, and a vote of thanks awarded to the donor. A candidate was proposed for exaltation, and the labours of the evening being ended, the Chapter was closed in due form.

In our report of the proceedings of the Supreme Chapter of G.E. Kts., K.H., last week the name of Samuel Jones, K.H., 30°, was omitted.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—[Advt.]

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The Freemason

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DEATH.

SIMEON.—Recently, Bro. Sir John Simeon, Bart., *M.P.*, Past Prov. Grand Master for Isle of Wight.

Answers to Correspondents.

J. M. M.—In London the "proving" is done by the proper knocks on the door. You do not say which mode is practised in Derby.

ETA.—We have answered your query under "Multum in Parvo."

The Freemason,

SATURDAY, MAY 28, 1870.

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BUSINESS to be TRANSACTED in GRAND LODGE.

AT the next Quarterly Communication of Grand Lodge, which will be holden on the 1st day of June, several important subjects are likely to be discussed, and in accordance with our usual custom we place the programme before our readers.

After the confirmation of the minutes of several meetings, "The M.W. Grand Master will announce that he has appointed Bro. William Ough, late Grand Pursuivant, to take rank as, and wear the clothing of, a Past Grand Pursuivant." With reference to this we need only say that Bro. Ough has always discharged his onerous duties well and zealously, and is fairly entitled to the position which the Grand Master has been pleased to confer upon him.

The next business will be the election of members of the Board of General Purposes, and here we must raise a protest against the practice which prevails amongst certain brethren of preparing a ready-made list of *all* the members to be elected, in the hope that none others may be proposed, and that their entire list may be elected. This is a most objectionable interference with the privileges of Grand Lodge, and pre-supposes a degree of apathy on the part of its members which we are glad to say no longer exists. No doubt it saves trouble to have everything cut and dried, but in this particular instance we believe it to be a mistaken policy. No brother ought to be allowed to propose more than one candidate, and then we should really know who were the nominators of those who compose what is, we believe erroneously, called the official list. As a practical expression of their feelings on the subject, and to show that they are independent men, we invite the members of Grand Lodge to vote for three brethren whose names are NOT to be found on the ready-made list, but who are all true and tried servants of the Craft. We allude to Bros. FREDERICK WALTERS, W.M. 1309; HENRY CHARLES LEVANDER, *M.A.*, W.M. 507, P.M. 632 and 928; and GEORGE S. STATES, Past Grand Steward, P.M. 145. We detest cliqueism, and while bearing willing testimony to the merits of many of the brethren proposed for the Board of General Purposes, we feel bound to say that there are others nominated who are to all intents and purposes such perfect nonentities that we might just as well place figures of wax upon the Board. We therefore exhort all who value freedom of election to note the names which we have indicated above, and to vote accordingly.

After the election of the members of the Board of General Purposes, will follow the election of the Colonial Board and the Committee of the Royal Masonic Benevolent Institution, and then the report of the present Board of General Purposes, which contains nothing that calls for comment.

Bro. Nunn, P.G.S.B., will then move that the following form of certificate be adopted with the view of facilitating the work of the Lodge of Benevolence:—

> "*Certificate to be sent with every Application for Relief from the Lodge of Benevolence.*
>
> "That the Master or visiting brother of any lodge recommending a case for relief at the Lodge of Benevolence shall certify in writing, under his signature, to the actual condition of the applicant, his age, profession or calling, means of subsistence, what aid he receives from his family, his future prospects, the position he has held in the Craft, and any matter that may guide the Lodge of Benevolence in adjusting the distribution of relief from its funds. The application of widows or children to be accompanied with a like certificate so far as practicable, with the probable disposal of the funds if relieved. Masters of lodges or visiting brethren are earnestly requested to forward the fullest particulars of each case, to enable the Lodge of Benevolence to relieve the applicants to the utmost extent of its means."

The next business will be, "to consider the appointment of the Committee respect- the uniformity of working," and we trust that some definite progress will now be made to ensure a consummation so devoutly to be wished as the abolition of those atrocious anachronisms and historical inaccuracies which have crept into the Masonic ritual. A few educated men would soon purge the ceremonies of those grammatical errors which are painfully visible in some portions of the ceremonies, and the Order generally would benefit by such a purifying process. We commend the careful consideration of the whole subject to Bro. Stevens and others who have taken an active part in promoting the movement for uniformity.

Bro. Raynham W. Stewart will then move:—

> "That inasmuch as the Freemasons' Hall and buildings have been built out of the funds belonging to the Craft, that on and after the 24th June next the respective rents now paid by the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, the Royal Masonic Girls' School, and the Royal Masonic Boys' School, shall cease and determine, and that the same accommodation as now afforded them, in all respects, shall be continued for the benefit of such Institutions, free of all charge whatsoever."

This motion has our cordial support, and is sure to be carried by Grand Lodge, the charities being in quite a different position to the lodges occupying rooms in Freemasons' Hall, as the former pertain to the entire English Craft, while the latter enjoy accommodation which is strictly local, and not available for the provincial brethren.

The same brother will call attention to the "want of proper arrangements for the identification and admission of brethren at the Grand Lodge on the 14th inst., and the subject will doubtless be referred to the Board of General Purposes, whose province it is, we conceive, to frame such rules as will ensure the observance of better order and regularity on similar occasions in future. The usual proposition by Bro. Udall, that £50 be given to provide the inmates of the Croydon Asylum with coals will then be made, and of course the amount will be granted without demur.

Bro. Mason will move that an organ that be provided for Grand Lodge; and Bro. Nunn has a notice of motion that will rejoice the heart of the Grand Lodge printer. The appeal of Bro. Bease against his expulsion from the Craft stands next on the agenda, and we sincerely trust it will be fairly and impartially considered. From what we know of the case, having read all the correspondence in Bro. Bease's paper, the *Masonic Record of Western India*, we entertain the conviction that Bro. Bease has been treated with unmerited harshness, and there is little doubt that the decision by which he was thrust out of Freemasonry will be reversed by the Grand Lodge of England.

There is another appeal, respecting the merits of which we know nothing, but the brethren may rest assured that a lucid and exhaustive abstract of the case will be presented to them by our able Grand Registrar, Bro. McIntyre.

With these appeals the business of Grand Lodge closes, and, as our readers may perceive, it is of a varied and somewhat interesting character.

Multum in Parvo, or Masonic Notes and Queries.

◆

THE RED CROSS ORDER.

I have on several occasions stated that the Masonic Order of Constantine has never claimed connection with the (late) public Order belonging to the extinct kingdom of the two Sicilies; and as that Order has ceased to exist, in consequence of the resolve of the Italian Government not to adopt it as a national Order, there is no reason whatever to allude to it again in the present discussion. It is well known that the claims of all Masonic Orders of Knighthood, such as the Templars and Hospitallers, are based mainly upon traditions preserved in their respective rituals, and not upon actual historical proofs, and the same observation may be said to apply to the Red Cross Order. The Comnenian family doubtless possessed the exclusive right to confer the decorations of the Constantinian Order of St. George, and it can be easily proved that they exercised that right down to the time of the sale of the Order to the Duke of Parma in 1699, when the last survivor of the ancient house of Comnenus resigned the dignity of Grand Master, and the Order became a public one attached to the duchy of Parma. The theory that the Abbé Giustiniani perpetuated the Order is based upon the fact that he claimed the right, as a Grand Cross, to confer it. This, I admit, is purely speculative, and does not account for its introduction as a Masonic degree. It is, however, remarkable that the tradition of Constantine's vision and conversion is related in several Masonic rites, especially in that of Baron Hunde, which was promulgated in 1754, and in the Rosaic Rite a few years subsequently. It is also clearly traceable in the Swedish Rite of the present day, and, as has been stated, it was formerly worked by the Scottish Templars. It likewise formed a part of the ancient York Rite of Heredom, many of its emblems being found on old Masonic documents and banners used in the series of chivalric grades. The Red Cross was the seventh or highest degree known in England eighty years ago, as proved by a diagram now in my possession, and for the recovery of which the Order is indebted to the present Grand Secretary of England. I am therefore quite content to accept the alternative which "Lupus" places before me, and to acknowledge that the Order must now "rely upon its Masonic acceptance only." Its antiquity as a Masonic degree being at length generally admitted, the most important object of its supporters has been attained, and its future will now depend upon the practical application of those sublime precepts which are inculcated in its several ceremonies, as well as on the Masonic integrity and general worth of its members.

R. W. L.

In reply to Bro. Hughan's communication, I have only to say I never accused him *personally* of having claimed anything more than a mere *Masonic* origin for the degree of the Red Cross, but as the "Grand Imperial Senate" or "Council" *(comme vous voulez)* have claimed this chivalric origin, Bro. Hughan must be aware, as an officer of that Grand Body, "*Qui facit per alium, facit per se.*" It is for Bro. Hughan to state his authority for writing his late communication, as in it he is in diametric opposition to the dictates of the chiefs of the Order as represented by Bro. "R. W. L." If this article has been written *permissu superiorum*, it is undeniably the *amende honorable*.

C. F. MATIER.

PROGRESS.

At page 235 Bro. Paton informs us that a lodge in which no refreshment is ever to appear will shortly be started in Edinburgh. We trust that the brethren who are taking this in hand have the ability and pluck to carry out their intentions to a decided success. They deserve the good wishes of all real well-wishers to Masonry and to Masons. As this is a real step in the right direction, we sincerely wish them good speed.

W. P. B.

In Preston's Illustrations of Freemasonry, page 78, it states, "The *lodge* is then placed in the centre, on a crimson velvet couch . . . the three great lights, the gold and silver pitchers, with the corn, wine, and oil, are placed *on* the *lodge*." Can you supply me with information as to what is intended by the *lodge* in this case, as it evidently does not refer to the S. Law or the C. Roll.

ETA.

Valletta, Malta.

[The tracing boards are technically called the "Lodge." In London, the term "Lodge Board" is used, and it is covered with a white cloth, upon which the vessels containing the consecrating elements—viz., corn, wine, and oil—are placed.—ED. *F.*]

SCOTCH AND SCOTCHMAN *v.* SCOTTISH, SCOT, AND SCOTSMAN.

At page 247 Bro. "Edinburgh" remarks: "Bro. W. J. Hughan says I am a *Scotch* Mason, should it not be *Scots* Mason?" And, he adds, "Perhaps Bro. 'Leo' will reply to this?" Now, in reply, I venture to say that *both* are wrong, for the word referred to is an adjective, and it should be "a *Scottish* Mason." No doubt "Scotch" is often used, and has been for the last century and a half, but I don't like it, and think it a vulgar corruption. There is, then, the noun "Scotchman," which I think is another disagreeable word; it sounds far better in my ear to say "Scotsman," and I am happy to see a well-known Scottish historian who in his published works ten years ago used "Scotchman," now in his last work lately issued using "Scotsman." As for the word "Scot," that means a man of the Scots, and where to use Scot or Scots, and Scotsman or Scotsmen must be left to the discretion of the writer and the connection of his remarks.

LEO.

GRAND MASTERS PRIOR TO 1717.

I have just glanced over the list of 51 Grand Masters prior to 1717 which "Pythagoras" has been kind enough to send you, and I for one am much obliged to him for the information; it has confirmed me more than ever in believing that there was no Speculative Freemasonry before 1717. There is not a single word in their history that could lead us to suppose or believe that any one of them ever sat in the chair of K.S. as his representative; and I may add, that if our so-called ancient Grand Masters are to be selected among princes (who cannot help the fortune or misfortune, as it may be, of being born such), or men of learning, philosophers, great soldiers, builders, or founders of monastries, cathedrals, temples, or cities, &c., and as there is a disposition to connect Masonry with such, and value the rust of the age in which they lived, why not place Cain first on the list of Grand Masters, and call him brother, seeing that he is the first on record who built a city, which he called Enoch (Gen. iv., 17)? And why is Solomon (apart from our Masonic legend) honoured as being the first G.M.?

W. C. DORIC.

GRAND MASTER MASON OF SCOTLAND.

Bro. W. G. Doric asks, "From what history does C. I. Paton (page 175) quote that the office of 'Grand Master Mason of Scotland' was granted by James the Second of Scotland to William, Earl of Orkney (?) and Caithness, &c.?" W. G. Doric adds: "I read that James the Third married Margaret, daughter of the King of Denmark, in July, 1470, and received for her dowry the islands of Orkney, Shetland, and all others about Scotland belonging to him. Question, then, was he Earl of Orkney and Caithness in James II. time?"

W. G. Doric will find it stated in Lawrie's "History of Freemasonry" that in the reign of James II. of Scotland "the office of Grand Master was granted by the Crown to William St. Clair, Earl of Orkney and Caithness, Baron of Roslin, and founder of the much-admired chapel of Roslin." From whatever source Lawrie may have derived his information, the statement which he makes is corroborated by the charters granted to the St. Clairs of Roslin by the Freemasons of Scotland in the earlier half of the seventeenth century, and which are preserved in the Advocate's Library of Edinburgh. When my present works on Freemasonry are out of my hands, I will give a short history of the St. Clairs of Roslin.

The difficulty which has occurred to the mind of W. G. Doric is easily explained. The Earldom of Orkney was not a Scottish peerage in the time of James II. Orkney had long been possessed and ruled by its own Earls, who were almost petty sovereigns, but acknowledged the supremacy of the Norwegian Kings. William St. Clair of Roslin married one of the daughters of Malise, Earl of Strathearn, Caithness, and Orkney, a co-heiress of the Earl of Orkney, and according to the custom of that time assumed the title of Earl of Orkney. He was afterwards created Earl of Caithness by James II. of Scotland. Hence he is known in history as Earl of Orkney and Caithness, also as Baron (or Laird) of Roslin, for the Barons of Roslin were never, under that title, peers of Scotland. On his death, his possessions were divided, according to his will, among his sons, the eldest of whom became Baron (or Laird) of Roslin, the Roslin estates being the most valuable; and the second son, Earl of Caithness. So at least the Roslin family have always maintained, but the Caithness family dispute the seniority of the Roslin branch. However this may be, it is certain enough that at that date titles as well as estates were often disposed of by will, the strict law of inheritance according to primogeniture not being carrried out as in more recent times. It is also certain that the mere title of Earl with the right of sitting in the Scottish Parliament was not then regarded as equivalent to great estates with which no such title was connected. The St. Clairs of Roslin held a very high place amongst the Barons of Scotland, and although never raised to the peerage, were sometimes specially summoned by the King to the Scottish Parliament.

This explanation, I think, may suffice to remove W. G. Doric's difficulty.

CHALMERS I. PATON.

ONENESS OF TRUTH.

Like a stream, Truth passes through a variety of changes, from its fountain on the hillside, until it is absorbed in the mighty ocean—it flows along banks now verdant and covered with flowers or with harvests, and now through stern and rocky boundaries—it goes on by the side of castellated halls and gorgeous palaces, of wide-spread cities resounding with the busy hum of men, or pursues its course along desert or forest solitudes—it still keeps flowing on through whatever diversities of change nature, in all the varieties of her appearance, can produce, until at length it is seemingly lost; and yet, through all these, it is ever one and the same. It is the boundary of empires—it parts nations, tribes, languages, and religions, forming the limit within which they were contained in ancient times, and by which they are still marked out in modern history—it verifies the records of ancient chronicles, and it indicates the site of ancient conflicts—it is fed through the same conduits and by the same processes. Through all its diversities there is an enduring oneness, a unity—the unity of God.

W. J. FOX.

FLOWERS.

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar, the tomb. The Persian in the far East delights in their perfume, and writes his love in nosegays; while the Indian child of the far West clasps his hands with glee as he gathers the abundant blossoms—the illuminated Scripture of the prairies. The Cupid of the ancient Hindoos tipped his arrows with flowers; and orange buds are the bridal crown with us, a nation of yesterday. Flowers garlanded the Grecian altar, and they hang in votive wreaths before the Christian shrine. All these are appropriate uses. Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and beauty ascend in perpetual worship before the Most High.—*Maria L. Child: "Letters from New York."*

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Did it ever occur to you to furnish your readers with literary "pabulum" in the shape of a lengthy article on a subject on which, from the very outset, you candidly admitted your entire ignorance?

In reply to your surprise at such an apparently ridiculous question, allow me to draw your attention to an article in the *Daily Telegraph* of Monday last (May 16th), written on the occasion of the election of the Earl de Grey and Ripon as Grand Master. The *naïveté* is charming with which the writer of the article commencing "The Freemasons," &c., informs the readers of the *Telegraph* that he is an "outsider," and has not had the "honour of initiation in the Masonic mysteries, whatever they may be." His "dread" is great lest, "blundering on the true solution," suspicion should "fall upon any member of the Craft," and the placing of some "elderly gentleman (why an 'elderly gentleman' any more than a young one? I always thought, sir, that discretion was more an attribute of age than youth) upon a gridiron in the Freemasons' Tavern in Long-acre," to be "nicely broiled by cooks in little white aprons, &c.," follows as the result.

The writer, after beginning by admitting (quite unnecessarily, so far as Masons are concerned) that he knows nothing about the subject he is writing upon, then proceeds to make the following interesting deduction :—

"Considering that the secret has been known to millions for some scores of centuries, it is in open violation of all we know of the general 'leakiness" of human nature that some false or indiscreet brother should not have let it out in the course of so long a period." Having disposed of this question in a manner doubtlessly to his entire satisfaction, he then draws the following inference: "That nothing has been disclosed, because there has been nothing to disclose," which hypothesis serves him as the basis of his argument.

The able writer then goes on to inform the world in general, and the readers of the *Daily Telegraph* in particular, that he "neither knows nor cares whether Aristotle, Bacon, Newton, Laplace, Faraday, Dante, or Shakespeare were or were not Freemasons." "Such men can help Masonry—Masonry cannot help them." The first part of this latter assertion I am quite willing to admit; the last part I repudiate as false *in toto*. Masonry *is* capable of helping even wise and illustrious men, more so perhaps than ordinary plodding mortals of small intelligences. This may appear strange and paradoxical to "outsiders," but not, so, however, to members of the Craft.

I shall pass over without comment a lot of irrelevant remarks upon architects and engineers, in which the writer seems to have succeeded in confusing himself so much that he was evidently unable to distinguish between Speculative and Operative Masons.

Like most "Cowans" when writing about Freemasonry, he cannot refrain from occasionally clothing his observations in slightly satirical language. No doubt the Craft ought and will feel honoured at being the subject of an article in one of the leading London papers, yet I cannot help thinking that had the writer been a little more judicious in propounding problems and supplying the solutions himself, he would have acted wiser. It is self-evident that he is entirely ignorant about Freemasonry; therefore, why hold up to ridicule, in ever so slight a degree, a body of men whose objects, he himself admits, "are not only harmless but benevolent." Perhaps the day may come when our friend may form a very different opinion of the "mysteries and mummeries" which "afford endless amusement to many well-meaning men." If charity be found as the basis of our "amusements," and brotherly love be cemented by our meetings, we can afford to bear the rather disparaging remarks of "outsiders."

In conclusion, I trust and believe that the author of this article is far from being hostile to us Freemasons as a body, only the "secret" portion of the business is a little irritating to non-masons. Yet there is no cause given for this feeling. Every upright and honest man can learn the "mysteries of Freemasonry" if he is so inclined; therefore, why should Masons "throw open their doors to the world?" Does any other society, club, or body of men "throw open their doors to the world?" From the moment of our doors being so "thrown open," Masonry must perforce cease to exist. This is beyond dispute. The virtues and excellencies of the Craft require carefully fostering and cherishing, so that they may bring forth good fruit in the shape of charity, brotherly love, and emulation amongst the brethren to outstrip each other in good works and to lead pure and irreproachable lives. Turn Masonry loose and unguarded on the wide world, and Masonry would soon be extinct. To every man of "good report" the lodge door will never be closed. Surely this is sufficient! We cannot be expected to trumpet forth to the world our peculiar "mysteries and mummeries," and generally insist on sharing our "secrets" with everyone we meet.

Our closing our doors to the world and being able to keep our "secrets" to ourselves really appears to constitute the chief cause of this plainly evinced soreness on the part of any writer, not a Mason, who may condescend to notice us. Yet when compared with the vast amount of charity bestowed every year by Freemasons, these faults—if faults they are—sink into utter insignificance.

If the means are harmless in procuring a good end, *i.e.* charity, the result must be satisfactory.

I am, dear Sir and Brother,

Newcastle-on-Tyne, May 17, 1870. J. G.

[We quite agree with our correspondent in the views he so ably expresses.—ED. *F.*]

"HEAR THE OTHER SIDE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Permit me to disclaim an imputation which I am surprised that any brother should have sought to put upon me without having the slightest foundation whereon to rest it.

Bro. Jacob Norton, at page 224 of your paper, says, in an apparently ill temper, that in my response to your article on "A Step in the Right Direction" (Feb. 19th) I "patted the Jew on the back," an expression which can only mean that I had resorted to unworthy means for the purpose of cajoling him. I will not dwell upon this, however, as I dare say that when he recovered his temper he felt the impropriety and injustice of such an allegation. What I wish to disclaim is the *desire* he imputes to me of "justifying the introduction of allusions to Christian saints and Christian doctrines into the work of the lodge," which he, as I think, mistakenly alleges to have been the object of your article, "A Step in the Right Direction." But not satisfied with imputing to us an object so inconsistent with the constitution and foundation of Masonry as this obviously is, he advances a step, and says my meaning clearly was, "that no Jew ought to feel offended at a Christian brother constantly vaunting the superiority of Christianity over Judaism." His feelings must certainly have run away with his judgment when he made this averment, otherwise he could not so have misinterpreted my words, "surely no conscientious Jew could take offence at the avowal, by any brother, of his Christian convictions, or of his readiness, *if need be*, to stand up in their defence." What is there here to justify Brother Norton in alleging that I advocated "constantly vaunting the superiority of Christianity over Judaism"? Had I left my proposition wholly unguarded, the interpretation put upon it would have been quite unwarranted; but I added, "always supposing that it is not done unnecessarily, or in an offensive manner." May I add, without offence (for I do not mean any), that Bro. Norton exhibits something of the feeling and spirit of the existence of which I was writing and regretting, viz., the intolerance with which we are too apt to regard each other's religious convictions and professions. He says we "must take human nature as it is," which might have been said at any time; as when the pagan Roman Empire was persecuting Christians to the death, and Christians in England and other parts of Christendom were persecuting Jews to the death. But how, then, should human nature ever have become better and more tolerant than it exhibited itself in that detestable work of persecution? My judgment may be at fault, but I believe that the undue reserve that we show towards each other—Jew and Christian—and the squeamishness we exhibit, lest in our intercourse with each other we should give offence by letting drop a word which savours of religious convictions, is one cause of the intolerance that still exists amongst us. Why should not our "brotherly love" be strong enough to endure the thought that our Jewish brother deems his Judaism to be superior to our Christianism—his brotherly love to endure the thought that we deem our Christianism superior to his Judaism? We each, of course, deem ourselves to have the true faith; but it does not therefore follow that we should be "constantly vaunting its superiority," and thus giving rise to ill-feeling.

I do not pretend to answer for you, sir and brother, in what you wrote on "a step in the right direction." You are quite able to defend yourself, but I may say that if I had interpreted your meaning to be that Christians should act so unwisely and intemperately as is imputed, in "vaunting the superiority of their religion over Judaism"; or that "our Jewish brethren should make it a practice, nightly, while in the lodge, to flourish the superiority of the Mosaic religion"; or that a Roman Catholic should "nightly expatiate on the sublimity of the doctrines of the real presence, the immaculate conception of the Virgin, the infallibility of the Pope, &c.," I should not have given my poor approval of "the spirit" which the article breathed, or "the object at which it aimed," as being "accordant with the true principles of Masonry," but should, had I noticed it at all, have expressed my entire dissent from it. I believe, however, that any one who can read or converse on what Brother Norton calls "the somethings" which at present divide us, without that perturbation of mind which is too often experienced, and that fastidiousness which is too often evinced by even such intelligent men as Bro. Norton, will feel as I do—that there is a wide interval between the "vaunting of the superiority" of our own "somethings" over those of our brethren who dissent from us, and unhesitatingly and unequivocally avowing our individual convictions, whether on religion or anything else, "always supposing that it is not done unnecessarily or in an offensive manner." WILLIAM CARPENTER.

GRAND OFFICERS.

(To the Editor of The Freemason.)

SIR,—I read your remarks under this head in last week's number with all satisfaction, I am, however, desirous to say a word or two on the undue appointment to Grand Office of Provincial Masons. That these latter should occasionally be thus distinguished I freely admit, but I trust it will always be borne in mind by the "powers that be," that Provincial brethren have places of honour in their respective districts, the like of which is only offered to those in town through the medium of Grand Lodge. True, the latter when attained is very grand, but when on the other hand the average of its attainment by London Masons is from sheer excess of their number far less than that of Provincial Grand Office by our country brethren, and again it must not be forgotten that beside the additional dues they of the metropolis pay, the duties that fall on and are cheerfully undertaken by them are with respect to the Craft at large exceptionally heavy. Not only do they conduct and sustain Grand Festival, but the dry business of the Craft as carried out by the Board of General Purposes, and last if not least, the management of the various Masonic charities, are mainly, indeed almost entirely worked by London Masons, who thus with the lion's share of the labour, should not it appears to me be deprived of a very full and due proportion of that reward, the hope of which sweetens the labour so performed. Let me add that I am a Provincial Initiate, now residing in town, and may perhaps therefore sign myself,

AMPHIBIOUS.

LODGE ST. JOHN, MELROSE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Referring to some remarks contained in the historical report of St. John's Lodge, Glasgow, given at page 189 of THE FREEMASON, Bro. C. I. Paton says: "anything coming from Bro. W. P. Buchan does not come from him in an authorised manner *from the Lodge St. John, Melrose*, and are merely words of his own." Now, I should like to know what Bro. Paton can make of this wonderful statement of his? He cannot point out any mistakes that Bro. Buchan made anent Melrose; the report contained a statement of facts, *versus* dreams, and so far as the books of Melrose St. John's Lodge, are concerned, if any books *really belonging* to it older than 1674 have been *discovered since* the St. John's (Glasgow), deputation were there, we shall be glad to admit such to be *really* the case, whenever we are duly satisfied with sufficient *proof*.

I saw the Secretary of the Melrose St. John's Lodge, on two different occasions, firstly, as one of the deputation from Glasgow, afterwards, when accompanying the summer trip of the Glasgow St. John's Lodge to Melrose. At the latter date the Secretary explained that he would have spent more time with us on the former occasion only he was unwell, &c., and he never spoke then of having anything older than 1674. As to the manufactured legend of the Melrose St. John's Lodge building the old Abbey of Melrose, of which we still see the ruins, with John Murdo as their first Grand Master, A.D. 1136, in the reign of David I., that is simply nonsense, as is explained at page 189. Lastly, as to Bro. Paton's belief that the Melrose St. John's Lodge is "older than any other lodge in Scotland," it seems to me that said idea is about as purely imaginary as some others he has given voice to lately. However, let him show the *foundation* upon which his *faith* rests, and then we shall know what to make of it. The majority of the Melrose Masons, I can well believe, accept the story of John Murdo being their first Grand Master in A.D. 1136, &c., as a veritable fact! but said John Murdo was no more Grand Master of the Melrose St. John's Lodge in the reign of David the I., than was

Yours fraternally,

W. W. BUCHAN.

THE SYMBOLISM OF NUMBERS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Our learned brother Carpenter called your readers' attention to the 3rd rule the Cabalists have laid down in discovering the various mysteries which they attributed to the Law, called Guimatria or numbering. By the same rule, some Christians have attempted to count the number of the beast in the Revelations xiii. 18, and made out the Pope to be the Antichrist, of which the two following (one Hebrew and the other Greek) are examples :—

אביוי הקדושא אפופי

"Our holy father the Pope," and also ΚΑΚΟΣ ΟΔΗΓΟΣ, "Bad guide," both of which amount numerically to the number of the man "whose number is six hundred and three score and six." That "bad guide," with all the pastoral letters denouncing Freemasons, can do no harm to Freemasonry.

It appears that the Christian fathers made use of the Cabalists' first rule, also called "Notaricon," i.e., forming a word from each letter of a word. For instance, from the word, שמע, *sh'ma* (hear), which consists of three letters, the following words are composed, שאו מרום עיניכם, "Lift up your eyes to heaven."

By the Christian fathers our Lord was called ΙΧΘΥΣ (a fish), because these are the initials of those Greek words, "Jesus Christ, the son of God, the Saviour." The five-pointed star, the ικτγς (fish), was an important emblem with the early fathers of the Christian church ; it was intended to show that the person using it was a follower of Him who was wounded in hands, feet, and side for our transgressions. The outspread hand served the same purpose, in the absence of the five-pointed star, the *fish*. I have no doubt that the words of St. Chrysostom (quoted by W. G. Doric, page 235), "The initiated," alluded to those who had embraced Christianity ; and "will know what I mean," referred to the signs and symbols they used—such as the five-pointed star, the fish.

Yours fraternally,
D. STOLZ.

THE LEGEND OF JOSHUA.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have no doubt the majority of your readers would be duly impressed with the *wonderful* Hebrew quotations of Bro. D. Stolz. Of course, as all regular readers of THE FREEMASON understand Hebrew perfectly, there is nothing out of place in giving a dozen or two of lines in Hebrew, just to show the writer *understands* his subject *thoroughly*. Some may think that a man who is master of his subject will write as plainly as possible, but what do they know ? However, to come to the point, I see no reason to suppose that the sun really stood still at the supposed command of Joshua, as alluded to at verses 12, 13 and 14, of the x. Chapter of Joshua, for it seems to me that these three verses are simply an interpolation put in, perhaps long after, by some scribe, and copied from that collection of sacred and patriotic songs, called "The Book of Jasher." We have an example of a whole song thus copied, viz., in 2 Samuel i., 19 to 27 verses, where is recorded David's very beautiful and pathetic *Song oj the Bow*. At verse 18 it says, "Also he (David) bade them teach the children of Judah the bow," that is the *song* of the bow "behold it (the song) is written in the Book of Jasher ;" the words in italics "the use of" are a mistake of the translators and are not in the original, they simply mislead. It is rather curious how Bro. Stolz with *his* wonderful knowledge of Hebrew not does know this, and instead writes a lot of nonsense.

There is precious little value to be put upon his *dreams*, anent our second degree. Possibly some writers may think that anything will pass with Masons if there be a sufficient quantity of hieroglyphics interspersed, but for my own part I beg to object to that idea, as in such a case, I am only apt to be a little more suspicious of the *real* ability of the writer.

Yours fraternally,
Glasgow, May 21, 1870. W. P. BUCHAN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In reply to a request by the Masonic editor of the *New York Dispatch*, I cheerfully give answer to the following questions. 1. Question : What is the eighth Masonic landmark of Masonry in England ; and how is it there construed at this time ?

In answer to this question I will first quote the eighth landmark in its entirety, and then give the answer :—

"*The prerogative of the Grand Master to make Freemasons at sight*, is the eighth landmark, which is closely connected with the seventh. There has been much misapprehension in relation to this landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was perhaps at the very time substantially exercising the prerogative without the slightest remark or opposition—that is, whenever the Grand Master granted his dispensation to an unchartered lodge to dispense with the necessary probation, and was present and presiding at the conferring of the degree, he was virtually making a Mason at sight. It is not to be supposed that the Grand Master can retire with a profane into a private room, and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists ; and yet many believe this is the so-much-talked-of right of 'making Masons at sight.' The real mode, and the only mode, of exercising the prerogative is this : The Grand Master summons to his assistance not less than six other Masons, convenes a lodge, and without any previous probation, but *on sight* of the candidate, confers the degrees upon him ; after which he dissolves the lodge, and dismisses the brethern. Lodges thus convened for special purposes are called 'occasional lodges.' This is the only way in which any Grand Master within the records of the institution has ever been known to 'make a Mason at sight.' The prerogative is dependent upon that of granting dispensations to open and hold lodges. If the Grand Master has the power of granting to any other Mason the privilege of presiding over lodges working by his dispensation, he may assume this privilege of presiding to himself ; and has no one can deny his right to revoke his dispensation granted to a number of brethren at a distance, and to dissolve the lodge at his pleasure, it will scarcely be contended that he may not revoke his dispensation for a lodge over which he himself has been presiding within a day, and dissolve the lodge as soon as the business for which he had assembled it is accomplished. The making of Masons at sight is only the conferring of the degrees by the Grand Master, at once, in an occasional lodge, constituted by his dispensing power for the purpose, and over which he presides in person. These occasional lodges have sometimes been called by the English Grand Masters since 1717, and frequent records of the fact are to be found in Anderson's Constitutions. Some of the Princes of the Royal Family, when made Freemasons, were initiated, passed, and raised at sight, and in occasional lodges."

In answer to question first, the eighth landmark is construed in its original form, but has become almost obsolete, not having been taken advantage of by the Grand Masters in England, Ireland, or Scotland for a long time ; in fact, there is no record of the Grand Master of Scotland ever exercising his power.

In answer to question second, Anderson's Constitutions is the only work in which I find any record of a Grand Master exercising his privilege in this respect. But before answering this fully I would like to know if it is the making of a Mason "at sight" by the Grand Master, Worshipful Master, or members of a lodge ?

As to the powers of a Grand Master, I cannot give in the meantime a better summary than referring any brother to the article which appeared in THE FREEMASON, of date November 27th, 1869, On getting the explanation to question second, I will again reply.

I remain, yours fraternally,
CIPES.

RED CROSS of ROME & CONSTANTINE.

Rose and Lily Conclave, No. 3.—An assembly of the Knights of this Conclave was held at Bro. Gosden's, Masons' Hall, Mason's-avenue, Basinghall-street, on the 30th ult. V.E. Sir Knight C. A. Cottebrune, M.P.S., presided, supported by Sir Kts. W. H. Hubbard, J. Terry, R. W. Little, J. G. Marsh, J. Percy Leith, G. Kenning, M. Edwards, J. McKiernan, &c. The conclave was opened in imperial form, and Sir Kt. Leith received the Viceroy's and Sovereign's degrees. Bro. Mann, P.M. and P.Z., was duly installed a Knight of the Order, and a College of Viceroys being opened under the presidency of V.I. Sir Kt. Little, G.R., Sir Kt. Mann was inducted into the chair of V.E. in a most impressive manner. After several propositions for installation had been made and confirmed, Sir Kts. Kenning and Edwards (both of Premier Conclave) were elected to join this Conclave, which has been removed from Richmond and now promises to be second to none on the roll, its new quarters being all that could be wished. A most excellent banquet, with first-class wines, was provided by Bro. Gosden, and as this was the first Masonic entertainment held at that worthy brother's new house it may not be out of place to say that everything gave unqualified satisfaction, and the Masons' Hall may certainly be well recommended to any lodges seeking change.

PROV. GRAND LODGE of NORTHAMPTON AND HUNTINGDON.

The annual provincial grand meeting of the several lodges in this province was held at Peterborough, on Thursday, the 19th inst. Special trains were run by the London and North-Western and Great Northern Companies, and the day being a fine one, Peterborough was visited by a large number of persons.

The Board of Benevolence held a preliminary meeting at half-past ten in the morning, and at twelve noon the Grand Lodge was opened at the Great Northern Hotel, by his Grace the Duke of Manchester, Provincial Grand Master, assisted by Deputy Provincial Grand Master, Samuel Inns, Esq.

The business of the day, the nomination of officers for the ensuing year, and the examination of lodge returns having been transacted, the grand officers and brethren attended a special service at the Cathedral, the use of which was kindly allowed by the Dean for the occasion. The procession, which was preceded by the band of the Sixth (Peterborough) Volunteer Rifle Corps, was marshalled by G. Directors of Ceremonies in the following order :

Band of Music.
Visiting Brethren, not members of any Lodge, two and two.
Two Tylers, with drawn swords.
The Wentworth Lodge, Wellingborough.
The Chicherly Lodge, Thrapston.
The Lodge of Merit, Stamford.
The Lodge of Perseverance, Kettering.
The Lodge of Fidelity, Towcester.
The Socrates Lodge, Huntingdon.
The Pomfret Lodge, Northampton.
St. Peter's Lodge, Peterborough.
Arch Masons in costume, two and two.
Two Tylers with drawn swords.
The Grand Lodge Banner.
Grand Pursuivant.
Grand Organist.
Grand Director of Ceremonies and Assistant Grand Director of Ceremonies.
Grand Superintendent of Works.
Past Grand Officers.
Grand Secretary.
Grand Registrar.
Grand Treasurer.
The Junior Grand Deacon.
Senior Grand Warden, with the level.
Junior Grand Warden, with the plumb rule.
Steward. The Grand Chaplain. Steward.
A Past Master.
The Deputy Grand Master, with square.
The Standard of the Grand Master, and on each side of it a Grand Steward.
Grand Sword Bearer.
The Right Worshipful the Provincial Grand Master.
The Senior Grand Deacon.
Two Grand Stewards.
The Grand Tyler.

The procession started from the lodge-room of the Great Northern Hotel, at a quarter before two o'clock, arriving at the cathedral at two. The brethren were all in full costume, and the streets were lined the whole distance with spectators. The procession was received at the western entrance of the cathedral by the very Reverend the Dean (Dr. Saunders), the Venerable the Archdeacon of Northampton (the Rev. Owen Davys), the canons, honorary canons, the high bailiff (H. P. Gates, Esq.,) in his robes, and the full choral staff of the cathedral, by whom, as the procession moved up the nave, the 121st and 122nd Psalms were chanted.

Prayers were intoned by the Rev. C. B. Whylie and the Rev. C. Daymond, the first lesson being read by the Rev. Canon Argles, and the second by the Very Rev. the Dean. The singing was exceedingly effective, the "Magnificat" being rendered in a very striking manner. The anthem was from "The Creation," including the grand quartett and chorus, "The Heavens are Telling." Before the sermon the grand old hymn, "The Old Hundreth" was sung very impressively, the cathedral being crowded with 5,000 or 6,000 persons, many of whom were seated nearly an hour before the service commenced.

The sermon was preached by the Right Rev. the Lord Bishop of the Diocese, the temporary pulpit which is used for services in the nave being placed at the extreme east end of it. The text was the 17th verse of the 2nd chapter of the General Epistle of St. Peter, "Honour all Men, love the Brotherhood, fear God, honour the King.

The Bishop took up each separate part of the text, and after alluding to the antiquity of Freemasonry, and the civilising and humanising influence of the brotherhood, made a pertinent appeal to his hearers on behalf of the funds of the Royal Masonic Boys' School and the Peterborough Dispensary.

Hymn 13 ("Ancient and Modern") was sung at the conclusion of the sermon, and, after the Benediction, the procession passed through the long Causeway and Westgate to the Drill Hall Banquet Hall, were they sat down to a dinner provided by Bro. Moore, Great Northern Hotel.

Jottings from Masonic Journals.

We have received the April and May numbers of *The Freemasons' Monthly Magazine*, Boston, U.S.A., which is edited by one of the most accomplished Masons in America, Bro. Charles W. Moore, for many years Grand Secretary of the Grand Lodge of Massachusetts. It appears that the magazine has hitherto been been sent to one of our agents instead of to our office direct, but in future we hope to receive it regularly, as besides being the oldest it is decidedly among the very best of our Transatlantic Masonic contemporaries. In the April number there is a stirring article upon the recent massacre of Masons in Cuba by the Spanish authorities, at the instigation of a Romish priest. We quote the article, not only as an expression of our sympathy with the just wrath of the editor, but to show our readers how vigorously Bro. Moore deals with the subject quoted. We are glad to see that articles and remarks from several of our correspondents, Bros. Carpenter, Hughan, Little and Paton, are freely and approvingly quoted by *The Freemasons' Monthly Magazine*, and we are sure that those well-known brethren will be equally pleased to learn the fact.

"THE MASSACRE AT SANTIAGO.

"As a general rule, political and civil dissensions, rebellions, and revolutions do not generally fall within the scope of discussions appropriate to an exclusively Masonic journal. Masonry wisely leaves all such topics, as well as religious disputations and sectarian animosities, to the secular and religious press, to which they more properly belong. All general rules are, however, more or less dependent, in their practical application, on certain recognised conditions; and where these conditions exist in their entirety, the rule is to be respected; but not otherwise. Self-preservation is no less a natural law of social than of physical existence; and when this law is arbitarily outraged by bigotry or tyranny, then resistance is not merely proper, but is justified by every principle of duty. The entire history of our institution is in evidence that when impelled by considerations of this kind, and then only, Masons, as such, throwing aside for the present their personal preferences, have left their quiet and peaceful retreats to mingle in the distasteful and tumultuous strifes of political and civil turmoil. It was this incentive that, in the anti-Masonic period of this country, drew them from the political parties of their choice, and united them, as occasion required with that in whose ranks their strength could be most effectually employed against their common enemy. No combination or organisation of their forces was had or needed. It was the active operation of the law of self-preservation alone, and it is this natural law or principle, strengthened by political oppression, and stimulated by priestly intolerence, which has led our brethren of the island of Cuba into active sympathy with the revolutionary cause there, if indeed it be true, as is claimed, that they have manifested any active participation in it. But while this is unqualifiedly denied by them, the authorities have failed to produce any evidence to the contrary. Indeed, evidence was not needed They were Masons, and held their meetings in secret, in defiance of the anathemas and persecutions of a licentious and bigoted priesthood, and this was enough. The doctrine of the Catholic Church in Spain, and wherever else it dares to avow its hatred, is, as recently proclaimed by one of its priests, that all Masons are religious heretics aud political traitors, and are to be so regarded and persecuted by that church wherever it is in power. We have a terrible illustration of this in the late massacre of our brethren in Cuba, the particulars of which are given in the public papers as follows:—

"'NEW YORK, March 3.—A Havana letter of the 25th ult. states that the Spaniards claimed to have captured correspondence showing that a Cuban Junta existed in Santiago. From forty to fifty persons, planters, merchants, lawyers, doctors, clerks, &c., were at once arrested, and thirteen of the most prominent have been tried by a military commission, found guily of disloyalty, sentenced to death, and executed. The names of five of the victims are as follows:—*Senior Andres La Punti, the Grand Orient, Master of the Free Masons of the Island*, a very wealthy planter, and a man unusualy esteemed for his benevolence and fine abilities; Captain Jose Villalongo, once an officer of the Spanish army; Don Jose M. Portondo, a planter; and two *American citizens*, Messrs. Charles Damney and John F. Portuondo, the first an American by birth, and the second by naturalisation. The Consul at Santiago reported the affair to the American Consul-General at Havana, who has probably forwarded the facts to Washington. The Spanish papers report the victims as eighteen in number. *The victims testified that they were members of a secret society, but that their association was a Masonic lodge and met only as Masons for Masonic purposes. This was only the worse for them, as a Catholic priest denounced all Masons as traitors.* Mr. Phillips, Consul at Santiago, ably seconded by Mr. Ramsden, the British Consul, endeavoured hard and long to save the lives of his two countrymen, Messrs. Damney and Portuondo, but without success. The volunteers, Spaniards, insisted upon their life-blood been shed, as well as that of their eleven Cuban associates, and thwarted all appeals made to the Liëutenant-Governor of the district to spare them. *The two Americans were Free Masons, and therefore were sacrificed to Spanish intolerance and fanaticism. Forty* more were arrested, but were not executed at the time the above were shot, but probably have been. The volunteers were furious at the delay in executing the latter, caused by the Lieutenant-Governor of the district of Santiago sending to the Captain-General for advice on the subject. There were several Americans among them. Consul Phillips has asked that an American man-of-war be sent there, and the British consul has also sent for a frigate. The excitement at Santiago was very great. A ship carpenter named Frederick Jordon, a British subject, had also been murdered by the volunteers at Santiago.'

"A more ferocious and demoniacal outrage than the above is not to be found on the blood-stained pages of the modern history of that religious anomaly, the Roman Catholic Church; and that it should have been permitted to occur in this enlightened age of the world, and within twenty-four hours' sail of our own country, is a disgrace to civilization. The effect of it ought to be, and, if there is any just appreciation of the true sentiments of humanity remaining in the hearts of men in authority, it will be, to arouse a spirit of indignation, and awaken a sympathy that shall shake to its foundations the tyranny that has already too long held in bondage, paralyzed the energies, and drenched the soil with the life-blood of the oppressed people of the fairest, richest, and loveliest island on the face of the earth.

"In view of these occurrences, political considerations are a mockery—diplomacy a cheat. The calls of humanity are paramount to both, and cannot, without criminality, be longer suffered to pass unheeded by any civilized people.

"The abstract question whether Masonry shall continue to exist in the island, or be driven from it, is not perhaps of itself a matter of much public importance; but there is a principle of natural right involved in the issue, the rightful decision of which is to determine whether the people of Cuba shall continue in bondage or rise to the dignity of freemen. And in the settlement of this question Masons have a common interest, and if they be men, will not fail, whatever their opinions may heretofore have been, to make common cause with their struggling fellow-citizens, as the condition of their future existence as freemen in the enjoyment of the social and political rights which among civilized nations are denied to none but bondmen. Should this be the result of the recent massacre, the innocent blood shed on that occasion may be to the cause of the revolutionists what the blood of the martyrs was to the church. Like the early Christians, our brethren in the island have for more than half a century, been almost literally driven by the minions of arbitrary power, into the caverns of the earth, to practice their rites, and cultivate those social enjoyments and affections without which the heart of man is a barren waste. They may not be numerically as strong in proportion to their territory as their brethren who are politically more favourably situated; but they are sufficiently strong in numbers, respectability, and talent, if united, to make their power felt in a way and to an extent of which the tyrants who now oppress them have no just appreciation. The necessity for the use of it has been forced upon them as a means of self-preservation, and no law of Masonry, loyalty, or justice would be violated by the exercise of it."

A lodge of sorrow has been held in Sacramento, Cal., in memory of the late Bros. Mitchell, Davis, Hartley, and Ross, all 32° or 33°. The following programme of the proceedings is given in *Pomeroy's New York Democrat*:—

"1. Voluntary on the organ, and *De Profundis* by by the choir. 2. After the light in the South was extinguished, *Miserere*, by the choir. 3. After the light in the West was extinguished, *Miserere*. 4. After the light in the East was extinguished, *Master:* The Lord gave and the Lord hath taken away. Blessed be the name of the Lord, Amen! Response, by all the brethren: So mote it be, Amen! Amen! *Miserere*, by the choir. 5. Anthem, No. 1.

"Among the dead our brothers sleep,
Their lives were rounded true and well;
And love in bitter sorrow weeps
Above their dark and silent cell.

6. *Magnificat*, by the choir. 7. Ritualistic ejaculations and responses. 8. *Benedicte Omnia*, by the choir. 9. Procession and funeral honours. 10. After each light is relighted, *Te Deum Laudamus*, by the choir. 11. Anthem, No. 2.

"Mourn not them whose stars are set,
While the light is with us yet;
While remembered words are dear,
While their spirits meet us here.

"12. Orations. 13. After the Benediction, *Beati Omnes*, by the choir."

From the same excellent journal we extract the following:—

"WASHINGTON'S INITIATION, ETC.

"Everything connected with the name of the Father of his Country is not only valuable to the friend of freedom but of Freemasonry. We, therefore, present our readers with the following extracts taken from the records of Fredericksburg Lodge No. 4, Ancient Fraternity Free and Accepted Masons, during the recent visit of Bro. Mark M. Pomeroy to Virginia, where, from Masons and citizens, he received a cordial and generous Southern welcome:—

"'5752. November 6. Received from Mr. George Washington for his entrance £2 3s.'

"'5753. 3rd March. George Washington passed Fellow Craft. Eleven visiting brothers from other lodges were in attendance.'

"'5753. 4th August, which day the lodge being assembled—present: R. W. Daniel Campbell: J. Neilson, S. W.; R. Halkerson, J. W.; George Washington, James Strachan, Alexander Woodson, Sec. *pro. tem.*; Thomas Robertson, W. McWilliams, Treas. Transactions of the evening are:

"'George Washington, raised Master Mason; Thomas James, entered an Apprentice.'

"The Bible of this old and venerable lodge, on which George Washington was covenanted, was, during the invasion of the State during the late war, nearly destroyed. The hall was visited by men in the garb of soldiers, the properties of the lodge scattered and the Bible torn nearly to pieces. Scrap by scrap the same was recovered, taken to Richmond, and there rëceived the careful attention of a Masonic book-binder, who restored it somewhat to its original state; and thus has a Masonic relic, valuable to the American people, whether Masons or otherwise, been placed in an exhibitable shape to such as make a visit to Fredericksburg Lodge their Masonic Mecca."

THE CHIVALRIC ORDERS IN CANADA.

The 13th April, 1870, will be looked upon by the Masonic body of Peterboro' as a red letter day, on account of the visit of Col. McLeod Moore, the Very Eminent the Grand Prior of the Chivalric Orders for the Dominion of Canada, who visited this town for the purpose of forming and opening an encampment and priory of the Order of the Temple and Hospital of St. John of Jerusalem, as also that of the famous Christian Order of the Red Cross of Rome and Constantine, of all of which he is the representative in the Dominion of Canada, of the Grand Masters in England and Wales. The Order of the Temple and Hospital was duly constituted and formed under the name of the "Moore" Encampment and Priory of which Charles D. Macdonald was installed Eminent Commander and Prior. Thirteen of our respected citizens were admitted into this beautiful and ancient Christian Order. A conclave was also formed of the Ecclesiastical and Military Order of the Red Cross of Rome and Constantine of which the Right Hon. Lord Kenlis is the Illustrious Grand Master. We understand his Royal Highness the Prince of Wales was admitted a member of the same Order by the King of Sweden. After the Installation Ceremonies the Fratres repaired to Caisses' Hotel, where a splendid banquet awaited them. The cloth having been removed, the following toasts were given and duly responded to:—

"The Queen and the Craft."

"The Most Eminent and Supreme Grand Master, Sir Knight William Stuart, and his representative in the Dominion, Col. Moore."

"Our absent Fratres, coupled with the names of Harington, Harris and Wilson, (W.M.)"

"Our Visiting Fratres."

"The Eminent Commander of 'Moore' Encampment and Priory, Charles D. Macdonald."

The Fratres separated about twelve o'clock, after having spent a happy and agreeable evening.

The following are the officers of the "Moore" Encampment and Priory:

"Charles D. Macdonald, E.C. and P.; Rev. V. Clementi, *B.A.*, Prelate; R. Kincaid, *M.D.*, 1st Capt.; Robert Taylor, 2nd Capt.; J. F. Dennistoun, Expert; Wm. Wood, Treasurer; Walter Beal, Registrar; James Might, *M.D.*, Cop. L.; S. H. Walsh, Almoner; W. N. Kennedy, Jno. W. Wallace, Heralds; Wm. H. Greene, Hospitaller; John Turver, Standard-Bearer; John Kennedy, Equerry."

On Wednesday the Conclave of the Knights of the Red Cross of Rome and Constantine was opened, tand the following officers installed:

"C. D. Macdonald, Sovereign; J. F. Dennistoun, Viceroy; Robt. Taylor, S. G'n'l; J. R. Ormond, J. G'n'l; Rev. V. Clementi, *B.A.*, H. Prelate; James Campbell, Treasurer; Geo. Burnham, Jr., *M.D.*, Recorder; R. Kincald, *M.D.*, Prefect; Alex. Smith, Standard-Bearer; James Might, *M.D*, A. T. Williams, Heralds; H. T. Champion, Sentinel.

Rev. V. Clementi, *B.A.*, and Dr. Kindcaid had the rank of Past Sovereign conferred on them, and Dr. Might the rank of Past Viceroy.

On Thursday the beautiful ceremony of consecrating an Encampment was ably performed by the Grand Prior, assisted by Rev. V. Clementi, as Prelate, and the members of the Encampment.—*Peterborough Review, Canada.*

INSTRUCTION.

Faith Lodge of Instruction, No. 141.

After the usual business of the lodge on Tuesday evening, a motion was brought forward to give £1 1s. to the Masonic Life Boat Fund, on which a long discussion ensued as to the advisability of giving any money to the Fund, and to whom it should be paid, there having been an account started some time ago by the *Freemasons' Magazine* and which appeared to have collapsed, and the money does not seem to have been handed over to the National Life Boat Institution; the other is lately launched by a few persons who have formed a self-constituted committee, and can show no authority for their appeals or guarantee that the whole of the money will be applied for the institution, and it was ultimately agreed that the money should be voted towards the Institution of the Life Boat, and should be handed over to the Bankers or Secretary as soon as they had opened an account for the "Masonic Life Boat." It was understood that several members of the Lodge of Instruction were willing to make a donation on these terms.

THE KNIGHTS TEMPLAR.

Temple Cressing Encampment—A conclave was held n Thursday, the 12th inst., at the Horns Tavern, Ken-ngton, when the Eminent Sir Knight Dr. Lilley, in his ual felicitous style, inaugurated Sir Kt. Capt. Biron as .C., who appointed Sir Kt. John Dyer, 1st Captain, r Kt. Geo. Harrison, 2nd Capt., and the other officers. he newly-inaugurated E.C. and his friends then adjourned one of those elegant banquets which the worthy host of The Horns" is famous for providing.

HULL.—*Antient York Conclave of Redemption, Time nmemorial.*—This encampment met at the Masonic Hall, Prince's-street, Hull, on Thursday, the 5th inst. he following Sir Kts. were present: J. Fowler, E.C.; W. Reynolds, P.E.C.; M. C. Peck, P.E.C.; J. N. cherling, 1st Captain; G. C. Birkett, 2nd Capt.; G. Hardy, Expert; J. H. Emes, Captain of Lines; J. F. Holden, J. Thompson, T. Smith, W. Dixon, T. Turner, H. Haigh, H. Vise, J. Brooke, A. Sanderson, C. Pool, nd H. Voigt. After the minutes had been duly read nd confirmed, the following Companions were balloted r and unanimously elected:—Christopher Sykes, M.P.; Edward Harrison, George H. Hewson, and Thos. Oates, nd Sir Kt. Major W. H. Smythe, D.P.G.M. Lincoln-hire (Faith and Fidelity Encampment), as a joining member. Comp. Thos. Oates was regularly admitted to he privileges of the Order. Sir Kt. W. Reynolds, P.E.C., hen took the chair as Installing Master, and installed Sir Kt. J. N. Scherling as E.C. for the ensuing year, who fterwards appointed the following Sir Knights as his fficers: J. Fowler, P.E.C.: J. Thompson, 1st Captain; G. Hardy, 2nd Captain; J. F. Holden, Prelate; W. Reynolds, P.E.C., P.G. A.-de-C., Registrar; J. H. Emes, Expert; Capt. Locock, 1st Herald; H. Haigh, nd Herald; J. Brooke, D. of C.; H. Vise, Almoner; A. Sanderson, Beaucennifer; J. G. Bayles, Bearer of the Vexillum Belli; P. E. Weeke, Capt. of Lines; T. Oates, Organist; H. E. Voigt, Steward; W. Johnson, Equerry- A unanimous vote of thanks was then accorded to the nstalling Master, which was responded to by Sir Knight W. Reynolds in his usual hearty and fraternal manner. The Encampment was then closed, the E.C. retired under he arch of steel, and the Sir Knights retired to the banquet room and partook of a very excellent dinner.

ROYAL ARK MARINERS.

A vessel of the most antient and honourable Fraternity of Royal Arch Mariners appeared off the Masons' Hall, Mason's-avenue, Basinghall-street, E.C., at about 6 of the clock, on Tuesday evening, the 24th May, under the command of the Father Noah; and having on board the Pro. Grand Commander, the Deputy Grand Commander, and R.A. Mariners Cubitt, Marsh, Kenning, W. H. Warr, &c., &c. The vessel being properly floated, the Ark was opened in due form. The minutes of the meeting of the 2nd May were read and confirmed, and Bros. Hart and Harris, after taking the A.O.B. of this honourable Fraternity, came on board as R.A. Mariners. The Ark was then opened in the supreme degree of Noah, when R.A. Mariners W. H. Warr, Marsh, Cubitt, Harris, Hart, and Kenning were passed into the chair of Noah. The R.A. Mariners then retired, and the Grand Royal Ark Lodge was opened in ample form by the Pro. Grand Commander and the Deputy-Grand Commander. The R.A. Mariners were then readmitted, and the warrant for this Grand Royal Ark Lodge was read. The Pro. Grand Commander then informed the brethren that this degree had been worked for many years previous to the fusion in 1813, when several degrees were shut out to simplify Freemasonry, and had been worked in London and several parts of this country and abroad from time to time. The Duke of Sussex, the then Grand Master of one Grand Lodge, the Duke of Kent, as Grand Master of the other lodge, and the Duke of Clarence, afterwards William the Fourth, were all members of this Grand Lodge of Ark Mariners, afterwards called royal on this account, and the warrant which they had heard read was granted by direction of the Duke of Clarence, he becoming the Grand Commander. The Grand Commander was unable, from illness, to be present this evening, but he had delegated his power as they had also heard read, and on the next occasion of meeting, when the installation of Grand Commander will take place, he will go out as Past Grand Commander in favour of a distinguished Mason. The P.G. Com. said: I do not propose to continue in my office for a longer period than to effect the organisation of this degree, and shall then take the position of G. Scribe. I have great pleasure of informing you that Capt. Irwin has accepted the post of Pro. Grand Commander for Somerset, that several county appointments are under treaty, that any old warrants will be exchanged for new, and that Bro. Cubitt, P.M., has just applied for a warrant for an Ark Vessel, to be called the Royal Clarence, and that this Ark vessel will be launched on Tuesday, 21st June, at Bro. Gosden's, Masons' Hall, Masons'-avenue, Basinghall-street, E.C., when all properly vouched for Past Noahs will be invited to be present. The subscription will be very moderate, and the outfit for all officers provided by the vesssel. More information will be given to them on that occasion. But this degree is one of the most interesting in the great chain of Freemasonry.—Several appointments to office in Grand Lodge were then made, and there being no other business, the Grand Royal Ark Lodge was closed in ample form, and the vessel was safely moored. The brethren then adjourned to an excellent banquet, served in Brother Gosden's best style. The usual loyal toasts were duly honoured, and the evening was enlivened by some excellent singing and music by several of the brethren present. Any brother wishing for further information is invited to apply to Scribe, R.A. Mariners, Masons' Hall, Mason's-avenue, Basinghall-street, E.C.

METROPOLITAN MASONIC MEETINGS

For the Week ending June 4, 1870.

MONDAY, MAY 30.

Original or Premier Conclave of England, Anniversary Assembly, Freemasons' Tavern.
Lodge 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, MAY 31.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JUNE 1.

Quarterly Communication of Grand Lodge, at 6 for 7.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. T. Terry, Preceptor.

THURSDAY, JUNE 2.

Lodge 10, Westminster and Keystone, Freemasons' Hall.
,, 136, Good Report, Terminus Hotel, Cannon-street.
,, 554, Yarborough, Green Dragon, Stepney.
,, 742, Crystal Palace, Crystal Palace, Sydenham.
,, 822, Victoria Rifles, Freemasons' Hall.
,, 1155, Excelsior, Sydney Arms, Lewisham-road.
,, 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
Chap. 9, Moriah, Albion Tavern, Aldersgate-street.
,, 733, Westbourne, New Inn, Edgware-road.
,, 742, Crystal Palace, Crystal Palace, Sydenham.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JUNE 3.

Lodge 1275, Star, Marquis of Granby, New Cross-road.
Chap. 259, Prince of Wales, Willis's Rooms, St. James's.
,, 754, High Cross, White Hart, Tottenham.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 7; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers, Goswell-road, at 8.

SATURDAY, JUNE 4.

General Committee Boys' School, Freemasons' Hall, at 4.
Chap. 975, Rose of Denmark, Star and Garter, Kew.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

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OPIATES, Narcotics, and Squills, are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throad and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d. and 11s each, and wholesale by Jas. M Crosby, Chemist, Scarborough.

⁂ Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.

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Reviews.

◆

The History and Development of Gilds, and the Origin of Trades Unions; by LUJO BRENTANO, Doctor of Laws and Philosophy. Trübner & Co., 60, Paternoster-row.

(Concluded from page 241.*)*

We cannot better finish our review of this admirable work than by quoting Dr. Brentano's concluding remarks, with Mr. Furnivall's note annexed :—

"I shall be satisfied now if I have proved that the spread of disorder called forth at once in each single trade Gild-like organizations of those suffering by it, to maintain the old order, or to create a new one. I wish only further to point to the fact that the English, among whom the old Gilds probably originated, have in this new movement again preceded all other nations. As each new political era has begun in England —whether they were barons who wrung from King John the *Magna Charta Libertatum*, or the middle-classes who, in the seventeenth century, obtained here first the dominion in the State—so the era of the working-classes comes first to development on English soil. And as in the earlier Middle Ages from the days of Charlemagne the Frith-Gilds, and in the thirteenth and fourteenth centuries the Craft-Gilds, so now the Trade-Unions will be the great engines for obtaining the sway. Already since 1824 they have enjoyed a kind of recognition; and already they have fought contests quite as fierce as, if not fiercer than, those of the old craftsmen against the patricians. The history of their sufferings since the end of the eighteenth century, and of the privations endured for their independence, is a real record of heroism. It is only to be hoped that now, when they are free from all legal restrictions, they may use only—instead of the arms of violence, which belong to former times—the legal means which belong to our days, and which are thrown open to them by the franchise. May the English working-men, like the English barons and middle-classes in former times, be a bright example in the attainment of freedom to their brethren on the Continent!

"P.S. Attention may be called to the 'History of the Holy Trinity Guild at Sleaford [in Lincolnshire], with an account of its Miracle-Plays, Religious Mysteries, and Shows, as practised in the Fifteenth Century,' &c., by the Rev. G. Oliver, D.D., Lincoln, 1837. 5s. The account of the Gild—a Social or Religious Gild—is provokingly meagre, and the amount of talk in the book very great; but it states, at p. 50, that an ancient MS. Compotus Book belonging to the Gild was then in the possession of Dr. Yerburgh, the Vicar; and that it ranges from A.D. 1477 to 1545, when the Gild was dissolved at the Reformation, though two later informal entries in 1585 and 1613 are made in it. I have sent inquiries after this book. Dr. Yerburgh's History of Sleaford may contain further information about this Gild. Dr. Oliver, at p. 52, note 20, states the income of the Sleaford Gild at £80, while that of the three principal Gilds at Boston was less, the Gild of Corpus Christi there being valued at £32, that of the Virgin at £24, and that of St. Peter and St. Paul at £10 3s.—F. J. F."

ANCIENT AND MODERN MYSTERIES.

By BRO. ROBERT WENTWORTH LITTLE,

Provincial Grand Secretary, Middlesex; President of the London Literary Union; Editor of "The Rosicrucian," &c.

(Continued from page 231.*)*

The Assassins continued for many years to exercise the power derived from the terror with which they were regarded by all men; but, at length, their great stronghold, Alamoot, was captured, and the leading chiefs put to the sword. During their horrible career the Assassins were several times brought in contact with the Knights Templar, of whom I shall have occasion to write when more at leisure, and it appears that the sect of Ismaïlites is even now in existence both in Syria and Persia. "But," to again quote "Secret Societies," "like that of the Anabaptists, it has lost its terrors, and the Ismaïlite doctrine is now merely one of the speculative heresies of Islam. The Syrian Ismaïlites dwell in eighteen villages around Massyat, and pay an annual sum of 16,500 piastres to the Governor of Hama, who nominates their sheik or emir. They are divided into two sects or parties, the Sooweidanee, so named from one of their former sheiks, and the Khisrewee, so called on account of their great reverence for Khiser, the guardian of the Well of Life. They are all externally rigid observers of the precepts of Islam, but they are said to believe in the divinity of Ali, in the uncreated light as the origin of all things, and in the sheik Rasheed ed-deen Sinan as the last representative of God upon earth.

"The Persian Ismaïlites dwell chiefly in Roodbar, but they are met all over the East, and even appear as traders on the banks of the Ganges. Their imam, whose pedigree they trace up to Ismaïl, the son of Jaaffer-es-Sadik, resides, under the protection of the Shah of Persia, at the village of Khekh, in the district of Koom. As, according to their doctrine, he is an incarnate ray of the Divinity, they hold him in the utmost veneration, and make pilgrimages from the most distant places to obtain his blessing.

"We have thus traced the origin, the growth, and the decline of this formidable society, only to be paralleled by that of the Jesuits in extent of power and unity of plan and purpose. Unlike this last, however, its object was purely evil, and its career was one of blood; it has therefore left no deeds to which its apologists might appeal in its defence. Its history, notwithstanding, will always form a curious and instructive chapter in that of the human race."

I reserve for future papers various notes which I have collected respecting the Templars, the Fehm-gerichte, the Rosicrucians, the Inquisitors, the Jesuits, Carbonari, and other mysterious associations down to the present day, and may explain that, as what I have written under this head was originally only intended for the "Rosicrucian," a quarterly magazine, I have found it impossible to spare time for a regular weekly contribution.

The second part of my remarks under the head of "Ancient and Modern Mysteries" will therefore take the shape of occasional notes to be supplied as the various demands on my time will best admit.

NOTHING TO BE GAINED.

[*From the "American Masonic Mirror" for May.*]

A few modern writers upon Masonry are engaged in the profitless task of labouring to prove that Masonry, as an Order, dates back only to the year 1717. That its ancient traditions are mythical. That its hoary aspect is all assumed. That millions of Masons, including the most wise and learned men the earth has ever produced, have lived and died believing firmly in a hallucination, which these modern wiseacres seek to explore.

We do not intend to enter into an unprofitable controversy upon this subject; our traditions require no defence. If deceived, we are happy in our ignorance; and do not propose to change our views upon this subject upon the presentation of other conjectures advanced in controversion of the history of Masonry, which, according to their own admissions, has been held as correct by the wise and learned for one hundred and fifty years, at least.

But supposing these men should succeed in convincing themselves, and their readers, and that we have been for one hundred and fifty years the victims of deception, and that Masonry is not that ancient institution we have firmly believed it to be, but of comparatively modern date—what has been gained by this partially successful attempt to rob the institution of its hoary character and ancient traditions? Suppose it could be satisfactorily proven that the Order had its birth in the year 1717, and it came forth full fledged at that date—who or what could receive the least benefit from any such demonstration? Is it not rather akin to the insane attempts that have been made from time to time to bring the Great Light of Masonry, the Holy Bible, into disrepute by futile attempts to discredit its authenticity? Supposing that poor frail man should succeed, to the satisfaction of his puny judgment, in proving that the Bible was not what is claimed for it—that instead of its being the Word of God, it is only a modern book of man! What has the world gained? What has poor man gained thereby? What rather has he not lost—and what has not the world lost? Take away this Great Light, the only light that penetrates "beyond the veil," and what is there left for man? Take from man the hope of a future life, and this world would be a dreary existence indeed. What would the few fleeting years of disappointment, misery, suffering, and pain, mixed with a small portion of earthly happiness, doled out in sparing quantities, amount to? Take away all hope of the future life, and hope itself would be blotted out, and the world become a carnival of crime, and mankind one great, mad suicide. The Bible is the world's sheet anchor. On it the world's hopes are based. It is a book containing the best and most holy precepts. It teaches of the life to come. It is the only source of food for a craving soul. It is a book of the most perfect laws, the most sublime poetry, and most ancient history. It meets the wants of our spiritual natures, and to it let us cling, as the best we have in this world; the only compass on the sea of life; our only chart of the haven to which we are all hastening; our moral and Masonic trestle board, Yes, better cling to it though we know it to be of human origin! Why will man insanely attempt to put out this great Light, in whose wake follow civilisation, refinement, education, morality, and our bright hopes of a better life, when nothing is to be gained thereby, but everything to be lost?

There is a class of men whose unsatisfied natures are never at ease; who deem it their province to be for ever pulling down instead of building up. They never assist in the erection of a moral superstructure, but, instead, are ever digging about the foundation, of those already erected, hunting for flaws in corner-stone or base. Restless spirits, ever depreciating the good and showing up the worst side of the bad. Morbid minds, that feed upon failings of humanity, always scenting out the wrong instead of the right. Negative minds, ever hunting for evidence to disprove rather than prove a moral proposition. Unsafe minds, that would cut the world adrift upon the sea of experiment, without compass or rudder, and no means of returning to the safe harbour.

There are many things in this life that mankind must take for granted. To prove or disprove many propositions generally accepted as truths, is beyond finite powers, as it is beyond the powers of the human mind to comprehend space. So, in the lack of all demonstration we have but one resort; and that is to faith. When the mind fails to grasp or fathom, faith steps in to our assistance, and bridges the chasm.

And now, closing this article, we come back to our first propositions, the fallacy of attempting to discredit the ancient traditions of Masonry. Whatever has yet been written, and whatever may yet be written, discrediting the history of our ancient Order, can never disturb our traditions, allegorical though they be, like most of the traditions of the East, evidence itself of authenticity, which takes us back to the first Temple. Worse than useless, then, are all such attempts to pull down or destroy the harmony and beauty of a system that has defied the lapse of time, and come down to us unimpaired along the ages.

MASONRY IN BUENOS AYRES.

By Finlay M. King.

Recent difficulties in the jurisdiction of Peru, as well as those with which our brethren of Buenos Ayres have had to contend, lead me to remark that the Fraternity of the United States should be very charitable in the opinions they may form of Masonry in those distant climes. Masonic fidelity has often imperilled the lives of our brethren in both the countries referred to. It is the subject of rejoicing that a change is taking place. The highest ranks of society, and very many of the Government officers in Peru, Brazil, Buenos Ayres, and even in Uruguay, are contributing to the fraternal band and joining their names and efforts to its progress and prosperity.

It was not long since that I fell in company with an enterprising merchant from Buenos Ayres, who had long been a member of our Fraternity, and he gave me many interesting facts in connection with Masonry in that region. It appears there are 13 different lodges in the jurisdiction of Buenos Ayres, having in all about 3000 members. They are under the supreme control of the Grand Orient of Uruguay, practising the Scottish Rite.

A few years since, the Roman Catholic Bishop of that country fulminated a bull against all Masons within his bishopric, and he went the length of declaring the marriage contract dissolved, and absolving the wife *a vinculo matrimonii*, in all cases where the husband refused to renounce Masonry. Some parties, as high in temporal authority as the Bishop was in spiritual, appealed from his decree to his Holiness Pius IX. at Rome. After waiting a long time for a reply or decision upon the appeal, and receiving none, an inquiry was instituted as to the cause of the delay, when it was found, to the great satisfaction of the Roman Catholics of the La Plata who were unwilling to bow to the behests of the Bishop, that during a sojourn at Montevideo, in 1816, the venerable prelate at Rome, then a young man, received the degrees and took upon himself the obligations of Masonry! The successor of St. Peter could, by no means, violate the vows he had thus taken in his early years. The result was that the bull of the Buenos Ayrean bishop fell harmless to the ground, and the Grand Orient of Uruguay is in as successful operation as ever. Masonry has taken a new start in the Argentine Confederacy, and its republican tendencies have not only relaxed the grasp and tyranny of the priesthood, but have exercised a powerful influence in ameliorating the condition and elevating the standard of society. Such is ever the influence of Masonry when allowed to work out its own mission unfettered by the chains of political and ecclesiastical despotism,

Port Byron, N.Y., July, 1860.

The above communication, contributed to the *Masonic Mirror and Keystone* was published in the issue of July 4, 1860, pp. 322 and 323, and also in the *World's Masonic Register*, 1860, p. 528. The distinguished brother who wrote the above has since passed away to the higher life, progressing onwards in the fulfilment of his mission throughout an endless eternity. He made his mark in Masonry before his departure. His Masonic attainments were of the highest order. As a Masonic writer he will not be surpassed in this generation. He attained the highest position in the Grand Lodge of New York and discharged the duties of the Orient with signal ability. His reports on correspondence were not only polished compositions but manifested a research and industry rarely equalled. We owe it to our departed brother to say what is written. He was a free contributor to our columns many years, and we never found him to err in any statements he made.

Phila., April 7, 1870. Leon Hyneman.

PLEAD BEFORE THY FATHER'S THRONE

(A Mason's thoughts on Prayer.)

In the hour when Hope's high mission
Points thy soul to realms of joy—
In the hour when shades of sorrow
Scenes of happiness alloy,
When by earthly friends forsaken
Desolate thou seem'st alone,
Sinking 'neath thy tribulation—
Plead before thy Father's throne.

Plead in meek yet sweet reliance
On His all-enduring love,
And for others too be wafted
Prayers unto His home above.
Plead for those who need forgiving,
That they may their guilt atone;
And for sorrow's suffering children
Plead before thy Father's throne.

Oh! be thankful God permits you
To commune with Him in prayer—
Blessed solace, kindly given,
Soothing every mourner's care.
All our griefs and tribulations,
All our trials, to Him are known;
In each hour of joy or sorrow
Plead before thy Father's throne.

A. C. Swain.

The Acacia Lodge, No. 1314, to meet at the Bell Hotel, Bromley, Kent, will be consecrated on Wednesday next, the 15th inst., by W. Br. R. Wentworth Little, P.M. and P.Z. 975, Prov. Grand Sec. for Middlesex, by authority of the R.W. Brother Viscount Holmesdale, *M.P.*, Prov. Grand Master for Kent, who, with his esteemed Deputy, Br. V.W. W. F. Dobson, has signified his intention to be present. Brother Alfred Avery, P.M. 619, is the W.M.-designate.

A Cup of Coffee.—Such is the heading of a paragraph we read lately in the columns of the illustrated *Graphic*. Our limited space, unfortunately, will not allow us to give it *in extenso*, but we think it due to our numerous readers to let them have the benefit of its shortened contents. It speaks of the wide difference that exists in the preparation of coffee in this country and France, and great praise is accorded to a new concern—viz., the French Coffee Company, at London Bridge Railway Terminus for their splendid produce. If we are to believe the text of the paragraph, we have at last the facility and means of procuring coffee in this country which leaves absolutely nothing to wish for. In strength and aroma it stands equal to the best produced in France, and in price it is even lower, being 1s. 8d. per lb. Amateurs of good coffee will thank us for this information.

Galvanism.—Pulvermacher's Monthly Record of Cures is *now ready* for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from **Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.**—[Advt.]

LAYING of the FOUNDATION STONES of ST. PAUL'S and ST. MARK'S at LEICESTER.

Wednesday, the 18th ult. was a day long to be remembered in Leicester. The death of Earl Howe cast a shadow upon the proceedings, but the wide-spread sorrow for the loss which the county has sustained was in no way inconsistent with the performance of the religious ceremonies which accompanied the laying of the foundation-stones of the two new churches.

The brethren assembled at the Freemasons' Hall, Halford-street, where the Provincial Grand Lodge, which was numerously attended, was opened at a quarter to ten o'clock. After the usual duties in lodge had been performed, the brethren, in due Masonic costume, dressed in black, with white ties and gloves, and wearing the jewels of office and emblems or rosettes on the aprons, covered with crape, in memory of their lamented deceased brother, Earl Howe, proceeded in the following order along Horsefair-street, Friar-lane, and Castle-street, where they joined the procession of the Right Reverend Brother the Lord Bishop of the Diocese, who, along with the clergy in surplices and the children of Alderman Newton's school, moved along the Bow Bridge-street and King Richard's-road to the site of St. Paul's Church, where they arrived about eleven o'clock. The Freemasons observed the following order of procession:—

Tyler with a drawn sword.
Visiting Brethren, two and two, according to the seniority of their lodges, the Officers wearing their collars and jewels.
The brethren of the Vale of Catmos Lodge, No. 1265, Oakham, not in office, two and two.
The Officers, according to their rank, wearing the collars and jewels of their respective offices, and the deacons carrying their pillars.
The lodge banner.
The Worshipful Master Bro. George Brown, P.P.G.J.W.
The Rough Ashlar
(borne by the son of a Master Mason).
The Brethren, Officers, and Past Masters of the Rutland Lodge, No. 1130, Melton Mowbray, in the same order.
The lodge banner.
The Worshipful Master, Bro. Henry Douglas, P.G.J.D.
The Perfect Ashlar
(borne by the son of a Master Mason).
The Brethren, Officers, and Past Masters of the Howe and Charnwood Lodge, No. 1007, Loughborough, in the same order.
The lodge banner.
The Worshipful Master, Bro. John Wilson, P.G.D. of C.
The Key Stone
(carried by the son of a Master Mason),
The Brethren, Officers, and Past Masters of the Ferrers and Ivanhoe Lodge, No. 779, Ashby-de-la-Zouch, in the same order.
The lodge banner.
The Worshipful Master, Bro. Edward F. Mammatt, P.G.J.W.
The Doric Column
(carried by the son of a Master Mason).
The Brethren, Officers, and Past Masters of the John of Gaunt Lodge, No. 523, Leicester, in the same order.
The lodge banner.
The Worshipful Master, Bro. Geo. Toller, Jun., P.G. Secretary.
The Ionic Column
(carried by the son of a Master Mason).
The Brethren, Officers, and Past Masters of St. John Lodge, No. 279, Leicester, in the same order.
The lodge banner.
The Worshipful Master, Bro. W. E. S. Stanley P.P.G.J.D.
The Corinthian Column
(carried by the son of a Master Mason).
The Brethren, Officers, and Past Masters of the Knights of Malta Lodge, No. 50, Hinckley, in the same order.
The lodge banner.
The Worshipful Master, Bro. the Rev. W. Langley, M.A., P.P.G.S.W.
The Provincial Grand Lodge.
(The Past Grand Officers immediately preceding the Actual Officers, according to their respective rank, viz.:)
The Assistant Grand Pursuivant, Bro. Markham, with a Sword.
The Provincial Grand Pursuivant, Bro. J. H. Garnar, bearing the banner of the late Sir F. G. Fowke, Bart., Past Prov. G. Master.
Visiting brethren, being Grand Officers of other Provinces.
Provincial Grand Organist, Bro. E. J. Crow.
Provincial Assistant Grand Director of Ceremonies, Bro. T. H. Buzzard.
Provincial Grand Director of Geremonies, Bro. J. Wilson.
Provincial Grand Superintendent of Works, Bro. Jas. Stannard.
Provincial Grand Secretary, Bro. Geo. Toller, jun., bearing the Book of Constitutions.
Provincial Grand Registrar, Bro. Fred. Pern Newcombe, P.P.G.S.W.
Provincial Grand Treasurer, Bro. W. Beaumont Smith, P.P.G.J.W.

The Cornucopia
(with ears of corn, borne by the son of a Master Mason).
The Ewer of Oil, and the Chalice of Wine
(carried by two sons of Master Masons).
The Salver of Salt
(borne by the son of a Master Mason).
The Volume of the Sacred Law on a Cushion
(carried by the son of a Master Mason).
The Provincial Grand Chaplain,
Bro. the Rev. John Spittal, M.A., P.P.G.S.W.
P. G. Steward. P. G. Steward.
The Provincial Grand Junior Warden, Bro. Edward F. Mammatt, with the Plumb Rule.
The Provincial Grand Senior Warden, Bro. Leonard A. Clarke, with the Level.
The Acting Deputy Provincial Grand Master, Bro. F. Goodyer, P.P.G.S.W., with the Square.
Visiting brethren of distinction.
W. Bro. Inns, D.P.G.M., Northamptonshire and Hunts.
The Architect, bearing the Mallet.
The Provincial Grand Sword Bearer,
Bro. Captain Dobell.
The Right Worshipful Provincial Grand Master,
Bro. William Kelly.
The Provincial Grond Standard Bearer,
Brother Captain Bailey, bearing the
Banner of the late Provincial Grand Master,
Bro. the Right Hon. Earl Howe, G.C.H.
P.G. Steward. P.G. Steward.
Two Provincial Grand Stewards.
Provincial Grand Tyler, with a sword.

The following was the order of the procession from St. Mary's schools :—

Police.
Alderman Newton's Boys.
General Clergy.
Clergy of St. Mary's.
The Right Rev. the Lord Bishop of Peterborough, with the Ven. the Archdeacon, and the very Rev. the Dean of Chester.
Sir F. T. Fowke, Bart., W. Perry Herrick, Esq., and the Committee and Members of the Church Extension Association, and their friends.
Police.

The Grand Master and officers of the Masonic Fraternity and the Committee and friends of the Church Extension Association then took up their positions, and on the procession arriving at the entrance to the enclosure, the clergy and brethren took the left gallery, the Lord Bishop, and those more immediately concerned in the ceremony, taking their proper positions near the stone. Among those who took part in the laying of the stone were Sir F. T. Fowke, Bart., upon whom devolved the office of laying the stone; the Provincial Grand Master (Bro. W. Kelly), preceded by Bro. Captain Bailey, Standard Bearer, bearing the banner of the late Provincial Grand Master, Bro. the Right Hon. Earl Howe, G.C.H.; and the Provincial Grand Officers and Master Masons' sons, bearing the elements of consecration.

At the conclusion of the ceremony, Sir F. T. Fowke addressed the assemblage, and the Lord Bishop then delivered the following address :—It is my charge, my friends and brethren, to say a few words on the conclusion of these proceedings—a few words of welcome and congratulation. But a few days ago this task would have been very easy and a very simple one, for my words would have been words only of welcome and congratulation. I should have had only to congratulate you on a good and great work happily begun, and upon the good prospect that we have of its equally happy conclusion. That would have been all that I should have had to say or speak to you about. But you know that to-day my task is not so simple, my words must not be words merely of congratulation nor yet of hope. You have been already reminded how in the midst of cheerfulness and joy of this season there are at present thoughts not only of hope, and gladsome hope for the future, but of saddening memory for the past. The Church to-day counts her gains as she sees the beginning of a new house of prayer commenced in Leicester, and sees gathering here a rejoicing and congratulating multitude, many of whom, we trust, are yet to be worshippers in the place that is about to arise where we are now standing. But the Church to-day has to count her losses. She has to remember she has sustained the loss of one of the most true-hearted and devoted of her sons in this diocese. And our thoughts, and the thoughts of many here to-day, travel away from the scene of this rejoicing procession to the thought of another procession, where in the quiet country churchyard, where, not with music and with mirth, and songs of gladness, but silently, sadly, and solemnly, a band of mourners follow a good man to his rest, and make great lamentation over him. How shall I join together these two thoughts that are in our minds, and give a united expression to them—the thought of what you have lost, and the thought of what you hoped to have gained to-day? The business of to-day suggests to us one thought that may join both together. What is it we are doing to-day? Beginning an edifice. And what will they be doing who shall bear that honoured individual to his last resting-place on earth? They will be crowning an edifice. The last finishing stone to the life of a good man is placed when he enters into the rest prepared for those who love and serve their Master as he did. Stone after stone, according to the skilful plan of the architect, will rise upon the foundation we have placed here, until at last the edifice, in its completed beauty and finished excellence, shall testify to the skill of the master builder, whose plan shall be revealed in all its beauty. Stone after stone, as good deed after deed, as faithful and loving service after service, as prayer after prayer, as deed of self-denial after deed of self-denial, was added to the foundation stone that none can lay only save even Christ himself, slowly rose the edifice of the good and holy life; and the building in its completeness, as yet to be seen, a finished work of the Lord. Such is the life of the Christian, planned as an edifice—every stone fitting into its appointed place, made to be an eternal habitation for the Lord. As, then, we lay this day this foundation stone here, the beginning of a work for God, let us take home with us this other lesson which that loving and pious soul, if he had lived to see this day, would have desired we should of all things bear away from such a scene as this. Remember that your life is to be a building consecrated for the service of the Lord, and see that you lay it deep upon the true foundation stone. See that stone after stone of brave effort, of self-denying deed, of loving hope, of kindly brotherhood, of faithful, true service of God and man, be added to the foundation. See that no sin, no carelessness, no infirmity of yours mar the beauty of the original design; but that by God's grace it may be appointed for each of us that, at the last, they may in very deed be recognised by all men who cherised their memory as accomplished and finished buildings, temples of the Lord, to be indwelt by His spirit for ever and ever. So may it be. So will it be if we but believe in His might and the presence of Him whose presence we have invoked this day. So may it be for those who are to be gathered as a congregation in this house of prayer. So may every wise master builder, by the wisdom that cometh from above, build upon the true foundation, and upon that only, not hay, wood, stubble, but precious stones tried and tested, that may bear whatever deeds may be founded upon them, so that he with them, his workmanship, may rejoice in the name of the Lord. So may it be for Christ's sake, Amen.

A psalm, "How pleasant is Thy dwelling-place," was sung, after which his Lordship pronounced the Benediction, and the ceremony was completed.

Among those on the present occasion were the Ven. Archdeacon Fearon, Rev. Canon Fry, Revs. J. N. Bennie, G. E. Bruxner, H. J. Hoskyns, J. Davies, D. J. Vaughan, T. H. Jones, J. R. Redhead, E. H. Bullivant, A. Hill, S. G. Bellairs, J. W. Fletcher, M. Osborn, C. F. Thornewill, J. B. Dixon, J. Denton, J. Spitall, W. T. Fry, Sutton, Packe, J. Halford, Tower, Colyer, Berry, Scott, Moore, Gallwey, Pertwee, Waddell, Freer, Waller, Bunting, Wood, Sankey, Homer, Pilling, Tyers, Packer, Barber, Woodcock, Mason, Loyley, Osborne, Hassell, Pownall, Fairbrother, Addison, &c.; Bros. Sir Henry St. John Halford, Bart., A. Pell, Esq., M.P., and Major Knight; Lieutenant Whitby, Messrs. J. Y. Crofts, L. Turner, A. Ellis, J. T. Pilgrim, W. Richards, H. S. Jones, G. C. Bellairs, W. W. Stretton, S. Harris, W. Hunt, H. C. Woodcock, Lee, T. North, C. H. Hambley, T. Wilson, J. Buzzard, &c., &c.

An elegant lunch was kindly provided by Mr. C. Stretton, in a tent on his grounds, for his brother Freemasons and others engaged in the ceremony, of which a large number of those present availed themselves, and, on the motion of F. Goodyer, Esq., passed a cordial vote of thanks to Mr. Stretton for his hospitality. Luncheon was also provided by Mr. Luke Turner, W. Stretton, Esq., Joseph Harris, Esq., and other gentlemen in the neighbourhood.

The procession proceeded to St. Margaret's Church, where a similar service to that of St. Paul's was gone through.

The procession, in returning, moved along Belgrave-gate to the Haymarket, the Freemasons, quitting it at the clock-tower, returned to their hall, where the Provincial Grand Lodge was resumed. Bro. Kelly, P.G.M., after some remarks on the gratifying and highly successful proceedings of the day, gave a brief sketch of the Masonic career of the late beloved Provincial Grand Master, Earl Howe, whose loss is so universally deplored; and after a warm eulogium of his many virtues and allusions to the unvarying kindness and courtesy which he (Bro. Kelly) had ever received from him during his fourteen years of service as his Lordship's Deputy in the rule of the Province, moved the following resolution, which was seconded by the Acting D.P.G.M. (Bro. Goodyer, P.P.G.S.W.), and carried unanimously, and copies were ordered to be transmitted to the Countess Howe and to Viscount Curzon (now Earl Howe) :—

"That the members of this Provincial Grand Lodge have received with the deepest feelings of unfeigned sorrow and regret the melancholy intelligence of the decease, full of years and honours, of their late beloved and revered Provincial Grand Master, the Right. Hon. the Earl Howe, G.C.H., &c., &c., &c.

"Initiated into Freemasonry at an early age, the deceased R.W. Brother, during nearly half a century, had closely identified himself with the fraternity in his native county, whilst for the past fourteen years, up to his resignation of office in December last, he had presided over the Province as its Grand Master, ever displaying the greatest interest in the prosperity, and zealously promoting the extension, of the Order.

"The removal by the hand of death of a nobleman so long connected with the Craft in Leicestershire, and holding so eminent a position in the order, must, under any circumstances, create a deep emotion in the breasts of those over whom he ruled; but his lordship was endeared to them by other and far stronger ties than those resulting from his exalted position and official duties, discharged with kindliness and courtesy. With these were combined such truly noble qualities of heart and disposition as endeared him throughout his long career, not only to his Masonic brethren, but to all classes of persons with whom he came in contact, and created towards him the warmest feelings of personal regard and reverence.

"Of the many virtues which adorned his character, none shone forth with greater brilliancy than than truly Masonic tie—charity; whilst his chief aim seemed to be that of doing good, of alleviating the sorrows and of increasing the happiness of all by whom he was surrounded. So that it might be truly said of him, that 'when the ear heard him then it blessed him, the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy.'

"Whilst recording upon their minutes their sense of the irreparable loss which they and the fraternity at large have thus sustained by the decease of their late beloved Chief, whose honoured memory they will long cherish, the members of this Provincial Grand Lodge beg respectfully to offer to the Countess Howe, to the Visct. Curzon (his lordship's successor), and the other members of the family, their heartfelt condolence and sympathy in their bereavement, and to add their earnest prayer that the Great Architect of the Universe will bless and protect them."

It was then directed by the Provincial Grand Master that, as a mark of respect to the memory of their late Chief, the brethren of the Province wear Masonic mourning for a period of six months.

The Provincial Grand Lodge, which had been attended by upwards of 100 brethren, including the D.G.P.M. and the P.G.J.W. of North and Hunts. (Sir Henry St. J. Halford, Bart., Albert Pell, Esq., M.P., and a large number of clerical brethren, was then closed in due form and with solemn prayer.

FREEMASONRY IN THE ISLE OF MAN.

In reporting the following we are glad to find that Masonry, both Craft and Arch, is in such a flourishing and prosperous condition. It is not much over four years since the first lodge under the English Constitution was opened on the island, there being at that time only one small lodge in Castletown under the Irish Constitution, and at the present time there are two flourishing lodges in Douglas and one in Ramsey, the Athole Lodge, 1004, as also the Tynwald Lodge, 1242, applied for and had granted to them a warrant for a Royal Arch Chapter to be attached to their respective lodges, and on Monday, the 23rd ultimo, at the Douglas Hotel, Douglas, the Athole Chapter, 1004, was consecrated by Comp. W. T. May, P.Z., as M.E.Z.; Comp. James Hamer, P.Z., as H.; and Comp. C. Ludham, P.Z., as J.; who were specially invited from Liverpool for the purpose. After the consecration, which was conducted by Comp. J. Hamer in his usual effective manner, they proceeded to instal into their respective offices Comp. G. M. Lofthouse as M.E.Z., Comp. H. P. Mayle as H., and Comp. R. Tuton as J., who were duly saluted as such by the companions present. After these proceedings no less than eight candidates were proposed tor exaltation at the next meeting of the chapter. The business being over the companions dined together, the caterer being Comp. H. P. Mayle, the landlord of the hotel. The usual loyal and Masonic toasts were given, and special votes of thanks to the deputation and to the Chapter of Harmony (220, Garston), for their valuable assistance in obtaining the warrant for the chapter and sending three Past Principals to consecrate and instal. The companions adjourned at an early hour well satisfied with the day's proceedings.

On the following evening (Tuesday, the 24th), a special emergency meeting was held of the Athole Lodge, 1004, under the presidency of Bros. R. Tuton as W.M.; S. Webb, S.W.; and W. Harris, J.W.; for the purpose of initiating Mr. J. J. Quine and Mr. W. Cole, which ceremony was respectively performed by the W.M. and Bro. G. M. Lofthouse, P.M., after which, at the request of the W.M., Bro. James Hamer, P.M. assisted by Bros. W. T. May, P.M., C. Ludham, P.M., and the officers of the lodge, went through the whole of the seven sections of the first degree, to the the great gratification of all present. The lodge was then closed and the brethren adjourned to supper, separating in peace and harmony at an early hour.

On the next evening (Wednesday, the 25th) the regular meeting of the Tynwald Lodge, 1242, was held at their rooms in Athole-street, under the presidency of Bro. Harwood, W.M. (who had been present at each of the previous meetings). The principal business was the raising of three brethren to the third degree, which ceremony was performed (at the request of the W.M.) by Br. Lofthouse, P.M. 1004, in a most marked and admirable manner.

The lodge was then closed to the second degree, when Bro. James Hamer (who, with the remainder of the deputation from Liverpool, was present), delivered the beautiful lecture of that degree in a very excellent manner. The lodge was then closed to the first degree and then finally in brotherly love, peace, and harmony.

PROVINCIAL GRAND LODGE OF BERKS AND BUCKS.

The annual Provincial Grand Lodge of this Province was held on Friday, last week, under the presidency of the R. W. P. G. M., Sir Daniel Gooch, Bart., *E. P.*, in the Assembly Rooms, Friar-street. The Provincial Grand Lodge was opened in due form, and in addition to the usual business transacted on these occasions, the newly-framed Bye-laws were submitted, and after several alterations had been made, were adopted. The Provincial Grand Officers were appointed and invested as follows :—

Bro. H. D. Almaine (945) ...	Senior G. Warden
,, J. Medley (840)	Junior G. Warden.
,, Rev. D. Fidler (591) ...	Chaplain.
,, Rev. T. Barton (574) ...	Assistant Chaplain.
,, Caleb Holden (771) ...	Treasurer.
,, H. H. Hodges (795) ...	Registrar.
,, W. Biggs (1101)	Secretary.
,, J. Weightman (1101) ...	Senior G. Deacon.
,, Hounslow (414)	Junior G. Deacon.
,, A. L. Taylor (591) ...	Supt. of Works.
,, J. Strange (209)	Grand Dir. Cer.
,, Dr. Holmes (771) ...	Asst. Dir. Cer.
,, Cross	Grand S. Bearer.
,, Mortimer (948)	Grand Organist.
,, G. Bowyer (574)	Pursuivant.

Charity Jewels were presented to Bros. E. J. Trendell, R. Belcher, and W. Biggs, those brethren having served as Stewards at the festivals of the noble charities connected with the mystic Order.

The lodge business was followed by a banquet at the Town Hall. The balcony was occupied by ladies, who apparently listened with great interest to the speeches delivered after dessert had been introduced. The chair was occupied by the Provincial Grand Master (Sir D. Gooch, Bart.), and the company included :—Bros. W. W. B. Beach, *M.P.*, P.G.M., Hampshire ; the Rev. Sir John Hayes, D.P.G.M. Berks and Bucks ; Spiers, D.P.G.M. Oxfordshire ; Hervey, Grand Secretary of the Order ; the Rev. R. G. Simpson, P.G. Chaplain ; D. Fidler and H. Barton, Chaplains ; Samuel Wittey, D.P.G.M. Wiltshire ; Captain Wyndham, Salisbury ; Binckes, London ; W. Biggs, P.G. Sec. ; and Bros. A. Sellar, R. Hurley, G. Botly, W. H. Cave, G. Boyer, C. Holden, W. W. King, Ravenor, Herbert, A. Judd, R. Johnston, W. H. Webster, Dowson, Hayes, Morland, J. Blandy-Jenkins, Weightman, Hodges, Kinnersley, H. D'Almaine, J. Trendell, J. W. Hounslow, J. S. Blowers, R. Bradley, Dorchester; W. Moxhay, J. Chesterton, J. T. Stranson Ferguson, W. H. Strickland, Marriott, Gedge, Distin, Leaver, Whiteway, W. W. Ridley, J. Chandler, G. J. Cosburn, &c.

The musical arrangements were under the direction of Bro. Marriott. Prov. Grand Organist, assisted by Bros. Strickland, P.P.G.O., Gedge, and Distin, and it is needless to state that the performances of such accomplished vocalists afforded the company much pleasure.

The general arrangements for this annual festival devolved upon the Provincial Grand Secretary, (Bro. Biggs), by whom they were most efficiently carried out.

The toasts proposed and honoured, included the following :—"The Right Hon. the Earl De Grey and Ripon, the M. W. G. M., His Royal Highness the Prince of Wales, and the Right Hon. the Earl of Zetland, P.G. Masters of the Grand Lodge of England ;" "The Right Hon. the Earl of Carnarvon, D G. M., and the Grand Officers of Grand Lodge of England, Past and Present," acknowledged by Bro. Hervey, the Grand Sec. of England ; "The R. W. the P. G. M. of the Province, Sir D. Gooch, Bart., M. P.," proposed by the Rev. Sir J. Hayes ; and Sir Daniel ably responded. The remarks Sir Daniel made as to the manner in which he hoped to rule the province was warmly received. The observations applied chiefly to the appointment of Provincial Grand Officers ; "The V. W. the Rev. Sir J. W. Hayes, Bart., D.G.M., and Grand Officers of the Province, Past and Present," for whom Sir John returned thanks ; "The Right Hon. the Lord Methuen, P.G.M.," Bros. Wittey, D.G.M. of Wiltshire ; Spiers, of Oxford ; Wittey and Spiers severally replied. Bro. the Rev. R. J. Simpson, (late Vicar of Slough) eloquently gave as the next toast "The Masonic Charities," which he truthfully termed the soul of Freemasonry, and mentioned that at the festival of the Boys' School last year, the large sum of £12,060 was handed in by the Stewards in behalf of that excellent charity. The rev. gentlemen coupled with the toast the names of Bros. Binckes and Biggs, each of whom responded ; "The Visitors," for whom Bro. Capt. Wyndham responded ; "The P.G. Treasurer and Secretary," acknowledged by Bros. Holden and Biggs ; "The W.M., Officers and Brethren of the Berkshire Lodge of Hope, (Newbury), and other lodges in the Province," acknowledged by Bro. W. H. Cave, W.M., P.G. Registrar ; "The P.G. Stewards," and "The Tyler's Toast."

"I have been afflicted nine years with rheumatism and griping pains all over my body, so as to be unable to work, and had been confined to my bed for several weeks, when I heard of your Pain Killer, and got a bottle. I began using it at once, and within twelve hours was free from pain, and was able to walk.—GEORGE HEWSON *Warrington, Aug.* 15, 1867.—To Perry Davis & Son, London, W.C.

Reports of Masonic Meetings.

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THE CRAFT.

METROPOLITAN.

Star Lodge, No. 1275.—The election meeting of this flourishing lodge was held at the Marquis of Granby Tavern, New Cross-road, on Friday, June 3rd. Bro. J. Smith, P.G.P., W.M., presided, and opened the lodge at four o'clock p.m. The minutes of the previous meeting were read and unanimously confirmed. Ballots, taken separately, were unanimously in favour of Messrs. Clare and Guest ; also for Bros. E. Harper and W. B. Tustin as joining members. The work done at this meeting was initiating Mr. Clare, passing Bro. Beckett, and raising Bro. A. Stevens, and it was all rendered in a superior, excellent, and impressive manner. Bro. F. Walters, P.M. and Sec., proposed, and it was carried unanimously, that, instead of a P.M.'s jewel, a ten-guinea testimonial of any article (the choice to be left to the W.M.), be presented to the W.M. Bro. J. Smith, P.G.P., for his efficient services as the first W.M. of the lodge. The elections were unanimously in favour of Bro. W. Ough, P.G.P., S.W., as W.M. ; J. Smith, P.G.P, W.M., as Treas. ; J. Gilbert as Tyler (re-elected). The lodge was closed. Present besides those named : C. J. Hogg, P.G.S., P.M.. J.W. ; H. Keeble, S.D. ; T. Hobson as J.D. ; H, Crabtree, T.G. ; T. R. Darke, T. Whiteman, and others. Visitors : Bros. H. Potter, P.M. 11 ; J. Smith, W.M. 157 ; J. W. T. Barrett, S.W. 871, and others. Banquet followed.

MIDDLESEX.

Acacia Lodge, No. 1309.—On Saturday, June 4th, at the Sebright Arms Tavern, Alston-road, West Barnet, an emergency meeting of this lodge was held. Punctually at 3.0 p.m. the W.M., Bro. F. Walters, opened the lodge. The ballots (taken separately) were unanimous in favour of all the candidates for initiation. Mr. Gustav Packy was introduced and initiated. Then Mr. Stephen Corson was initiated. The ceremony was admirably rendered and most impressively given. The W.M. was complimented by all present for his excellent working. There were present : Bros. G. J. Loe, S.W. ; R. Sinclair, as J.W. ; Sillifant, P.M., Treas. ; G. Cattel, P.M., Sec. ; —. Richardson, S.D. ; H. Kirby as J.D. ; —. Hall, J.G. ; T. R. Tustin, D.C., and others. Some visitors were also present. The lodge was closed. Refreshment followed labour.

PROVINCIAL

HINCKLEY.—*Knights of Malta Lodge, No.* 50.—The usual monthly meeting of this ancient lodge was held at the Town Hall, Hinckley, on Wednesday, the 25th ult., the W.M., Bro. Rev. W. Langley in the chair, when there was a large attendance, including many brethren from the Abbey Lodge, Nuneaton. Mr. H. Atkins, one of the principal manufacturers in the town, was ballotted for and initiated by Bro. Langley and the officers of the lodge. The P.G.M. was elected an Honorary Member by the lodge, the Rev. P. Phelps, at present in charge of the parish church was proposed as a candidate for initiation at the next next meeting, and a brother of the Abbey Lodge as a joining member. There seems to be every reason to expect that this, the Mother Lodge of the Province may regain its old position, as one of the largest and best worked lodges in it. The lodge was closed at 9 o'clock, and the brethren adjourned to refreshment at the George Hotel, and spent a few hours in social harmony.

DARLINGTON.—*Restoration Lodge, No.* 111.—The regular meeting of this lodge was held at the Masonic Hall, Northgate, on Thursday evening, the 26th ult., and in consequence of the W.M. being away from home, the chair of K.S. was occupied by Bro. Joseph Morrel, I-P.M., during the earlier part of the evening, and afterwards by Bro. W. Lear, P.M., Bro. Jackson acting as S.W. The minutes of the last regular lodge and of a Lodge of Emergency having been read and confirmed, Bros. S. Adamson and Wm. Smith were examined, and proving proficient, were entrusted and retired. The lodge was then opened in the second degree, and Bros. Adamson and Smith were passed to the degree of F.C., the charge being delivered by Bro. B. Boulton. The report the New Lodge Committee was then presented and read by Bro. Laidlaw, the Sec., and on being put to the lodge, was adopted. The Acting Senior Warden, Bro. C. Jackson, then gave notice that at the next regular lodge he would move, that the building now used as a Baptist Chapel in Archer-street, be purchased, and converted into a Masonic Hall, as recommended in the report of the New Lodge Committee. Bro. B. Boulton having suggested that new F.C. aprons be provided, the matter was referred to the standing committee, and the lodge having been impressively closed by Bro. Lear, P.M., the brethren adjourned to refreshment.

LIVERPOOL.—*Mariner's Lodge, No.* 249.—This old established and flourishing lodge which received its charter in 1783, held its regular monthly meeting at the Masonic Temple, Hope-street, on Thursday, the 2nd inst., under the efficient guidance of Bro. William Penning, W.M. Bro. Dr. Joseph Kellet Smith, P.M., occupying the S.W. chair, and Bro. William Crane, P.M., that of J.W., owing to the unavoidable absence of the regular officers of the lodge. There was a full muster of the members and an unusually large gathering of visitors, owing no doubt to the important business announced upon the circular, which included the election of W.M. for the ensuing year. The lodge being duly opened in the first degree, and the minutes of the last meeting read and confirmed, Mr. Michele Amoroso was ballotted for, approved of, and duly initiated. Several matters of great importance was then disposed of, a sum of more than £20 being voted to applicants for the lodge's bounty, and ultimately the W.M. in an impressive speech, announced that it was then his pleasing duty to proceed to take the sense of the brethren as to their selection of the future occupant of the chair, and before doing so, he had two requests to make to the visitors, first, that they would kindly retire for a short space, and secondly, that they would each and every one of them, favour the lodge with their company at the evening's banquet, he, the W.M., stated he felt it a matter of necessity to make this appeal to them in consequence of the exceedingly crowded state of the room, and in order to facilitate the distribution and collection of the ballots. The visitors having rendered obedience to this request, the W.M. then proceeded to state, that the S.W. of the lodge having through the necessities of business retired from his chair, and the J.W. being then beyond the seas, none remained eligible for the office they were about to fill, but himself and the P.M.'s He then gracefully informed the assembly, that he desired to relinquish the arduous duties attendant upon the position of W.M., and caused the Secretary, Bro. Edward Roberts, to read over the names of those brethren, who being members of the lodge, had already passed the chatr. The immediate P.M., Bro. G. de la Perrelle, informed the brethren that he would rather not receive any nomenation, and his example was at once followed by Bro. William Crane. P.M. Bro. Jones, P.M., then addressed the lodge. He urged the brethren to make a careful selection of their future chief officer, and in consideration of the peculiar circumstances in which that exceedingly large lodge was placed through the absence of the regular S. and J.W.'s, no doubt the brethren would feel some difficulty, for himself he begged to be excused from any nomination, having passed the chair, he knew too well the arduous attention, the incessant care and undeviating firmness that were requisite to govern a Masonic body of such magnitude, to desire another term of office, but he was anxious to impress upon the members, and especially the younger portion of them, the necessity of exercising the franchise with care and discrimination. He was about to add some further remarks, when the gavel of the W.M. called the lodge to order. Bro. Joseph Healing, P.M., then claimed the indulgence of the W.M. for a few moments, he stated he was a candidate for the sufferages of his brethren, and would, if elected, do all that within him lay to forward the prosperity of Masonry, and that his Mother Lodge. Here he was interrupted, and called to order by Bro. Edwin Hughes, S., who appealed to the chair, that such expressions were directly at variance with Masonic law as laid down in the Book of Constitutions, and begged Bro. Healing to remember that he was already not only a P.M. of that lodge, but the occupant of the chair of No. 1264. Reference having been made to Bro. Dr. Smith, the W.M., kindly accorded to him permission to address the lodge. He stated, that although P.M. of No. 1094, it was the height of his ambition to ascend the throne of that his mother lodge, and expressed his willingnss to be placed in nomination. The W.M. then announced to the brethren that the candidates were, P.M.'s Bros. C Leedham, Joseph Healing, and Dr. J. K. Smith, and the ballot box was at once passed around the lodge, the tickets having been gathered, the W.M. and Secretary assisted by the Treasurer, amidst breathless silence proceeded to call over the votes, and they were as follows :—Bros. Leedham, 3 ; Healing, 19 ; Smith, 38 ; and the W.M. declared Bro. Joseph Kellett Smith, P.M., 1094, M.E.Z. of the Temple Chapter duly elected W.M. for the ensuing year, and complimented the brethren upon securing the services of so eminent a Master of the Craft. After a lapse of a brief space, the W.M..elect arose, evidently much affected by the honour conferred upon him, and in a few feeling remarks given with much emotion, assured the brethren he would devote to the duties of the office to which they had elected him, his undivided attention, and cordially thanked them for their selection. Bro. G. de la Serrelle, P.M., was then unanimously elected Treas. for the ensuing year, Bro. Pearson having previously expressed a desire to retire from that office, and the other regular Masonic business being disposed of, the W.M. made the usual appeal to the lodge for the first time of asking, when Bro. Edwin Hughes arose and announced, that he had much pleasure in presenting to his brethren, a book containing a report of the proceedings of the M.W. Grand Lodge of Kansas for 1869, but just received by him from a very dear friend and brother residing in that state, and assured them that if they carefully perused its pages profit as well as pleasure would be the result, and he particularly called the attention of the Masonic sages of this lodge to the volume, as one that would gratify them exceedingly in exhibiting how admirably the Craft worked in that distant land. The W.M. having thanked Bro. Hughes for this gift, the lodge was closed in solemn form, and the members and visitors subsequently sat down to a sumptuous repast, during which all the usual Masonic toasts received full honour, and the brethren ultimately departed in peace and harmony.

LEICESTER.—*St. John's Lodge, No.* 279.—The brethren of this lodge held an emergency meeting at the Freemasons Hall, on Wednesday, the 1st inst., for the purpose of raising Bros. Kirby and Blankley to the third degree, which ceremony time did not permit to be performed at last regular meeting. After passing the requisite examination satisfactorily, those brethren were raised respectively to the sublime degree of M.M. The ceremony was performed by Bro. Kelly, P.G.M., who presided in the unavoidable absence of the W.M., owing to a professional engagement. Bro. Crow, J.W. and P.G.O. presided at the organ, and led the musical chants. About twenty-five brethren were present, among whom were, Bros. Toller, W.M., No. 523, (who filled the S.W.'s chair in the absence of Bro. Stretton,) Deane, Reading Lodge, White, of Ireland, and several brethren of No. 523.

DARTFORD.—*Kent Emulation Lodge, No.* 299.—This dge held its installation meeting here on Tuesday, the ıst ult. at Bro. Bray's, the Bull Inn. The W.M., Bro. lackney, having opened the lodge at 2 o'clock in due rm and with solemn prayer by the Wor. P.G. Chaplain, ro. Hill. The minutes of the preceding were read by ro. P. Harvey, P.M., P.P.G.D., the Sec., and conmed. Mr. Humphryes, of Erith, was then introduced nd initiated acording to ancient usage, into the mysteries nd privileges of Freemasonry by the W.M. Bro. Tinler, the W.M.-elect, was then introduced by Bro. onner, and presented for installation, and was installed nto the chair of K.S., which ceremony was performed such an able and impressive manner by the retiring V.M., E. Mackney, as to enlist the warmest enconiums om all the brethren present. The W.M. then appointed is officers for the ensuing year, addressing each one on ne duties of his office :—Bros. J. Miles, S.W. ; C. Anrews, J.W. ; N. Martin, Treas. ; P. Hervey, Sec. ; G. yler, S.D. ; W. Russell, J.D. ; W. Jabay, I.G. ; R. tone. D.C. Amongst the brethren present were the ollowing :—Bros. F. Hobson, D.P.G.M. ; A. Hills, .G.C. ; J. Nettlingham, P.P.S.G.W. ; E. Wates, P.S. ec. ; W. Sheen, P.G.D.C. ; F. White, P.P.G.D.C. ; . Snow, P.P.G.S.W. ; Hicks, P.P.G.S.B. ; Simmons, .G.S. ; R. B. Newsome, P.S.D. ; J. Palmer, P.G.S.D. ; Terry, P.G.S.B. Herts ; T. C. Lancaster (145), A. oulston (228), G. Neal (1208), F. Trott (S.D. 192), G. bbott (J.D. 192), and several other brethren. On the dge being closed the brethren adjourned to the banquet, hich was served in Bro. Bray's best style, when the sual toasts were gone through, and a very enjoyable eveng concluded with the Tyler's toast.

ROYAL ARCH.

PROVINCIAL.

LIVERPOOL.—*Chapter of Liverpool, No.* 292.—The gular convocation of this chapter was held at the lasonic Temple, 22, Hope-street, on the evening of londay, the 6th inst., and despite the attractions and stivities attendant on the opening of Stanley Park and ying the foundation stone of the Stanley Hospital, a ood muster of companions appeared in answer to the ımmons. The Principals and officers present were : omps. Dr. J. Mercer Johnson, M.E.Z. ; Laidlaw as H. ; . S. Williams, J. ; Pelham, P. Soj. ; and Austick, S.E. Past Principals : Comps. Thos. Wylie, .G.R. and Treas., and Hess. Visitors : Comps. H. S. lpass, P.Z. and P.G. Scribe ; E. Armstrong, P.Z. and .G. Asst. Soj. ; and Hon. Hy Holbrook, *J.P.*, Dep. .G.M. Vancouver's Island and British Columbia, who 1849 was exalted, and in 1854 attained the rank of H. this chapter. The chapter having been duly opened nd the companions admitted, the minutes of the previous eeting were read and confirmed. A petition for pecuary relief for the widow of a late well-known and highlyespected member was read, and a substantial donation warded her. A communication was received from the lariners' Lodge, 249, suggesting that a book be kept, ommon to all lodges and chapters, in which to record the articulars of relief granted by private lodges and chaprs, and requesting the co-operation of the chapter to arry out the scheme. The companions, after discussing ıe matter in its various bearings, were of opinion that it as entirely contrary to the spirit of Masonic charity and rotherly love, and resolved to discountenance the proeeding. The chapter was shortly afterwards closed, and ıe companions adjourned to an excellent banquet at the delphi Hotel, the after proceedings being enlivened by ome capital songs and recitations, and, after an evening oent in the harmony of fraternal intercourse, the compaions separated at an early hour.

INSTRUCTION.

SCOTLAND

ABERDEEN.—*St. George's Lodge of Instruction, No.* 90.—The third general meeting of this lodge was held at ıe Masonic Hall, 41, Queen-street, on the evening of the 3rd ult., at 8 o'clock, Bro. G. Skakle, acting R.W.M. ; . Gunn, S.W. ; A. Dakers, J.W. Among those preent were, Bros. G. S. Forrest (Honorary President), .W.M. St. George's Lodge, and Savage R.W.M. 93. ro. Skakle having wrought the first degree, was highly omplimented by Bros. Forrest and Savage for the very npressive manner in which he had gone through the eremony of initiation. The lodge was then opened in ıe second, and afterwards in the third degree for instruc ion and practice. In the course of the evening a very legant and complete box of working tools, with a suitble inscription, was presented by Bros. G. Walker, W. lilne, and G. Skakle. In presenting the box Bro. Skakle nade a very appropriate speech, embracing the origin and enefits derived by members attending such a lodge. The lonorary President in receiving the gift, in the name of ıe lodge, said "he was very proud to know that there vere so many brethren in the St. George's Lodge who ook an active interest in Masonry, as to lay the foundaon of such a useful institution in connection with their lother Lodge." A vote of thanks was passed by the odge to the brethren, for the very handsome gift they ad bestowed. After which the lodge was closed in due orm.

Bro. DA CUNTRA BELLEM, a surgeon attached o the Portuguese army, has published an abridged history f Masonry in Portugal. The new Grand Orient of usitania is, we learn, on very friendly terms with the rench Masonic authorities.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

Original or Premier Conclave of England.

The anniversary assembly of this Conclave was held at Freemasons' Tavern, Great Queen-street, on Monday, the 30th ult.

The Lord Kenlis, G. Sov., presided, and was supported by V.I. Knts. the Rev. T. Fitzarthur Ravenshaw, G.H. Prelate ; J. Hervey, G.H.C. ; W. H. Hubbard, G. Treas. ; R. W. Little, G. Rec. ; W. E. Gumbleton, G.C. ; J. G. Marsh, G.A. ; H. C. Levander, G.A. Treas. ; Angelo J. Lewis, G.A.M. ; R. W. Stewart, G.A.H. ; T. Cubitt, G.H. ; H. Parker, G.O. ; G. Powell, G.S.B. ; J. Trickett, Ins. Gen. Kent ; G. Kenning, Prefect ; A. B. Cook, S.B. ; M. Edwards, J. W. Barrett, W. Boord, E. Sillifant, G. A. Taylor, W. H. Andrew, J. T. Moss, N. Lake, and others whose names we are unable to furnish. Visitors : E. Sir Kt, Dr. Partridge, M.P.S.-elect, No. 19, Birmingham ; J. L. Kennedy, S.B. 19 ; R. J. W. Brinton, 19 ; F. Walters, P. Sov. 3 ; W. C. Lucey, *M.D.* Herald, 3 ; W. Roebuck, 15 ; J. Brett, P. Sov. 2 ; D. R. Still, M.P.S. 2.

The conclave having been duly opened, ballots were taken for a long list of candidates, of whom the following, being in attendance, were then installed as Knights of the Order : The Right Hon. the Lord Lindsay, 31°, Lodge 10 ; the Rev. C. J. Martyn, G. Chaplain of England ; Charles H. Cox, 30°, Lodge 10 ; T. Burdett Yeoman, Lodge 715 ; C. J. Berners Plestow, 18°, Lodge 176 ; R. M. Bowman, Richard Brett, Lodge 34 ; W. S. Haines.

A College of Viceroys was then opened by the G. Rec., when Sir Kts. Kennedy, Brinton, Lord Lindsay, Bowman, Cox, Plestow, Martyn, Lucey, Yeoman, and Haines were admitted to the Priestly Order.

Sir Kts. Cook, Roebuck, and Partridge were elevated to the rank of Sovereigns, and Sir Kt. Trickett, the M.P.S.-elect, was duly inducted into the chair of Constantine, and Sir Kt. Lewis into that of V.E. The officers were then invested as follows : G. Kenning, S.G. ; T. W. Boord, T.G. ; W. H. Andrew, H.P. ; T. Cubitt, P. Sov., Treas. ; R. W. Little, P. Sov., Recorder ; J. G. Marsh, P. Sov., Asst. Recorder ; J. T. Moss, Prefect ; E. Sillifant, S.B. ; A. B. Cook, Orator ; H. Parker, Organist ; G. A. Taylor, Herald ; J. Gilbert, Sentinel.

The installation, joining, and banquet fees were, upon motion duly made, unanimously increased, as the conclave now numbers between sixty and seventy members, exclusive of honorary members. The conclave was then formally closed, and the chevaliers adjourned to the banquet-room, where a very pleasant evening was spent by all present. Great regret was felt that the retiring M.P.S., Sir Kt. Wescombe, was unable to attend through illness, and the unavoidable absence of Sir Frederick M. Williams, Bart, M.P., the G.V.E. ; Colonel F. Burdett, G.H.C. ; Robert Jones, G. Orator, and other Kts., who had sent apologies for non-attendance, was also lamented.

A pleasing incident in the evening's proceedings was the presentation of a very handsome silver snuff-box to the G. Recorder, which bore the following inscription :—"Presented by E. Sir Kt. Barrett to E. Sir Kt. R. Wentworth Little, 18°, G.R., as a mark of esteem for his courteous behaviour. May 30, 1870." This testimonial was presented amidst great applause, and was appropriately acknowledged by Sir Kt. Little. We must not omit to state that the G.O., Sir Kt. Parker, presided at the harmonium in the conclave, and the piano-forte at the banquet with his usual ability, and the Kts. had the pleasure of hearing the exquisite voice of Sir Kt. Kennedy in several pleasing songs.

KNIGHTS TEMPLAR.

INDIA.

On Saturday, the 30th April, 1870, the Royal Kent Encampment of Knights Templar held its regular quarterly meeting at the Masonic Hall, 55, Bentinck-street, Calcutta, when the following Sir Knights were present : V.E. Sir Knight Hugh David Sandeman, Provincial Grand Commander ; E. Sir Knight W. C. Allender, E. Commander ; E. Sir Knights J. L. Taylor, H. H. Locke, F. Powell, and G. H. Daly ; and Sir Knights O. B. Andrews, G. M. Goodricke, A. M. Broadley, J. R. Alexander D'Cruz, C. J. Brown, C. K. Dove, Col. B. Ford, B. M. Hunt, D. McGregor, G. G. Nelson, W. F. Westfield, and D. J. Daniello. The encampment having been opened in due form at 6.30 p.m., the muster roll was called, and the minutes of last regular and emergeny meetings were read and confirmed. A deputation consisting of E. Sir Knight J. L. Taylor, P.E. Commander ; Sir Knights O. B. Andrews and G. M. Goodricke, 1st and 2nd Captains ; and Sir Knight A. M. Broadley, Prelate of the Encampment, were passed out to receive and escort the V.E. Sir Knight H. D. Sandeman, Provincial Grand Commander of the Order in Bengal and the East Indies. On an alarm, E. Sir Knight W. C. Allender, the E. Commander of the Encampment, advanced, and, under the Arch of Steel, received the V.E. the Grand Commander and his escort. The sceptre having been handed to the V.E. the Grand Commander, Companions William Berry Farr, William Edward Jellicoe, William Smith, John Peter Hubbard, and Adolph Friedemann were introduced and installed as Knights Templar. At the conclusion of the ceremony, which was most ably performed by the V.E. the Grand Commander, assisted by E. Sir Knight Allender as Expert, the sceptre was handed back to the Commander of the Encampment, E. Sir Knight Allender. The following Office Bearers for the year were then appointed by the E. Commander—

Sir Knight O. B. Andrews to be 1st Captain.
Sir Knight G. M. Goodricke to be 2nd Captain.
,, ,, J. R. Alex. D'Cruz ,, Registrar.
Sir Knight A. M. Broadley ,, Prelate.
E. ,, ,, J. L. Taylor ,, Treasurer.
,, ,, C. J. Brown ,, Almoner.
,, ,, D. McGregor ,, Expert.
,, ,, T. McKelvey ,, 1st Herald.
,, ,, W. E. Jellicoe ,, 2nd Herald.
,, ,, W. F. Westfield ,, Capt. of the Lines.
,, ,, G. D. Daniells ,, Equerry.

E. Sir Knight Allender then proposed that this encampment propose a vote of thanks to V.E. Sir Knight H. D. Sandeman, Provincial Grand Commander, for the honour of the visit, the readiness with which he had assented to conduct the ceremonial of installation, and the very impressive manner in which he had performed the same, seconded by E. Sir Knight J. L. Taylor, and carried unanimously. The V.E. the P.G. Commander responded, thanking the Sir Knights for their kindness, and stating that, as this was his first visit, he was very favourably impressed with the encampment, and trusted soon to hear of its further progress. The encampment having been closed witn solemn prayer, the V.E. the Provincial Grand Commander retired with his escort under the Arch of Steel, and all Sir Knights adjourned to the Banquet Hall, where the V.E. the P.G. Commander joined them to partake of the bread of plenty and cup of cheerfulness. The usual loyal toasts were given and responded to, the Sir Knights being occupied in the intervals in animated and instructive conversation, and after spending a very pleasant evening, separated close upon the hour of high twelve.

Several Reviews, Report of Frederick Lodge of Unity, 452, and other communications stand over till our next.

THE name of Sir Edmund Lechmere, Bart., Past D.G.M., was accidentally omitted from the list of brethren present at the last meeting of the Grand Lodge of Mark Masters.

UPON the forfeiture of a charter, or the lapse of a lodge, all its property, real and personal, together with whatever sums of money may be due to it, revert at once to the Grand Lodge.

NEW Grand Lodge Delegates, from lodges 107, 108, and 109, Grand Registry of Missouri, but situated in New Mexico, met April 1, and decided upon forming a Grand Lodge for that Territory.

AT the dedication of the Congregational Church at Cloverdale, Cal., Rev. J. S. Barger offered the prayer of dedication, and Rev. W. C. Pond, of San Francisco, preached the sermon. Two-thirds of the sum necessary to erect the church was given by Freemasons, and the lodge presented a church cabinet organ valued at 150 dollars.

If Freemasonry were unknown before the 17th century, how did Queen Elizabeth, in 1566, send an armed force to break up the Grand Lodge and arrest its members ? How was it in 1429 that lodges were holden under the patronage of the Archbishop of Canterbury, and the names of W.M.'s, Wardens, Fellow Crafts, and E.E.A.A. given by name ? The actual minutes of the lodges may be seen by consulting the M.S. Register of the Prior of Canterbury for 1429.—*National Freemason.*

THE ROSICRUCIANS.—The Rosicrucian system teaches that there are three ascending hierarchies of beneficient angels (the purer portion of the first Fire or Light), divided into nine orders. These threefold angelic hierarchies are the Teraphim, the Seraphim, and the Cherubim. This religion, which is the religion of the Parsees, teaches that, on the Dark Side, there are also three counterbalancing resultant divisions of operative intelligences, divided again into nine spheres, or inimical regions, populated with splendidly endowed adversed angels, who boast still the relics of their lost, or eclipsed, or changed, light. The elementary world or lowest world, in which man and his belongings, and the lower creatures, are produced, is the flux, subsidence, residum, ashes, or deposit, of the Ethereal Fire. Man is the microcosm, or 'indescribably small copy,' of the whole great world. Dilation and compression, expansion and contraction, magnetic sympathy, gravation to, or flight from is the bond which holds all imaginable things together. It was also claimed that the Rosicrucians knew how to make gold, and how to prolong their lives, but certainly they very sparingly if ever, used either of their powers."

HOLLOWAY'S OINTMENT AND PILLS.—The recent changes of Temperature.—It is important that such changes as have recently taken place in the temperature of the atmosphere should not be treated with indifference. The public should be watchful of the effects which they have on the body. The skin and nervous system suffer severely, erysipelas, rheumatism, cold, sore throats, and many other complaints being frequently generated through the above cause. When symptoms of the above diseases show themselves, they should be promptly attended to. Holloway's Ointment and Pills are wonderful remedies, and eradicate the above attacks immediately they show themselves. The Ointment should be rubbed into the parts affected, and the Pills taken according to the printed directions.—[Advt.]

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DEATHS.

LAMERT.—On June 2nd, suddenly, at his residence, Beaumont-street, Oxford, Bro. George Fead Lamert, B.A., W.M. of the Apollo University Lodge. The deceased Worshipful Brother was a member of Worcester College, and highly esteemed in University and Masonic circles.

WESCOMBE.—On Monday, the 6th inst., at Burton Cottage, Finchley, in the 54th year of his age, Bro. Thomas Wescombe, P.M. 905; P.Z. 382 and 657; Past Provincial Assistant Grand Secretary Kent; M.W. No. 1, Mark Masters; Im. P. Sov. Premier Conclave; Past G. Sword Bearer, Mark Grand Lodge; Grand Standard Bearer of the Red Cross Order; Torch Bearer, Council K. H. S.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

The Freemason,

SATURDAY, JUNE 11 1870.

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THE ANTIQUITY OF THE CRAFT.

THERE can be little doubt that the incredible legends and Munchausen myths, gravely put forth as Masonic narratives by certain writers have done more to arouse scepticism as to the real history of the Craft, than all the attacks of its wittiest enemies would have been able to achieve. Dermott, one of the shrewdst Masons of his time, did not hesitate to ridicule these pretended histories, and his satire is so applicable even at the present day, that we offer no excuse for quoting from his "Ahiman Rezon," which was first published in 1756.

Ahiman, we should premise, is one of four brothers, the others being named Shallum, Akhab, and Talmon, who are supposed to have journeyed from the Holy City of Jerusalem, and in answer to the enquiries of Dermott, Ahiman gives his opinion as follows:—

> "Certain it is that Freemasonry has been from the creation though not under that name; that it was a divine gift from God; that Cain and the builders of his city were strangers to the secret mystery of Masonry; that there were but four Masons in the world when the deluge happened; that one of the four, even the second son of Noah, was not master of the art; that Nimrod, nor any of his bricklayers, knew anything of the matter; and that there were but very few Masters of the art, even at Solomon's temple; whereby it plainly appears, that the whole mystery was communicated to very few at that time; that at Solomon's temple, and not before, it received the name of Freemasonry, because the Masons at Jerusalem and Tyre were the greatest chieftains then in the world; that the mystery has been, for the most part, practised amongst builders since Solomon's time; that there were some hundreds mentioned in histories of Masonry under the titles of Grand Masters, &c., for no other reason than that of giving orders for the building of a house, tower, castle, or some other edifice, or perhaps for suffering the Masons to erect such in their territories, &c., while the memories of as many thousands of the faithful Crafts are buried in oblivion: From whence he gave me to understand, that such histories were of no use to the society at present; and further added, that the manner of constituting lodges, the old and new regulations, &c., were the only and most useful things concerning Freemasonry."

The result of all this absurdity is, that doubt is thrown upon every statement which tends to elucidate the mediæval origin of the Fraternity, and we are coolly invited to believe that the present system of Speculative Freemasonry arose at once like a full-blown Minerva from the brains of the learned Frenchman, Desaguliers, in 1717. This theory is as baseless as the alleged derivation from Adam is foolish; because Dr. Plot's evidence alone proves that the Freemasons were an acknowledged secret society more than seventy years before the above-mentioned year, and that men of science and culture like Ashmole were admitted into their fellowship. It is true that other trades besides the Operative Masons professed to have "mysteries," but we rarely find that non-members of the particular trade or guild were received amongst them, while the references made in contemporary works clearly demonstrate that the "signs and tokens" of the Freemasons were known in the seventeenth century to gentlemen of high station who had been initiated as brothers of the Craft.

Who were the men that met at the Appletree Tavern in 1717? Were they not Speculative Masons, who desired to perpetuate the knowledge conveyed by ancient symbols, and to make known to all who were worthy the sublime truths veiled in the so-called "mysteries" of the Brotherhood. Unless it can be proved that Sayer, Desaguliers, Payne, Anderson, and the other worthies of the revival period were merely impostors, and that no such institution as Masonry existed before their time, we hold that the inference is clear that each and all of these brethren were Craftsmen in the year named; and we maintain, moreover, that Anthony Sayer, and many others who took part in the proceedings, were Speculative Freemasons long before King George I. ascended to the throne of England. The proof being positive that the revivalists were not simply Operatives, and that the Speculative element had been infused into the Masonic Order long prior to 1717, it further follows that Speculative Masons were sufficiently numerous and influential in that year to take the management of the Craft into their own hands and to remodel it, according to their own ideas. This seems to be the only rational conclusion to arrive at, and without doubt had proper minutes been kept by the brethren in England during the seventeenth century, we should have been much wiser as to the true origin of the institution than we are at present. Again it is alleged that various old documents were destroyed in 1720 by scrupulous brethren, who feared that by their publication the arcana of the Craft would be exposed to the eyes of the profane. This will naturally account for the paucity of evidence adduced in favour of the real history of Freemasonry, and we believe it is a fact, that even the records of the Lodge of Antiquity, previous to the revival, perished in this act of Vandalism. The connection of Sir Christopher Wren with this lodge, (then called the St. Paul's Lodge,) is, however, unquestionable; and the actual mallet used by King Charles II. at the ceremony of laying the foundation-stone of the great architect's cathedral, is still preserved by the lodge as one of the most cherished relics of the past. The "guild" theory, we are of opinion, is a very safe one to follow; it gives us the germ of fellowship, of brotherhood and of charity, all of which have been so well and admirably developed in Modern Speculative Masonry. With this reasonable antiquity we are content, although we will not quarrel with the views of many esteemed brethren who delight in tracing points of resemblance between the ceremonies of Freemasonry, and the pagan rites practised in dim historic times by every nation under the sun. That Freemasons have a philosophy we grant, and that it embodies precepts taught in many creeds we readily acknowledge, but to hold that such accidental coincidences prove a common origin, is as logical as to assert that all animals are alike because they have heads and feet. Freemasonry, in its present form, is the result of many modifications, and the lesson of its progress can best be learned by a careful study of its own allegories and emblems. Like the stone, "rude and unpolished," which passes into the hands of the expert workman, and finally receives the polish of perfection from the master's skill, so our Order has been handed down to us; good in its origin as a friendly and brotherly association, but better in its expansion as a humanising principle and noble throughout the length and breadth of the earth. As we have said before, the true power of Freemasonry is to be found in its principles, and however much we may venerate antiquity, we had rather admit that the Order was founded in 1717 than allow one jot, or tittle of those great principles to be obliterated or destroyed.

Multum in Parvo, or Masonic Notes and Queries.

THE RED CROSS ORDER.

In common with many members of the above order, I have carefully perused the discussion of late, respecting the claims of the "Red Cross of Rome and Constantine," and have been both interested and instructed; *but more than all*, gratified to witness the excellent spirit in which the enquiry has been conducted by Bros. "Lupus" and "R.W.L." Surely they are Freemasons worthy of the name, and able to differ without quarrelling, as is too much the case in such discussions. W. J. HUGHAN.

P.S.—As in a former communication by me, I endorse the communication arrived at, as my advocacy has been so from the first.

BRO. YARKER AND THE "HIGH GRADES."

Bro. Yarker still "harps" upon the Constitution of A.D. 1722, which he says contains a reference to the "hautes grades," which I deny. Let Bro. Yarker produce a copy of the work, or say *where* it is that it may be examined, and then it will be easily seen that no such references are to be found in the work he names. The brother who is said to have lent the work to Dr. Leeson emphatically denies having done so, and states positively it was a Masonic work, wholly *operative* of 1722, by Roberts. A great curiosity certainly, but not on the "hautes grades." The work he mentions now for the first time should be known to others. W. J. HUGHAN.

BRO. "LEO" AND HIS CHALLENGE TO BRO. HUGHAN.

I shall have great pleasure in accepting Bro. Leo's challenge to prove that we, as Masons, "are descended from the Operative Masons." Having so much in hand just now he will please exercise a little patience, as I promise him, within the next three months, to give him and others the grounds on which I base such a conclusion, feeling sure at the same time that the enquiry *is* made with the best intentions, and also believing that no Mason has a right to make assertions in THE FREEMASON without being prepared and ready to defend them when called upon so to do in a Masonic manner. After my defence, Bro. "Leo," the champion of Masonic *facts*, and the opponent of Masonic *fiction* (two laudable duties, fit to engage an enthusiastic Mason), will then kindly, either admit an operative origin, or disperse my arguments.

W. J. HUGHAN.

THE OPERATIVE MASONS AND SPECULATIVE MASONRY.

The words used by Bro. W. J. Hughan, "The operative Masonic body, from which we are descended," are quite correct, there is plenty of proof in existence that the operative lodges in existence, prior to 1717, taught both operative and speculative Masonry; but as they have now ceased to train apprentices in the operative art, and confined themselves entirely to speculative Masonry, we have continued till the present time in their footsteps, leaving aside a portion, and improving in another, we are justly entitled to claim descent from them, from the fact that lodges are at present in existence which prove the fact. CHALMERS I. PATON.

BRO. "LEO" ON LABOUR AND REFRESHMENT.

(p. 273.)

A great number of the remarks by Bro. "Leo" I can personally vouch for to be the truth. On his remark, "The upper classes in Glasgow, e.g., holding entirely aloof from us," is too true. And it is a disgrace to say that Glasgow is ruled over by a few individuals, who are neither scholars or gentlemen. Private, good, and moral character is not a thing necessary to be a Freemason in the eyes of the clique who rule and govern Freemasonry in Glasgow. Although there are many thousands of excellent Freemasons in Glasgow, I speak only of the clique power, whom I will give by name to any brother who may require it.

CHALMERS I. PATON.

ST. JOHN'S GATE.

I have been much interested lately in the perusal of a work by John Wilson, Ar. Milit. Ord. S. Johan. Hierosol., on the ancient house of chivalry, St. John's Gate, from which I extract the following notes, which may be new to your readers:—

"1125.—Cardinal John of Cremona held a council in London. The said John, who in the council had most especially condemned all priests who kept concubines, being detected himself in the same vice, excused the vice, because he said that he was not himself a priest, but a reprover of priests.

"1170.—This year the bones of a giant were discovered in England, the length of whose body was fifty feet.

"1185.—Eraclius, the patriarch of the Holy Resurrection, and Lord Roger, the master of the Hospitalars, came to the king at Reading, and when they had related the cause of their journey, they excited the king and all their hearers to tears, for the un-heard of desolation of the Holy Land. They also brought to the king many memorable tokens in confirmation of their position; namely, relics of the nativity and passion of Christ, and the keys of the tower of David and the holy sepulchre. The king having taken counsel, replied, "That for him to accept the kingdom of Jerusalem which they offered him, and to go thither to desert his kingdom of England, and expose it to its hostile neighbours, would not be acceptable to God, since this kingdom was as pleasing to God and as devout as the other. When Saladin heard this he ravaged in a merciless manner the territories of the Christians." VIATOR.

Obituary.

BRO. THOMAS WESCOMBE.

(P.M. 905; P.Z. 382 and 657; W.M. No. 1, Mark Masters; Im. P. Sov. Premier Conclave; Past G. Sword Bearer, Mark Grand Lodge; Grand Standard Bearer of the Red Cross Order; Torch Bearer, Council K.H.S.)

One of the kindest-hearted men that ever breathed has gone from amongst us. On Monday morning, the 6th inst., Thomas Wescombe departed this life, at his residence, Burton Cottage, Finchley, after an illness of some weeks' duration. Our late lamented brother was initiated in the Union Waterloo Lodge, No. 13, Woolwich, on the 12th April, 1848, and he continued a member of that lodge for many years. On the 22nd February, 1864, he joined the de Grey and Ripon Lodge, No. 905, Ilford, in which he duly served the office of W.M. On the 26th May, 1864, Bro. Wescombe was exalted in the Canonbury Chapter, No. 657, and became a P.Z., not only of that Chapter, but also of the Royal Union, No. 382, Uxbridge, which he joined on the 21st October, 1865. He was advanced in the Old Kent Lodge of Mark Masters, and was one of the revivers of the St. Mark's Lodge, now No. 1, in May, 1867, and held the office of W.M. for the present year. On the 30th May, 1866, Comp. Wescombe was installed a Knight of the Red Cross of Rome and Constantine, in the Premier Conclave, and ever afterwards took the deepest interest in promoting the welfare of the Order. He was elected M.P.S. in 1869, and had only just resigned that position, his successor having been inducted on the 30th ult. He was created a K.H.S. in the Mount Carmel Sanctuary, with eight other knights, on the 3rd January, 1867, and held the post of Torch Bearer in the Patriarchal Council. On the 25th February, 1868, he was elected a member of the Red Cross Senate with the rank of Grand Herald, and was subsequently promoted to the office of G. Standard Bearer. He was also a Past Grand Sword Bearer of the Grand Lodge of Mark Masters, and a Past Prov. Grand Officer for Kent. Such, in brief, is an abstract of the Masonic career of the lamented deceased, but to this we must add that his hand and heart were ever open to the cry of distress, and that to every good work he lent willing and efficient aid. By those who enjoyed the privilege of social communion with Bro. Wescombe his loss will be deeply and sensibly felt—the well-known face, beaming with genial *bonhomie*, will no more delight our eyes, and the voice never heard in anger is now hushed for ever in the silence of the grave.

Bro. Wescombe had been for many years the London manager of the well-known firm of Ind & Coope, by whom he was greatly respected, so much so that on his retirement through ill-health, about six weeks ago, the firm awarded him an annuity of £500, which unhappily he did not live to enjoy.

The remains of the deceased were interred at Highgate Cemetery on Thursday, the 9th inst., the obsequies being strictly private; there were, however, several brethren present, amongst whom we observed Bros. States, Buss, Todd, Berri, S. May, Applebee, Wright, Terry, Hoare, Nix, Jacobs, and Warr.

BRO. JOHN HARVEY BOYS.

(P.D.G.M. Kent.)

We regret to announce the decease of Brother John Harvey Boys, of Margate, the P.D.G.M. for the Province of Kent, who was much esteemed by the brethren in the Province, to most of whom, and more especially the elder ones, he was intimately known, from his assiduous attendance to his Masonic duties for nearly a quarter of a century.

The deceased brother was initiated into Freemasonry in the Union Lodge, No. 127, Margate, in October, 1847, served the office of P.G. Steward in 1848, and was elected to the Master's chair in 1850, in which year he was also appointed Provincial Grand Senior Warden, and a vote of thanks was accorded to him in P.G. Lodge, on the 18th of August, 1851, on the motion of the then P.G. Master, Bro. L. C. Humfrey, *Q.C.*, "For the efficient manner in which he had performed the duties of that office, and also for the care he had taken in preparing a new set of byelaws for the Province, which were then and there approved and adopted." In 1859 he was appointed D.P.G. Master, which office he held till the following year, when he was succeeded by Bro. W. F. Dobson, the present D.P:G.M. He was also a Mark Master of the Bon Accord Royal Arch Chapter; P.Z. Thanet Chapter, 429, and also one of the founders of the Wellington Chapter, 784; and K.K.H. 30°.

The deceased, who had been out of health for some time, died suddenly at his residence in Margate on the 29th May last, and was interred in the family vault at Bettshanger near Easby. on the following Friday, his remains being followed to the grave by a large concourse of brethren from the adjoining lodges in the Province, who thus assembled to pay a last tribute of respect to one who had done so much for the Craft and had so well carried out the "*three great principles of the order*," instilled in our minds on our entrance into Freemasonry.

It may be mentioned that the deceased was sprung from one of the oldest families in Kent, and was a descendant of Sir John Boys, the first Recorder of Canterbury, and the founder of Jesus of Boys' Hospital in that city in 1612, and whose remains are interred in the Cathedral there; and also of the gallant Col. Sir John Boys, who defended Donington Castle, in Berkshire, against the rebels in 1646, and was knighted by Charles I. for his bravery.

CONSECRATION of a NEW LODGE at TOPSHAM.

A public demonstration, ceremonial, and banquet took place at Topsham on Tuesday, 31st ult., in connection with the consecration of the Brent Lodge, No. 1284, of which Col. Brent, of Woodbury, is the W. Master The lodge stands on a plot of ground adjoining the Globe Hotel, and its position in connection with the adjacent buildings is such that no attempt has been made to give the structure an imposing appearance on the outside, but it has a tasteful, beautiful, and costly interior.

The ceremony was very numerously attended, the following Brethren having assembled at the lodge: Bros. the R.W. the Rev. J. Huyshe, *M.A.*, P.G.M.; V.W. L. P. Metham, D.P.G.M.; R. G. Brent, P.M., 650; P.G. Treasurer, W. R. Scott, P.G.G.D.; E. Davies, S.W., 1099; Geo. W. Burden, W.M., 303; Capt. Dick, P.M., 1181; C. Leigh, W.M., 1205 (Stonehouse); J. Dickinson, G.C., 1125; C. H. Law, P.M. 97, P.P.S.W. (Herts.); S. R. Force, P.P.G.D.C.; H. L. Brewster, W.M. 1254 P.P.G. Reg.; Henry W. Hooper, S.W. 1254; John Hutchings, 2nd Royal Regiment Lodge; Jethro Tucker, J.W. 1254; Henry Bale, P.M., P.P.W.; P. Silvester, 106; John Kenshole, 39; S. S. P. Blight, P.M. 39, P.P.G.O.; Thos. Oliver, S.W. 328; H. S. Gill, 1125; J. K. Pendray, 444; E. Middleton' 710; J. H. Elliott, 710; W. S. Carle, 1254; J. Gould, W.M. 444; John Gambell, P.M., P.P.G.A.D.C. 223; P. F. Luke, 144; C. Hooper, 144; E. Elford, 970; F. Colden, 710; A. B. Niner, J.W. 710; J. Lakeman, P.J.D. 156; G. P. Ward, P.M., P.G.P. 303: A. Baily, J.W. 444; W. Shephard, 39; R. W. Fulford, 129, P.P.G.R.; J. E. Shanks, S.W. 189 and 1025; J. I. Orchard, 164; W. H. Geachsias, P.M. 39, P.P.G.S., P.G.D.; H. Bartlett, P.S.W. 710, P.P.G.D.C.; A Soper Hexter, P.M. 112, P.P.G.O.; W. Godolphin, 710; G. Evans, G.W. 1181; G. Glandfield, W.M. 328, P.A.G.S.D.; J. Strapp, P.M. 33, P.G.S.; W. Easton, P.M. 39, P.G.S.; J. Clench, P.M. 444; W. L. Quick, P.G.W. 39,; J. Stephens, jun., P.J.D. 710: James Northam, 710, S.W.; S. Blacking, 710; C. T. Force, P.M. 444; Thomas Chudleigh, 710; H. M. Bartlett, 304, P.M.; P. C. Gidley, S. D. 112; St. Leger Lousada, 164; W. Furze, 39; J. Crocker Tyler, 710; W. Pearne, 421, P.G.S.; E. Furze, 421, W.M.; T. Davey, S.G.W. Devonshire; E. Blight, 189; W. D. Moore, P.D.P.G.M. 112; H. B. Stark, P.P.G.O.; R. Redway, P.M.; S. V. Narrin, 109; W. T. Blake, 106; J. Spettigue, 106, P.M.; W. Sherwin, 106, J.D.; J. P. Heath, 29: J. Melhuish, 106; H. Scott, 372, S.W.; W. E. Gifford, 106; J. P. Melhuish, 106; L. C. Horne, 106; J. Foster, 106; C. Adams, S.D. 39; G. Bishop, 106; Shrimpton, 105; G. G. Mitchell, P.M. 20 and 1247, P.P.G.O.; J. Bristow, G.P.M. 446; G. Heath, P.M. 710; T. Gardner, P.M. 39; G. Tweed, S W. 847; Frederick Horspool, J.D. 1254; N. T. J. Haydon, S.W. 1138; A. L. Luke, 39; T. Higgs, 106; H. Hopkins, P.P.G.S.W.; J. W. J. Warwickshire, P.M. 43 and 958; C. Langdon, 1254; W. Knott, 373, J.D.; L. D. Westcott, W.M. 70; S. Hodder, Steward 1264; W. E. Williams, J.D. 1125; W. H. Stafford, S.D. 710; J. Stroud Short, 303; S. Williams, 302; E. Brice, £9; R. W. Head, W.M. 112; G. H. S. Yates, 1138, P.G.J.W.; H. Manllier, 53, Bath; J. Page, P.M. 372; R. C. J. Stocker, 122; R. L. Lloyd, 1138; Thos. B. Gibbs, 252; J. F. Martin, 611; Alfred Bodley, 39; Henry Willey, 112; Wm. Lamble, 1138; John Moass Lee, 39; James Stile, S.D. 1554; John Way, W.M. 39; J. Hawton, P.M. 1091, W.M. 954, P.G.D.C.; W. Dymond, 39; W. Can, P.G.T.

The lodge was opened in the first degree, and the P.G. Secretary announced to the P.G. Master (Rev. J. Huyshe) that it desired to be duly constituted and consecrated in ancient form. The warrant from the M.W. the Grand Master having been read, the brethren of the new lodge signified their assent to the officers named in that document. The P. G. Master then pledged the W.M. (Colonel Brent) and officers to obey the constitutions, &c., and then declared the Brent Lodge to be regularly and duly constituted. The P,G. Chaplain (Rev. W. L. Pope, D.D.) delivered the opening invocation, and afterwards read a portion of the Holy Scriptures. The P.G. Master next delivered an invocation, after which the lodge was uncovered, and the P.G. Master offered a prayer, during which the name was placed on the lodge by the P.G. Chaplain. The D.P.G. Master, Bro. L. P. Metham, P.G.D. of England, afterwards delivered the following oration on Masonry :--

Right Worshipful Sir and Brethren,—Could our ancient brethren, that small and happy band of brothers, who first taught and practised Freemasonry, look upon the noble and majestic tree which, in the lapse of ages, has grown from the the little seed they sowed with so much confidence, and tended with so much care; could they drink again of the refreshing waters of that little rill they guided and protected until it has swollen into a mighty river, making the arid desert laugh, with varied plenty crowned, they would see with delight that their works had followed them. They would have felt that the unselfish and noble institution they founded had progressed and matured as only human institutions can progress and mature which have their foundations laid deeply and solidly in correct principles. Could they have accompanied us to-day into the House of Prayer, they would have seen, as they would have desired to see, that while the Brotherhood profess no more than that theirs is a peculiar system of morality veiled in allegory and illustrated by symbols, yet it is not that false morality which professes to be independent of all religious convictions, but rather that pure and simply morality which is the willing handmaid of the most exalted conceptions of the Deity. From that Book from which the preacher must draw his inspiration, and which is always open in our lodges, Masons learn a lesson of daily admonition, instruction, and also of encouragement- Nearly fifty generations of men passed away while the Bible was being written. Legislators, kings, priests, generals, judges, and shepherds were its authors. In poverty, in wealth, in conflict and in peace, in the palace or in exile, each in turn raised his voice as he was directed by holy inspiration: in words as varied as their rank and age they all bent their energies to compose that wondrous epic. They never faltered in their hoped or expectation, even in adversity, imprisonment, or the flames, or in the den of lions, that a new Jerusalem would be founded in which Jew and Gentile, Scythian and Barbarian, bond and free, should claim an equal heritage. No other writings can be shown which, composed through so many successive ages, points ever to one definite end and object. Without seeking for a moment to raise moral perception to the same level as spiritual inspiration, we may claim that our ancient brethren in like manner never faltered in a steadfast belief in the solemn integrity of their mission to create a common bond of Brotherhood which should banish division and strife, narrowness, and sectarianism, and teach men to live together in that "charity which is the bond of perfectness." Their motto, "Multæ terricolis linguæ, macconis una." They looked down the long vista of coming ages for the time when, instead of man being arrayed against man in national and private strife, the words of our poet brother should be realised, and

Man to man the world o'er
Shall brothers be, and a' that.

And none, I think, who look at the signs of the times; none who read history aright can fail to see that every hour adds to the conviction that humanity will some day throw off much its baser attributes, and approach nearer and nearer to its Divine model. And that time will advance more rapidly if Masons are true to themselves and to their Order. None could have witnessed the magnificent spectacle displayed by Grand Lodge, but a few days ago, when the Grand Master and his Deputy were installed, without the conviction forcing itself on his mind that if the representatives who were there from every rank of life, from the Prince next the throne down to the artizan from the worshop, would themselves lead the lives of true Masons, and both by precept and example disseminate the godlike principles of our Order, there would be seen, perhaps even in our own generation, the lever which shall morally move the world. Worshipful Master and brethren of the Brent Lodge, I would exhort you, in the name of the Craft, so to demean yourselves both within and without the lodge, which has to-day been consecrated for your use, that you may add an impulse and a weight to this progress I pray you to remember, brethren of Lodge of Brent that Masonry suffers much less from the attacks of those without, whether Pope, Cardinal, or any other bigot, than from the lukewarmness and want of honourable feeling of far to many of those within our pale. Let the character and antecedents of every candidate for admission into your lodge be carefully sifted by evey member, and let each feel that before he extends to anyone the hallowed name of brother, he should be satisfied that his daily life is honourable, just and true, so that he may reflect honour instead of discredit on your choice. No argument, no entreaty, no influence, no question of social position, should lead you to swerve a hair's breadth from this vital and fundamental rule. Better ten men only in a lodge who are good and true, than ten times ten, who seek to enter on light or self-seeking grounds. Nor in the selection of the Master of your lodge by yourselves, nor in the selection of the Officers by the Master, should this rule be relaxed. None but those who have shown integrity and honour in private life, as well as diligence and kindly feeling in the discharge of their respective duties, should be invested with office in any lodge. The influence of the Master should be felt beyond his lodge; he should rebuke the wrongdoer and exhort the waverer, reminding them of their Masonic obligations, and showing them that they hold in their hands the character and honour of their brethren as well as their own. And should all private expostulations and entreaty fail, and the life of an erring brother become a public scandal, no Master is worthy of his post who would hesitate to use the power provided by the Constitutions for cases so painful, but which are, I am happy to believe, so rare. Above all, brethren, remember that the great object to be achieved by Masonry is to make life more desirable for the whole mass of our fellow-creatures than it is at present. I do not mean merely an attempt to diminish the misery and poverty by which we are surrounded on every side, although that should be striven for by all as a most important element of our Masonic work. It means that whatever differences of position and material comfort may exist amongst us even permanently, a far higher range of the social sentiments, and of the principles needed for the expression and support af such sentiments, may and should be called into play among all classes than the world has yet seen. Masons should not only be sober, industrious, moral, truthful. and honest; but their hearts should be

Open as day to melting charity,

and they should feel and practise a deep and wide-spread sympathy with humanity in general, without narrowness or sectarian prejudice. While professing great privileges, their mission is to strive to convert the world which feels so keenly that

Man's inhumanity to man
Makes countless thousands mourn.

into a brighter and a better world in which

Man's humanity to man
Makes countless thousands blessed.

Let charity be your motto and your daily life, let it be engraven on your hearts as well as your walls, let its records be the choicest furniture of your lodge, and let successive masters and each individual member compete, one with the other, in an honest rivalry in doing what good each can in this generation, each striving to excel the other in what is good and great.

The usual ceremony was afterwards gone through, in which Mr. Hexter acted as organist, and the following as vocalists:—Messrs. Godolphin and Horspool (alto), Cross, Long, Furze (tenor), Rouse, Shears, and Ware. After which a procession was formed, which, headed by two bands of music, proceeded through the principal street of Topsham, and returned to the prrish church, where Divine Service was held. There was a very large congregation, including many who did not belong to the Mrsonic order. The sermon was preached by Br. the Rev. J. Dickenson, of Tiverton, who selected for his discourse the latter part 37th verse, 10th chapter St. Luke—"Then said Jesus unto him, go and do thou likewise." The sermon was a very appropriate one, and at its conclusion, the usual collection was made and the procession returned to the lodge.

In the afternoon the brethren dined together in a large room on the premises of Messrs. Holman, shipbuilders. Upwards of 180 Masons were present.

Jottings from Masonic Journals.

GENERAL MELLINET has been re-elected Grand Master of the Grand Orient of France by a majority of one-third of the voters. Bro. Carnot's candidature was supported by 118 brethren. We congratulate Grand Master Mellinet upon the result.

THERE are 28 lodges in Switzerland under the Grand Lodge "Alpina."

A MASONIC monthly review called 'La Fraternida' is now published at Seville.

THE lodge "Igualdad" (Equality) at Madrid has 72 members, including a number of advocates, physicians, and men of letters. Five new lodges "Razon," "Luz," "Constancia," "Jnsticia," and "Libertad," have recently been opened in the same city.

THE lodge "La Verdadere Iniciacion" at Barcelona, originally established by Bro. José Victory in 1855, has just been revived by its founder in that city. Bros. Anguera, Cardona, Morera, Molins, and Percy are the leading officers of the lodge, which at present works in the French or modern rite.

A MOVEMENT has been initiated under the auspices of the lodge "L'Etoile Polaire" at Battignolles, Paris, for the establishment of schools for the professional instruction of women.

FROM the *New York Despatch* we extract the ollowing answer to a corresponpent :—"READER. —To keep the head covered at all sacred performances is a custom of the Jews, brought over from he Orient. It is customary to do so, and an old custom becomes a matter of conscience with the nultitude. Therefore a Jew would certainly object o taking the oath, pray, or read the Bible with his ead uncovered. The oath is no less valid if the ead be uncovered, still the strict Jew would prefer aking it with covered head. The priests and Levites in the tabernacle (as also in the temple) ertaiuly had their heads covered, as is evident rom the description of the *mitsnepheth*, "the cap," lescribed in the law for the ministers of the abernacle."

DISPENSATIONS have been granted to tweniy odges, six chapters, and one commandery in Missouri since the session of the Grand Lodge in ctober, 1869.

V. E. SIR JOHN D. VINCIL, D.G.C., has been ppointed by the Grand Commander of Kentucky he respresentative of that body near the Grand Commandery of Missouri. New York is represented y Sir George Frank Gouley.

THE *Maconnick Weekblad*, of Amsterdam, otices the fact that a new lodge in London has een named after that truly-benevolent lady Miss Burdett Coutts.

THE *Rappel Maconnique*, of Brussels, appears to e an organ of the free *thinkers*, and not of the free *Masons*, and most of its contributors sound the raises of democracy and materialism, instead of ecording or illustrating the progress of the Craft. s political articles, these writings may be very ell, but they are decidedly out of place in a pro- essedly Masonic publication.

THE *Freemasons' Journal*, of Montreal, contains long report of the Committee on Foreign Corres- ondence of the Grand Lodge of Maine, U.S.A., ecommending the recognition of the Grand Lodge f Quebec— a course which has since been unani- ously adopted by the Maine Grand Lodge. No ther solution of the difficulty is practicable, or, deed, desirable, as we intimated many weeks go.

THE *Freemasons' Journal* also alludes to the legal action taken by the Hon. William Bagley, ormerly D.G.M. of Montreal, under England, in eference to the St. George's Lodge, No. 440 E.R., Montreal. Bro. Bagley has no jurisdiction in e matter, having for some years ceased to act as istrict Grand Master. The *Journal* thus notices r labours :—"We have rceeived THE FREE- ASON (London) of April 23rd. It contains a ading editorial (nearly three columns) of great bility, in favour of the M. W. Grand Lodge of uebec."

OUR old friend the *Voice of Masonry* of Chicago, .S.A., is as well edited as ever. The May num- er is embellished with a fine portrait of Ill. Bro. shiah H. Drummond, 33°, the talented Chief of e Supreme Grand Council at Charleston, whose asonic memoirs is also given. The selections d original articles in the *Voice* are always excel- nt.

THE *Craftsman*, of Hamilton, Ontario, contains a rtrait and memoir of Col. W. M. Wilson, the first Grand Master of Canada. It is also, as might have been expected, full of the Masonic "schism" in the Dominion. A handsome Past Principal's jewel, set with rubies and diamonds, has been presented to Bro. T. Bird Harris, G. Secretary, by St. John's Lodge, No. 40, Hamilton, Ontario. The death of Bro. Charles M'Cue, the "oldest Mason in the world," is noted. Bro. McCue was born in county Antrim, Ireland, on the 14th June, 1757, was initiated in Lodge No. 404, Ireland, in 1775, and died 5th May, 1869, at Ingersoll, Canada, aged 112 years, 10 months, and 25 days. Verily, a true patriarch!

The followińg is a statement of the numerical strength of the Masonic Fraternity in the United States and British Provinces, from latest Grand Lodge returns :—

Alabama,	10,729	Mississippi,	11,300
Arkansas,	8,187	Missouri,	16,390
B. Columbia,	142	Montana,	545
California,	8,853	Nebraska,	748
Canada,	8,787	Mevada,	799
Colorado,	768	New Brunswick,	1,419
Connecticut,	12,784	New Hampshire,	6,431
Delaware,	930	New Jersey,	7,729
Diss. Columbia,	2,407	New York,	70,079
Florida,	1,902	No. Carolina,	10,715
Georgia,	16,469	Nova Scotia,†	2,000
Idaho,	279	Ohio,	23,762
Illinois,	33,996	Oregon,	1,343
Indiana,	21,205	Pensylvania,	31,308
Iowa,	11,463	Rhode Island,	3,013
Kansas,*	2,645	So. Carolina,	14,000
Kentucky,	19,484	Tennessee,	18,471
Lousiana,	7,131	Texas,	10,506
Maine,	14,121	Vermont,	7,012
Maryland,	4,913	Virginia,	7,867
Massachusetts,	19,581	Washington,	359
Michigan,	20,346	West Virginia,	1,845
Minnesota,	3,650	Wisconsin,	8,551
Total,			491,190

* For 1868.
† Estimated.

These figures do not include those Masons who are not members of any lodge. They are the returns of the year ending in 1869, and show upon an average the number existing May 1, 1869. Add to these figures those who are not members of a lodge, those who have joined since the returns were made, and those who have not yet taken the third degree, and the total approximates 600,000.

FREEMASONRY IN EGYPT.

A few observations upon this subject from one who has just returned to England after a lengthened stay in Egypt, may not be uninteresting to the numerous brethren who are subscribers to your valuable journal. Although Freemasonry was not actually originated in Egypt, yet it is well-known that the Egyptian nation was of the first that sought to be initiated into its mysteries and priviileges, and so univer sally was it diffused over the country that even to this day many of the ordinary modes of salutation by the people may be clearly traced back to ancient Freemasonry for they are manifestly imperfect copies of some of our signs. With these facts before us it does appear strange that we do not find any old lodges in the country, but since the days of Pythagoras and other ancient philosophers, who were real working Masons, and whose delight it was to scatter far and near the principles of Freemasonry, many centuries have elapsed during the latter part of which time the old ardent spirit of our brethren forefathers appears to have almost died out. It was therefore extremely gratifying to me to find that a revival of our institutions had been progressing in Alexandria ever since the first modern lodge "Pyramid" was instituted about eight or nine years ago under the Grand Orient of France, then followed the St. John's No. 199, under the Constitution of the Grand Lodge of England and the lodge Ecossais, No. 166, which all continue in a flourishing condition. Of Italian lodges three have been established and kept up—viz.: the Nuova Pompija, Mœris, and Abraham Lincoln.

The majority of the brethren in Egypt decidedly prefer the mode of working used in lodge to be that sanctioned by the Grand Lodge of England, hence from the St. John's has sprung the Zetland; and the Italians are most anxious to open a lodge of their own under the English Constitution, similarly. Several have been established at Cairo, and among the most flourishing may be mentioned the Bulmer (worked in English), La Grecia (in Greek), and Concordia (in Italian). The Sphynx Lodge (German) is also doing well.

It will be remembered that about three years ago the Grand Lodge of England appointed H.H. Prince Halim Pasha, Grand Master for Egypt, much to the satisfaction of the Craft in general. Unfortunately a disagreement sprung up between him and the Viceroy, of so serious a nature that for the last two years the Prince has been exiled. A reconciliation between these great men is, however, looked forward to, as the Khedive is desirous that his son should become a Freemason, and our Egyptian brethren are confident that the young Prince will not plead the cause of his illustrious Grand Master, with his father in vain; should this happy result follow, which can scarcely be doubted, it will add one more proof of the value of Freemasonry to humanity, and one more jewel to the thousands which shine with undiminished lustre in its glorious crown.

We see in Egypt what is never to be found in this country, or perhaps in any other: Lodges composed of half-dozen or more different creeds and nationalities; there you may see in one lodge Arabs, Turks, English, French, Germans, Italians, Greeks, and others, all working harmoniously together—another instance of the universality and benign influence of Freemasonry upon mankind.

Our Egyptian brethren, however, do more than live peacefully in their lodges, for during the fearful visitation of cholera, which occurred in 1865, when the deaths daily were numbered by thousands, the members of the Lodge Pyramid lost no time in forming a committee, with the members of the other Alexandrian lodges, for the relief of the sufferers, without distinction of creed, sect, or nation; night and day were the brethren seen visiting the sick, and gratuitously dispensing medicines to the poor creatures, who would otherwise have died from neglect, and helping those who were too poor and too prostrate to help themselves. Years upon years will pass c'er the acts of our brethren in Alexandria, in the year 1865, shall have been forgotten. They are not however content to rest upon their past generous deeds, and are now making great efforts to establish a Masonic Dispensary, to be supported by donations and subscriptions; its object is to supply medicines gratuitously to the really deserving poor, of which there are multitudes in Alexandria. A more laudable undertaking could not have been devised, and I trust that our brethren in other distant lands will not be slow to copy the noble example of the brethren in Alexandria, and thus make the true influence of Freemasonry to be felt more sensibly throughout the world.

G. S. SNELLGROVE, Lodge No. 12.

ECCLESIASTICAL GLUTTONS.—The monks of St. Swithin, at Winchester, were bold enough to carry a protest to the feet of King Henry, eked out by many floods of tears, to the effect that their bishop, who was also their abbot, had taken away three of their dishes. The king inquired with great concern how many they had left, and, on hearing that they had ten, declared with a round oath that *he* was contented with three, and therefore kicked out his gluttonous subjects, with a promise that in future their courses would be reduced to the same number.—*Food Journal.*

THE FREEMASONS' LIFE BOAT.

The Committee met at Bro. Foster's, Railway Tavern, London-street, E.C., on Thursday, the 2nd June. Bro. H. M. Levy was unanimously voted in the chair. There were also present: Bros. S. Davies, 141, Treasurer; Cotheil, P.M., 141, Hon. Sec.; T. Mortlock, P.M. 186; W. M. Carter, P.M. and Treas. 141; N. Gluckstein 141, P.M. 51; C. C. Taylor, J.W. 141; T. Kennett, 141. Letters of apology were read from Bros. W. Maun, P.M. 186; H. J. Isaacs, 188; etc.

A proposition by Bro. LEVY, seconded by Bro. MORTLOCK, that Bro. Fred Walters, P.M. 73 and W.M. of the Acacia Lodge, be accepted as a member of the committee, was carried with applause.

The HON. SECRETARY then announced the following subscriptions:—

	£	s.	d.
Acknowledged in THE FREEMASON of March 26th, 1870	107	7	0
Lodge De Moulham, 1146	1	1	0
,, Fowey, 977	1	5	0
,, St. John, Wapping, 1306 ...	2	2	0
,, New Concord, 813	1	1	0
Bro. Partridge, 79		5	0
,, J. Nash		5	0
,, Roberts		10	6
,, Myatt		10	6
,, Fowler		2	6
,, Bond		2	6
,, Bro. Campbell, 176 ...		2	6
,, Shallers, 140		10	0
,, W. W. Smith, P.M. 890		5	0
,, Barrett, 871		2	6
,, Draper, 144		2	6
,, A. H. Price, 186		2	6
,, Pullen, W.M. 144		2	6
,, W. Beck, 1306		10	6
,, D. D. Beck		2	6
,, Dawson		2	6
,, Fountain		2	6
,, Pearson		2	6
,, Ruket		2	6
,, Yeoman		2	6
,, Hayward		10	0
,, Mond		2	6
,, Jackson		2	6
,, M'Doughal		2	6
,, Luckly		2	6
,, Holt		2	6
A Scotch Brother		2	6
Per Bro. Astley, Coventry	1	7	0
Bro. H. Gab	1	1	0
,, J. Bartlett, W.M. 813		5	0
,, King, 815		5	0
,, G. Chaster		5	0
,, Chas. Lacey, P.M. 174	1	1	0
,, Dyke, 110	1	1	0
Per S. Davis	1	1	0
Bro. Edinger, P.M. 95		5	0
Per D. Davis, 141		7	6
Bro. Pardo, 511		3	0
,, B. Fuller, New York		2	6
,, Cobham, P.M.		10	0
,, Champion, New York		10	0
Total	£126	16	6

A vote of thanks to the chairman terminated the meeting, which was adjourned to Thursday, the 7th July, 1870, at 8 p.m.

Original Correspondence.

◆

A BELIEF IN GOD & A FUTURE RESURRECTION IS A NECESSARY QUALIFICATION FOR ADMISSION AS A MEMBER OF THE MASONIC ORDER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—When I made application to be admitted as a member of the Masonic Order, the party who proposed me enquired of me if I believed in God and a future resurrection. I replied in the affirmative, and on initiation learned that this qualification is founded on the unchangeable landmarks of the Order. But it would seem that this qualification is now not requisite in some Scottish lodges from the fact that a gentleman thinking of initiation declared that a leading Freemason in Glasgow—Brother James Wallace, Junior Grand Deacon in the Provincial Grand Lodge of Glasgow—said to him that he could get him initiated as a Freemason without any belief in a future state.

As a gross error may thus take deep root in the minds of many Freemasons who have not paid attention to this important qualification, I desire, through the columns of THE FREEMASON, for those who declare to be of the same opinion as I am myself—"that a belief in God and a future resurrection is a necessary qualification"—to give the lie to any opposite doctrine being promulgated by any one.

Should Bro. James Wallace, P.J.G.D. of Glasgow, have anything to say against this, perhaps he will kindly reply through THE FREEMASON. Should he be silent, then nothing is awanting to confirm the statement as declared by the gentleman thinking of joining the Order, but absolutely disqualified.

I remain, yours fraternally,
A PAST MASTER OF THE SCOTTISH CONSTITUTION.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Your readers are probably always glad to hear of Masonic liberality and zeal, more especially in places somewhat out of the usual track of visitors, and where but small praise can be expected.

On visiting the lodge here (Perseverance, 164), I was much struck with two magnificent chairs made of black oak, believed to be 200 years old. The W.M.'s chair (value £50) was designed and presented to the lodge by Bro. Dr. Hodge, P.M., and P.P.G.D. It is ornamented with carving and Masonic emblems.

Bro. Hodge is well-known in Devonshire as a distinguished Mason; he has served in the highest offices, not only in the Craft, but also in the R.A and K.T. degrees. He was lately re-elected W.M. of his lodge for the *sixth* time, and on this occasion had presented to him by the members a very handsome P.M. jewel.

The other chair I have alluded to (the S.W.'s) was also designed by Bro. Hodge, and presented by Bro. Warner.

I am, yours faithfully and fraternally,
K. T.

THE BENEVOLENT INSTITUTION FOR FREEMASONS AND WIDOWS, CROYDON.

(To the Editor of The Freemason.)

SIR,—On Whit-Sunday, I was at this institution. I was much surprised to find the Warden, Mr. Norris, had on the day before informed the inmates that the Committee of Management had made a new rule, that no grocer or tradesman should be allowed to go upstairs to the poor old inmates for orders, or to deliver goods when ordered. Now this is a great hardship, and I hope the committee will do away with that rule, and allow tradesmen to call for orders and deliver goods as they have done for many years.

Yours, &c.,
A SUBSCRIBER.

A QUERY.

(To the Editor of The Freemason.)

SIR,—Will you kindly inform me in your next publication, whether or no the Prince of Wales was initiated in *Sweden*, and whether it was the King of Sweden or the Crown Prince, who held the office of Grand Master of the Freemasons in that country at the time, and oblige,

Sir, yours respectfully,
A CONSTANT READER.

Birmingham, June 6th, 1870.

[Answer next week.—ED. *F.*]

WHICH STEP IS IN THE RIGHT DIRECTION.

(To the Editor of The Freemason).

DEAR SIR AND BROTHER,—A humanitarian once chided an old woman for her cruelty of skinning live eels. "Why, my dear Sir," said the old dame, "it don't hurt them; I have been skinning live eels ever since I was a little girl, and by this time they must have become used to it." The reply by "English M.M.," in your paper of May 14th to my letter of the week previous, is on a par with the logic of the said dame. Because 150 lodges are named after Christian saints, and some lodges use sectarian prayers, it therefore proves, that "the present system of Freemasonry is Christian," hence, though solemn assurances are given at the initiation, that there is nothing conflicting in Masonry with any one's religion, yet the Jew ought to listen with equanimity to the preaching of doctrines, which does conflict with his religious opinions, because, I suppose, he ought to have become used to it.

There are some points raised by your correspondent, such, as my misunderstanding the aim of your article, "of 1,000 odd different lodges said to exist in Bro. Norton's country," &c. These points have really nothing to do with the question at issue. "English M.M." by calling chivalry, "Masonic Orders" seems to favour the multiplicity of degrees, and if I misunderstood the editor's views, there is certainly no mistake in the views of the "English M.M." Whether his theory or mine can best conduce to promote harmony and brotherly love among the heterogeneous elements composing the Masonic Fraternity, has already been sufficiently discussed in my letter of May 7th. Which of our theories harmonise best with Masonic professions, and with the solemn assurances given at initiations, our readers must judge for themselves. There is one point, however, raised by my English brother which I must reply to. He says, "I ask Bro. Norton to read up a few works published in his country on the connection of Operative Masonry of the ancients and our Speculative system, and he will not ask what Operative Masons had to do with Christianity," and "will not think of his *bread and butter* theory any more."

But, my dear Bro. "English M.M." I assure you I have not the least faith in the truthfulness and honesty of what you may regard as the great Masonic writers of my country. Our American Masonic luminaries, merely mimicked the fallacies of the late Dr. Oliver—their works are based not on facts, but imagination. They cannot convince me that human nature had any way changed during the last 700 or 800 years. I believe that a parent during the middle ages, was impelled by the same motives to choose a trade or profession for his son, as a parent of today would, whose choice must naturally fall on that trade which commands the highest wages and the most constant employment. The motive of binding a son to learn the trade of a tailor, a shoemaker or a Mason was precisely the same, viz., "*bread and butter.*" These trades during the middle ages were respectively united into fraternities or guilds, and if I am rightly informed, many, if not all the guilds were governed by constitutions similar to that of the Masonic guild. Members were required by the regulations of all the guilds, to assist each other, to find employment for one another, to be moral, to go to confession, to partake of the communion, and in other ways to obey the dictum of the Catholic Church. It is therefore just as reasonable to designate Operative tailoring or shoemaking as *Christian Tailoring*, and *Christian Shoemaking*, as to call Operative Masonry *Christian Masonry.* The fact cannot be disputed that the object of the then Masonic organisation was precisely the same as those of our present "trade unions." They united into fraternities, not for the purpose of promulgating Christianity, or worked at stone-cutting and building for the love of art, but the object of their union was to extort from their hard-fisted employers the *most pay* they could for their labour. If these stone-cutters could have found other employment which yielded higher wages, or employment less laborious than that of stone-cutting, yet paying the same wages, we have reason to believe from analogy, that they would cheerfully have exchanged the stone-cutting employment for that other one. Looking at the Operative Fraternity in that light, and divesting it of the romance imparted to it by Dr. Oliver and his imitators—believing that we, or at least a portion of our modern Fraternity, know more of Operative Masonry, than the ancient Operatives knew of our modern Speculative Masonry—the question now comes back, how can we best promote the *present object* of our organisation? or "which is the step in the right direction?"

If, as "English M.M." will have it, that Masonry is a Christian institution, then, it is his duty, to petition to Grand Lodge of England, to expunge from the ritual all allusions to *universality*, and openly adopt the Prussian and Swedish system, by excluding from initiation Jews and other unbelievers in Christianity. But on the other hand, if the Fraternity are sincere in their profession of uniting men of divers creeds into an harmonious brotherhood, it is certainly their duty, not to trifle with solemn assurances given at the initiation, relative to the exclusion of all dogmas inconsistent with the religious belief of candidates, and in the language of even the Christianising Dr. Oliver—the lodge should be a place, wherein, "a Jew, a Mahometan, or a Pagan may attend, without fear of hearing his peculiar doctrines or mode of faith called in question by comparison with others which are repugnant to his creed."

Fraternally and respectfully yours,
JACOB NORTON.

Boston, U.S., May 27th, 1870.

THE ARK MARINER DEGREE AND GRAND MARK LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Last week's FREEMASON in reporting the meeting of Grand Mark Lodge states: "As to the propriety of working the degrees of Ark, Link, and Wrestle, &c., a long discussion ensued." Will you permit me to say (being present on that occasion) I think that it should be known that in answer to a question by Bro. Joshua Nunn, P.G.D., the M.W.G. Master stated that he did not propose to interfere with the jurisdiction of the Royal Ark Mariners, and he has also said that there is no objection to anyone who likes taking the degree. I mention this as I believe some doubts have arisen in the minds of Mark brethren as to the propriety of joining this Ancient Fraternity. The degree of Royal Ark Mariner, I may further state, on the authority of Captain Irwin, Bro. Hyde Pullen, and several others, is not the same as Ark, Link or Chain, and Wrestle. The Ark Mariner has been worked from time immemorial, and is mentioned in print 118 years back. The Royal Ark Mariner stands in the same relation to the Mark as the Royal Arch does to the Craft, and all these degrees including the Mark lead up to it. Certain Ark lodges or vessels are working, and have been so for years in various parts of the country, and applications have been made to the Grand Royal Ark Lodge for information and leave to establish Ark vessels in six counties. A London vessel will be launched on the 21st June, at 6 o'clock, at Bro. Gosden's, Masons' Hall, Masons'-avenue, Basinghall-street, E.C.; any brother wishing to join, or take the degree, can by previous application to me at that address, receive the necessary instructions

I am, dear Sir and Brother, yours fraternally,
SCRIBE,
Royal Ark Mariners, and Registrar of
Mark Lodge Thistle, No. 8.

GRAND OFFICERS.

(To the Editor of The Freemason.)

SIR,—With your permission, I will briefly reply to the two letters in your impression of the 4th inst. on this subject. "A Lover of Justice" has, from the beginning to the end of his letter, shewn utter misapprehension of all I said, and all I meant; and this being so, I will borrow his phrase and "excuse his remarks." Brother "J. Daniel Moore," if I may say so of him, sensibly, reasonably, and logically hits the nail on the head, and with the authority of a P.M. and P.Z., suggests the true remedy for a failure, which results solely from what no one can help or avoid, viz., excess of numbers in the London District. There are both in town and provinces scores of Masons "capable to impart instruction," and, as far as one may judge, in every way fitted to fill Grand Office; but from the very condition of things I have pointed out, the town Masons, with all their work and all their zeal, *must needs* go short of promotion. Brother Moore's suggestions, if practicable and ever carried out, would tend very much to remedy this, and would, as he implies, leave the M.W.G.M. even more free and unfettered than hitherto in making his annual appointments. In such case I shall not regret having written to you on the subject of "Grand Officers."

AMPHIBIOUS.

June 6, 1870.

THE LEGEND OF JOSHUA.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I cannot agree with Bro. D. Stolz when he says, "To every quotation I have always given the correct translation," for, as to 2 Samuel, I. 18, I consider he is wrong. The words "the use of" *mislead*, because they give the idea of teaching the children of Judah the use of the bow—that is, to shoot with the bow—whereas they were to be taught the "Song of the Bow," which song was written in the Book of Jasher. This "Book of Jasher" contained such songs, and it was no more the Book of Genesis than was the Book of Genesis the Book of Samuel. I say so, ancient Rabbis notwithstanding; we do not exactly follow ancient astronomers now-a-days, and I believe in the progress which the nineteenth century has made.

I have no reason to suppose that the children of Judah required to be taught the use of the bow, for we see Jonathan using it as a matter of course.

I require nothing more to show the probability of my idea that the 12, 13, and 14 verses of Joshua x., are an interpolation than the remarks of Bro. Stolz in the 22nd and following lines of his letter.

I am, yours fraternally,
W. P. BUCHAN.

THE LEGEND OF JUBAL.

"George Eliot's" new poem appears in *Macmillan's Magazine* for May; the subject being the "Legend of Jubal," the first patron saint of musicians. Among the more striking passages, after the opening lines,

When Cain was driven from Jehovah's land
He wandered eastward, seeking some far strand
Ruled by kind gods who asked no offerings
Save pure field-fruits, as aromatic things
To feed the subtler sense of frames divine
That lived on fragrance for their food and wine;
Wild joyous gods, who winked at faults and folly,
And could be pitiful and melancholy.
He never had a doubt that such gods were:
He looked within and saw them mirrored there.
Some think he came at last to Tartary,
And some to Ind; but, howsoe'r it be,
His staff he planted where sweet waters ran,
And in that house of Cain the Arts began.

is that which describes, with singular force and vigour, the first discovery of death, hitherto unknown, save to Cain, whose fratricide had been concealed from his descendants:

In Cain's young city none had heard of Death
Save him, the founder; and it was his faith
That here, away from harsh Jehovah's law,
Man was immortal, since no halt or flaw
In Cain's own frame betrayed six hundred years,
But dark as pines that autumn never seers
His locks thronged backward as he ran, his frame
Rose like the orbed sun each morn the same,
Lake-mirrored to his gaze; and that red brand,
The scorching impress of Jehovah's hand,
Was still clear-edged to his unwearied eye,
Its secret firm in time-fraught memory.
He said, "My happy offspring shall not know
That the red life from out a man may flow
When smitten by his brother." True, his race
Bore each one stamped upon his new-born face
A copy of the brand no whit less clear;
But every mother held that little copy dear.

Thus generation in glad idlease throve,
Nor hunted prey, nor with each other strove;
For clearest springs were plenteous in the land,
And gourds for cups; the ripe fruits sought the hand,
Bending the laden boughs with fragrant gold;
And for their roofs and garments wealth untold
Lay everywhere in grasses and broad leaves;
They laboured gently, as a maid who waves
Her hair in mimic mats, and pauses oft
And strokes across her hand the tresses soft,
Then peeps to watch the poised butterfly,
Or little burthened ants that homeward hie.
Time was but pleasure to their lingering thought,
There was no need for haste to finish ought;
But sweet beginnings were repeated still
Like infant babblings that no task fulfil;
For love, that loved not change, constrained the simple will.

Till hurling stones in mere athletic joy
Strong Lamech struck and killed his fairest boy,
And tried to wake him with the tenderest cries,
And fetched and held before the glazed eyes
The things they had best loved to look upon;
But never glance or smile or sigh he won.
The generations stood around those twain,
Helplessly gazing, till their father Cain
Parted the press, and said, "He will not wake;
This is the endless sleep, and we must make
A bed deep down for him beneath the sod;
For know, my sons, there is a Mighty God
Angry with all man's race, but most with me.
I fled from out His land in vain!—'tis He
Who came and slew the lad; for he has found
This home of ours, and we shall all be bound
By the harsh bands of His most cruel will.
Which any moment may some dear one kill.
Nay, though we live for countless moons, at last
We and all ours shall die like summers past.
This is Jehovah's will, and He is strong;
I thought the way I travelled was too long
For Him to follow me: my thought was vain!
He walks unseen, but leaves a track of pain,
Pale Death His footprint is, and He will come again."

And a new spirit from that hour came o'er
The race of Cain: soft idlesse was no more,
But even the sunshine had a heart of care,
Smiling with hidden dread—a mother fair
Who folding to her breast a dying child
Beams with feigned joy that but makes sadness mild.

The origin of music, suggested to Jubal by the ring of the hammer and anvil of Tubal Cain, the Masonic prototype of Vulcan, is thus pictured:—

Then with such blissful trouble and glad care
For growth within unborn as mothers bear,
To the far woods he wandered, listening,
And heard the birds their little stories sing
In notes whose rise and fall seem melted speech—
Melted with tears, smiles, glances—that can reach
More quickly through our frame's deep-winding night,
And without thought raise thought's best fruit delight.
Pondering, he sought his home again, and heard
The first fluctuant changes of the spoken word:
The deep remonstrance and the argued want
Insistent first in close monotonous chant,
Next leaping upward to defiant stand
Or downward beating like the resolute hand;
The mother's call, the children's answering cry,
The laugh's light cataract tumbling from on high;
The suasive repetitions Jubal taught,
The timid browsing cattle homeward brought;
The clear-winged fugue of echoes vanishing;
And through them all the hammers rythmic ring.

Jubal sat lonely all around was dim,
Yet his faced glowed with light revealed to him;
For as the delicate stream of odour wakes
The thought wed sentience and some image makes;
From out the mingled fragments of the past,
Finely compact in wholeness that will last,
So streamed as from the body of each sound
Subtle pulsations, swift as warmth which found
All prisoned germs, and all their powers unbound,
Till thought self-luminous flamed from memory,
And in creative vision wandered free.
Then Jubal, standing, rapturous arms upraised,
And on the dark with eager eyes he gazed,
As had some manifested god been there:
It was his thought he saw; the presence fair
Of unachieved achievement, the high task,
The mighty unborn spirit that doth ask
With irresistible cry for blood and breath
Till feeding its great life we sink in death.

* * * * * *

Thus glorying as a god beneficent
Forth from his solitary joy he went
To bless mankind.

Travelling through the world to impart the knowledge of his heart to mankind, he returns an old man, unrecognised by his kindred, who were, however, chanting songs in honour of the ancestor of music—

The immortal name of Jubal filled the sky,
While Jubal lonely laid him down to die.

METROPOLITAN MASONIC MEETINGS

For the Week ending June 18, 1870.

MONDAY, JUNE 13.

Lodge 29, St. Alban's, Albion Tav., Aldersgate-street.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, JUNE 14.

Lodge 548, Wellington, White Swan, Deptford.
,, 834, Ranelagh, Windsor Castle, Hammersmith.
,, 1269, Stanhope, Thicket Hotel, Anerley.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JUNE 15.

Lodge 174, Sincerity, Guildhall Tavern, Gresham-street.
,, 700, Nelson, Masonic Hall, Woolwich.
,, 1150, Buckingham and Chandos, Freemasons' Hall.
,, 1159, Marquis of Dalhousie, Freemasons' Hall.
Chap. 10, Westminster and Keystone, Freemasons' Hall.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

THURSDAY, JUNE 16.

Mark Lodge Carnarvon, Mitre, Hampton Court.
K.T. Encampment, Observance, 14, Bedford-row.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JUNE 17.

Lodge 6, Friendship, Willis's Rooms, St. James's.
,, 1118, University, Freemasons' Hall.
Chap. 92, Moira, London Tavern, Bishopsgate-street.
,, 176, Caveac, Radley's Hotel, Blackfriars.
K.T. Encampment, St. George, 14, Bedford-row.
Rose Croix Conclave, Invicta, Freemasons' Hall, Woolwich.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway Victoria Station, at 8; Comp. Cottebrune, Preceptor
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, JUNE 18.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

We have great pleasure in publishing the following, which confirms our own views on the subject:—

Universi Terrarum Orbis Architectonis Magni ad Gloriam.

UNIO. TOLERATIO. ROBUR.

Office of the M.P. Sov. Grand Commander Supreme Council, A.A.S. Rite, Northern Jurisdiction of the U.S., Grand East, Boston, Portland.

To the Brethren of the A.A. Rite in the Northern Jurisdiction of the United States:

In answer to frequent letters of inquiry, I inform you that no person claiming to have received the degrees of the Rite in Bodies of the so-called Rite of Memphis can be recognized; nor can he be healed; nor can he receive the degrees in any other manner than *any* profane; notwithstanding he may have taken the Memphis degrees with the fraudulent assurance that he was receiving the degrees of our Rite.

For your information, I append a copy of a letter in relation to the Rite of Memphis which I have lately received from the Grand Secretary of the Grand Orient of France.

Yours fraternally,
JOSIAH H. DRUMMOND, 33°, Sov. Gr. Com.

[Translation of letter of Bro. Thévenot.]

T.T.G.O.T.G.A.O.T. UNIVERSE.

Grand Orient of France,
O. of Paris, Feb. 24, 1870, (E.V.

Very Honorable Brother,—Bro. Poulle desires me to reply to a letter which you have addressed to him for the purpose of knowing if Brother Marconis in the character of Grand Hierophant of the Rite of Memphis has the right to create Masons of that Rite in America, and to confer there the 33d degree of the Scottish Rite, &c.; and inquiring if he does this with the knowledge and consent of the Grand Orient of France. I hasten to reply *not* so much to these different questions as to all which can arise in relation to the subject.

Behold, then, all the truth in relation to the Rite of Memphis and Bro. Marconis. That brother, at a certain time, decreed himself chief of a new Rite—the Rite of Memphis—to which he gave 96 degrees! He travelled, propagated his Rite in different countries, and returned to France, where he made dupes in founding three lodges. The police shut up these three lodges. The members of these three lodges were considered to be honest and well-meaning men.

They addressed themselves to the Grand Orient which annexed to itself the Rite of Memphis without recognizing its series of grades; it regularized the Memphis Masons, in recognizing them as Masons of the grade of Master only. Bro. Marconis divested himself of all rights in relation to his Rite, and transferred his powers to the Grand Orient of France, happy apparently to see that the Rite which he had created, did not perish.

But we counted in vain upon his good faith and upon his oath. That brother continued clandestinely to give the high grades to isolated Masons, addressing himself especially to strangers, and saying that his renunciation had effect only for France. Indigence impelled him into that bad faith. The Grand Orient wished to come to his aid: he replied that he was not poor. The Grand Orient had the right to proceed against him: it had pity upon an old man; it contented itself with warning its lodges against his intrigues. The Bulletin of the Grand Orient, which you receive, contains many resolutions upon that subject. See year 1866, pages 123, 146; year 1867, page 332; year 1868, pages 444, 467, 593. Finally, Brother Marconis died in 1869: we hope that he will have no successor, and that the Rite of Memphis will trouble us no longer. Already it *has entirely disappeared* from France. It is not maintained in Europe, save in some localities of Roumany, where it also tends to disappear, thanks to our incessant efforts.

These explanations, clear as well as concise, will give you the proof that it is not permitted to anybody in America to invoke the name and authority of the Grand Orient of France in anything which concerns the Rite of Memphis. Nothing of what is done, or of any one who does it, in its name, concerning that Rite, is true. And I pronounce any one an impostor who pretends to act in the name of the Grand Orient in the affairs of that Rite.

I hope, very dear and very honorable Brother, that these explanations will be of some use to you. In that hope I pray you to accept the assurance of my most fraternal sentiments.

The Chief of the Secretariat,
THEVENOT.

To the Hon. Bro. Drummond, Portland.

A NOBLE GIFT.—The sum of one thousand pounds was a few days since left at the Bank of Messrs. Ransom, Bouverie and Co., "for the British Hospital for Diseases of the Skin, 56, Great Marlborough-street, W., and 13A, Finsbury-square, E.C., from V. S. T."

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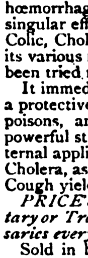

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THE Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL de GREY and RIPON, K.G., *the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND,* K.T., *&c., M.W. Past Grand Master; the Right Hon. the EARL of DALHOUSIE,* K.T., G.C.B., *the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.*

VOL. 3, No. 67.] SATURDAY, JUNE 18, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

PROVINCE OF
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H.R.H.

THE PRINCE OF WALES, K.G.,

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Having graciously signified his pleasure to lay the FOUNDATION STONE of the NEW READING SCHOOLS with Masonic honours, on

FRIDAY, the 1st day of JULY, 1870,

I am commanded by the R.W.P.G.M. Sir DANIEL GOOCH, Bart., *M.P.*, to invite your attendance to a

Provincial
Grand Lodge of Emergency,

to be holden at the ASSEMBLY ROOMS, FRIAR STREET, READING, at ELEVEN o'clock in the Forenoon, from whence a Procession will be formed under the direction of the Provincial Grand Directors of Ceremonies, to accompany His Royal Highness to the Site for that purpose.

The R.W.P.G.M hopes that on such an important occasion as that of his Royal Highness for the first time laying a Foundation Stone as one of the Craft, to be favoured with the presence of his Brother Grand Officers, Provincial Grand Masters, and other Visiting Brethren, to enable him to give His Royal Highness a truly Masonic reception.

Seats will be reserved for those Brethren who signify their intention to be present by application to to the P.G. Secretary not later than the 29th inst.

By command of the R.W.G.P.M.,

WILLIAM BIGGS,
Provincial Grand Secretary.

6, DUKE STREET, READING,
June 13th, 1870.

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*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.

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"FATHER," AS A TITLE OF HONOUR.

By Bro. William Carpenter, P.M., P.Z.

In a paper or two of mine, on "Hiram Abif," which you inserted in The Freemason a few weeks ago, I referred to the circumstance of Joseph having been made "a father" to Pharaoh, as he himself stated (Gen. xlv. 8), as a proof that it was no new thing for a person who was pre-eminently distinguished and entrusted with power to receive the honorary title of "Father," as Hiram Abif had done. But there are some circumstances in the narrative we have of the elevation of Joseph to this honourable position, which illustrates the addiction of ancient, and especially of oriental, people to the use of symbols, in cases where we prosaic Occidentals would not think of looking for it, and about which I desire to write a few lines, the subject being one of some interest, especially in its relation to Royal Arch Masonry.

When Pharaoh made Joseph head "over his house," it indicated what is said immediately afterwards: that he had "set Joseph over all the land of Egypt." The office of "steward" in the house of a mere subject conferred great power, but when a king conferred this honour, it meant that the recipient should be the first man in the kingdom after the king himself. "Only on the throne will I be greater than thou," added Pharaoh; and this perfectly accords with the practice of Eastern despots to this day, as instance the Pashas and Beys of the Turkish sovereigns, who are still invested with the most arbitrary authority. The "ring" given to Joseph was a badge of authority, and was a seal-ring, given, no doubt, to attest his official acts. There are numbers of these signet rings cut in the monuments, and many real ones have been found, and are preserved in private cabinets. They are still used in Persia and other Eastern countries, in place of the signature of the sovereign. The "vestures of fine linen" in which Joseph was arrayed were another badge of high office. Wilkinson tells us that in a tomb at Thebes, there is the representation of a "fan-bearer" to the king—a post held only by royal princes and sons of the first nobility—where the priests are clothing him in his new robes, one putting on the necklace, and another arranging his dress, &c. Nor is anything better attested by monumental evidence than the practice of placing a "gold chain," or necklace, round the necks of those installed into important posts, as was done by Pharaoh to Joseph. Over one of these sculptured chains in the tomb of Beni Hassan, are the words, "necklace of gold." But representations of these chains or necklaces are very numerous. The change in Joseph's name by the king was not only intended to naturalise him, but was another mark of honour, as the name itself imports. Zaphnath-paaneah, we are told by scholars, means, "saviour," or "sustainer of the age," a not inappropriate designation, for Joseph, no doubt, not only saved Egypt from starvation, but introduced a system of government which saved the country from anarchy and disruption, into which it was fast going, and which, for many ages, gave it comparative quiet and prosperity. The marriage of Joseph to Poti-phenah (a priest's daughter) of On, is worthy of remark. This word On is the ancient Coptic word for "sun," we are told; and the name Poti-phenah means "of" or "belonging to the sun." Now, On was a very noted city in Egypt, celebrated for the learning of its priests, and here it was, the Greeks tell us, that Plato and Edocus studied under the priests for thirteen years. The monuments show that this city must have been in existence before Joseph's time, and Stebo says that in his day the temple was very ancient, while Herodotus speaks of the priests of Heliopolis [On] as the most learned men in the country. That Pharaoh should have married Joseph to the daughter of a high priest of such celebrity—and the high priests were a sort of hereditary princes—is no wonder, because it would at once give him a standing corresponding with the dignity of the office into which he had just been installed, as the Abi, or "father" of Pharaoh.

Reviews.

◆

We are favoured by Her Majesty's Commissioners with a copy of their "Announcement" respecting the forthcoming series of International Exhibitions, the first of which is to be held in 1871. The "Announcement," which is published in pamphlet form, contains, in 22 pages, a vast deal of valuable information for intending exhibitors, and it cannot but prove almost equally acceptable to the general public, as they are now enabled to judge on what a comprehensive scale the various exhibitions will be held. The pamphlet is published at the offices of the Commissioners, Upper Kensington Gore, W.

The Church Record.

This very interesting evangelical magazine is published monthly by Moffatt and Co., the enterprising publishers, of Southampton-street, Strand, and D'Olier-street, Dublin. The evil doings of the Jesuits are pictured in all their hideous deformity, and we believe the magazine is well calculated to rouse the somewhat dormant spirit of Anglican Christians to a sense of the bitter intolerance of the Papal Propaganda.

[Several reviews stand over for want of space.]

"I can confidently recommend your Vegetable Pain Killer as a cure for diarrhœa, dysentery, &c., for I have repeatedly tested its virtues in these diseases, and have never known it fail. I always keep it in the house in case of need.—Richard Clarkson, 2, *Hopwood-st.*, *Liverpool.*—To Perry Davis & Son, London, W.C."

MASONIC CURIOSITIES.

By William James Hughan.

P.M. 131, *Prov. Grand Secretary Cornwall, &c.*

Below, I have the pleasure of appending a copy of a certificate issued by Bro. Alex. Deuchar, Grand Master of the Knights Templar of Scotland, A.D. 1823. It is of interest, as it connects the degree in Scotland with the authority of H.R.H. the Duke of Kent, by virtue of whose support Knight Templary in Scotland was placed on a firm footing. I am indebted to Bro. M. Campbell Barclay, of Glasgow, for the sight of the *original* document, and am informed by him that there are several such warrants still in existence in Scotland, and which are still used to authorise the working of the degree by certain encampments in that country.

I have copied it *verbatim et literatim*, and respectfully draw attention to the signature of Brother Deuchar, and the fact that the Grand Master describes himself as 90°, O. *Misraim*. The Knight of Malta appears thereon as a side degree. "Grand Conclave" has been changed to "Chapter General" of late by the authorities in Scotland.

In cruce salus.

{ Encampment Seal. } [Coat of arms.]

His Royal Highness Prince Edward
Duke of Kent Strathern
First Royal
Grand Patron of the Exalted, Religious and Military
Order
of
The Knights Templars of Scotland
and renovator of the order in Britain.

To all whom it doth or may concern

Ne (Thomas Johnston) variatur.

We, the Most Eminent Sir Alexander Deuchar, Supreme Grand Master of the Royal Grand Conclave of the Knights Templars of Scotland send greeting—Know ye that *these do certify that Sir Thomas Johnston, Coalier, Barhead, near Paisley,* is regularly registered in the Books of the Royal Grand Conclave of Scotland as having been on the 10th day of *January* 1823 Dubbed a Knight Templar in the field of Encampment of *The Grand Assembly of Knights Templars, Paisley,* and Number 23 on our Registry, and the Bearer hereof having produced unto us or our Deputy ample and satisfactory proof that he is the person so registered, we have delivered unto him these presents in Testimony thereof, and caused him to sign his name on the margin for better security.

We therefore recommend him as a Regular Knight Templar unto all Encampments of these Orders around the Globe.

Signed in our name and by our authority, and the seal of our Royal Conclave hereunto appended, at Edinburgh this *Twentieth* day of *March*, An. Dom. One Thousand Eight Hundred and *Twenty Three*, An. Ord. 705,

Alex. Deuchar, *G.M.*
R.·.G.·.Con.·. of Scot.·.90°.·.O.·.Mis.
W. H. Blackir,
G.S., and R.D.C. of Scotland.

We, the M.N. Commander and the Captains of Columns of the *Paisley Grand* . . . . on the Registry of the Royal Grand Conclave of the Knights Templars of Scotland, do hereby certify that our Trusty and Well-beloved Knight Companion *Sir Thomas Johnston, Coalier, Barhead* was, on the 10th day of January, 1823, regularly admitted into the Religious and Military Order of the Knights Templars, and subsequently initiated into the mysteries of the Masonic Knights of Malta.

Given under our hands and seal of our Encampment herunto affixed, at *Paisley*, this *Twentieth* day of *March*, 1823.

[Hand Seal.]
——— M.N. Com.
——— Capt. S. Col.
———, Secretary. ——— C.N.C.
[Seal.]

An American pianoforte-maker has invented a colossal engine, which is said to imitate the human voice "in all its registers," the shrillest notes as well as the most profound. The machine and its inventor are to visit Europe. "Sir" William Stevens is, according to foreign journals, the name of the inventor; but from what fount of honour he obtained his knighthood is, looking to the fact of his citizenship, not so so clear as might be.—*Musical Standard.*—[Is he a Masonic Knight?—Ed. *F.*]

CONSECRATION of the DE WARREN LODGE, No. 1302, *at HALIFAX.*

Saturday, the 11th instant, was a day that had been anxiously looked forward to by some of the Craft in Halifax, it being the day selected for the consecration of the above lodge, at the White Swan Hotel, by the W. Bro. Bentley Shaw, *J.P.*, P.G. D. C. of Eng., D.P.G.M. of West Yorkshire.

Two o'clock was the time fixed to commence the ceremony, and very shortly after that hour the lodge was opened in the three degrees by the following brethren: W. Cooke, P.M., as W.M.; G. Normanton, P.M., P.P.J.G.D., as S.D.; F. Whitaker, P.M., P.G.S., as J.W.; H. N. Bates, P.M., as S.D.; W. Asquith, as J.D.; J. Seed, as I.G.; and J. Greenwood, P.M., as Tyler.

All being in readiness, the W.D.P.G.M, preceded by a procession of members of the Provincial Grand Lodge, then entered the lodge-room, among whom we noticed Bros. C. J. Banister, Past G.S.B.; J. Peace, P.P.S.G.W.; C. Oldroyd, P.G. Treas.; H. Smith, P.G. Sec.; S. Binns, P.S.G.D; S. Stocks, P.J.G.D.; T. S. Higgins, P.D.G. of C.; A. W. Ramsden, P.G.A.P.; A. Briggs, P.G.S.B.; J. Craven, S. O. Bailey, R. Arnison, P.G.S.; J. See, P.G. Tyler.

The following were among the visitors present:— B. Hutchinson, P.M. 290; A. Woodhouse, 304, 61; G. Sutcliffe, S.W.; R. Worsick, J.W.; R. Whitaker, J.D. 307; A. Lupton, W.M.; C. J. Walshaw, P.M.; W. F. Wilkinson, S.W.; R. Jessop, S.D.; J. Greenwood, P.M.; J. White, W. Hemmingway, H. Rothery, F. A Peck, C. T. Rhodes, 448; G. Marshall, W.M. 521; S. Metcalf, 600; B. Bastow, 603; T. G. Knowles, P.M. 1055, 448; F. Waddington, J.W. 448: J. Dewhirst, I.G. 1231; W. Elliott, *M.D.*, P.M. 61, W.M.; R. D. Kendall, S.W.; F. W. Crossley, J.W.; J. Nicholl, J.D. 448; and J. Marshall, 1283.

The twelve brethren who had petitioned for the lodge were also present.

Letters of apology, expressing their inability to accept the invitation of the De Warren Lodge, on account of the meeting taking place on Saturday, were received from Bro. E. M. Wavell, jun., J.W. 61, and Bro. A. Roberts, W.M. 307.

The brethren having saluted the W.D.P.G.M., and a short prayer being offered up, the P.G. Treas. addressed the W.D.P.G.M., and asked him to consecrate the lodge. The W.D.P.G.M. acceded to the request, and called upon the Provincial Grand Secretary to read the petition and warrant of constitution, which was done; and the W.D.P.G.M. enquired if the brethen approved of the officers nominated in the warrant. The members of the new lodge replied in the affirmative, and presented the W.M.-designate. The W.D.P.G.M. asked for the minute book. The W.D.P.G.M. then directed the Provincial Grand Supt. of Works to examine the appointments of the lodge, to ascertain that all was correct, and to see that the elements of consecration (corn, wine, and oil) were duly prepared and properly placed. The Provincial Grand Supt. of works reported that all was correct. An anthem was then sung:—

Behold! how good a thing it is,
And how becoming well,
For brethren such as Masons are,
In unity to dwell.

Oh! 'tis like ointment on the head,
Or dew on Sion's hill!
For then, the Lord of Hosts hath said,
Peace shall be with you still.

The W.D.P.G.M. then offered Dedication Prayer. (1st portion). Musical response, "So mote it be," and grand honours. *Sanctus*, "Holy, holy, Lord God Almighty, heaven and earth are full of the Majesty of Thy Glory. *Glory to Thee, O! Lord.*" Invocation. All the brethren turning to the East. Musical response, "So mote it be." and grand honours. The lodge board was then uncovered, and three P.M.'s (W. Cooke with corn, G. Normanton with wine, and F. Whitaker with oil) carried the elements of consecration round the lodge (solemn music accompanying), then halting in the East, and corn was scattered. The W.D.G.P.M. then dedicated the lodge to Masonry—

Hail, Masonry, thou Craft Divine,
Glory of Earth from Heaven revealed!
Which dost with jewels precious shine,
From all but Masons' eyes concealed.

Grand honours. Second procession of P.M.'s (music accompanying) then halted in the East, and wine was poured out. Dedication to Virtue—

Come, holy Virtue, by whose aid
In heavenward steps we long to tread;
Bring Love, bring Truth, bring Friendship here,
Bring Peace and Unity sincere.

Grand honours. Third procession of P.M.'s (music accompanying), then halting in the East, and oil was poured out. Dedication to Universal Benevolence—

Come, Charity, with goodness crowned,
Encircled in thy heavenly robe;
Diffuse thy blessings all around,
To every corner of the globe.

Grand honours. The P.G. Treas. then carried the censer three times round the lodge (during solemn silence), halting in the East. Dedication prayer by W.D.P.G.M (2nd portion). Musical response, "So mote it be," and grand honours. The W.D.P.G.M. the "dedicated" and "constituted" the lodge. Musical response, "So mote it be," and grand hodours. The brethren then preambulated the lodge, and saluted W.D.P.G.M. The concluding anthem was then sung—

Hail! universal Lord!
By Earth and Heaven adored;
All hail! Great God.
Before Thy name we bend;
To us thy Grace extend,
And to our prayer attend;
All hail! Great God.

The W.D.P.G.M. here expressed his regret at being compelled to return to Huddersfield by next train, owing to business engagements, and he accordingly gave up the chair to Bro. G. Normanton, P.M., P.P.J.G.D., who had been deputed to discharge the duties of installing officer on this auspicious occasion, and to whom the W.M.-designate, Bro. John Firth, was now presented. The lodge having been resumed to the second degree, the usual questions were put to and answered by Bro. Firth, who was then obligated in due form. The lodge was then re-opened in the third degree, all but P.M.'s requested to withdraw, and a Board of Installed Masters opened, when Bro. Firth was duly installed into the chair of K.S. The brethren were then re-admitted, and saluted the newly-installed W.M. in the different degrees. Bro Firth then proceeded to invest his officers as follows, making appropriate remarks as he placed the collar upon each one: Bro. John Seed, S.W.; David Whitaker, J.W.; Fred. Whitaker, P.M., P.G.S. Treas.; William Cooke, P.M. Sec.; W. H. D. Horsfall, S.D.; W. Asquith, J.D.; Samuel Firth, D. of C.; Joseph Hayes, I.G.; Thomas Parr, Tyler.

An interesting feature of the proceedings was the presentation to the lodge, by Bro. Seed, S.W., of a very old (1610) copy of the Bible, Prayer Book, &c., in excellent condition, which had been rebound in antique style for the occasion.

Bro. Normanton having been elected to represent the lodge at the meetings of the West Yorkshire Charity Committee, the lodge was closed in proper form.

Nearly fifty brethren afterwards partook of a sumptuous banquet, provided by Bro. Woodhouse (late of Leeds), and presided over by Bro. Firth. The usual loyal and Masonic toasts were given and responded to, and the brethren separated, after having spent an exceedingly pleasant and agreeable evening.

WORK ON.—Observe yon tree in your neighbour's garden. Look how it grows up crooked and distorted. Some wind scattered the germ from which it sprung in the clifts of the rocks; choked up and walled round by crags and buildings, by nature and man, its life has been one struggle for the light; light which makes to that life the necessity and the principle. You see how it has writhed and twisted; how, meeting the barrier in one spot, it has laboured and worked, stem and branches, towards the clear skies at last. What has preserved it through each disfavour of birth and circumstances; why are its leaves as green and fair as those of the vine behind you, which, with all its arms, can embrace the open sunshine? Because the very instinct which impelled the struggle—because the labour for the light—won to the light at length. So with a gallant heart, through every adverse accident of sorrow and of fate to turn to the sun, to strive for the heaven. This it is that gives knowledge to the strong and happiness to the weak.—*Lord Lytton.*

CONSECRATION of a NEW LODGE at GEORGE TOWN, DEMERARA.

On Thursday, evening the 12th May, the sublime ceremony of the dedication and consecration of Mount Olive Lodge, No. 385, E.R., to the Patron Saint of the Order of Freemasonry took place.

The spacious rooms of the splendid building, fronting Main-street, which was recently purchased by members of the Mount Olive Lodge and thoroughly and handsomely repaired, were very tastefully festooned and decorated with banners. At an early hour brethren of the Mystic Tie, the members of the Union and Phœnix Lodges, and other visiting brethren commenced assembling.

One hundred and forty members of the Craft, after being attired in full Masonic regalia, were called to order in the hall below by the W.M., Bro. J. C. Devonish. Shortly after, the Presiding Officer of the evening, W.P.M. Bro. Van Kinschot arrived, and was received at the door by the Officers of the Mount Olive Lodge, and conducted to his seat. The august and imposing exercises of the evening commenced after the lodge had been opened in due form, by the following address of the W.M., Bro. J. C. Devonish to the Presiding Officer, W.P.M. Van Kinschot:—"Most worthy and Worshipful Past Master, the brethren of Mount Olive Lodge being animated with a desire of promoting the honour and interest of the Craft, have at great pains and expense erected a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by you, Worthy and Worshipful Sir, and if it should meet your approbation, that it should be solemnly dedicated for Masonic purposes agreeably to ancient form." The presiding P.M. after hearing the address, directed Secretary, Bro. L. M. Roach, to read the Order of Procession, which being done, the first procession from the hall below was formed.

On arriving at the door of the lodge, the procession halted and opened right and left, facing inwards. The presiding W.P.M. then passed through, followed by the others in succession till the procession had entered the lodge, when the W.P.M's. of the two lodges took their places on the dais on either side of the Presiding Officer, who sat under the canopy. While the procession was moving eastwardly, Bro. Critchlow played a grand march on the harmonium. The Craft being entered, the Wardens and Deacons, Secretary and Treasurer, took their respective stalls and seats, the officers of the Union and Phœnix Lodges taking their places beside those of Mount Olive of similar rank.

Everything being thus properly arranged for the performance of the solemn ceremony.

The following ode was effectively sung accompanied by the harmonium, at which presided W.P.M. Bro. Pollard:—

Almighty Father! God of Love!
Sacred eternal King of Kings,
From they Celestial Courts above,
Send beams of grace on Seraph's wings.
O may they, gilt with love divine,
Shed on our hearts inspiring rays;
While bending at this sacred shrine,
We offer mystic *songs* of praise.

Faith! with divine and heav'nward eye,
Pointing to radiant realms of bliss,
Shed here they sweat benignity,
And crown our works with happiness;
Hope! too, with bosom void of fear,
Still on they stedfast anchor lean,
O, shed thy balmy influence here,
And fill our breasts with joy serene.

And thou, for Charity! whose smile
Can bid the heart forget its woe,
Whose hand can misery's care beguile,
And kindness' sweetest boon bestow,
Here shed thy sweet soul's soothing ray;
Soften our hearts, thou Power divine!
Bid the warm gem of pity play,
With Sparkling lustre on our shrine.

Thou, who art thron'd midst dazzing light,
And wrapped in brilliant robes of gold,
Whose flowing lock of silv'ry white,
Thy age and honour doth unfold.
Genius of Masonry! descend
And guide our steps by strict law;
O, swiftly to our temple bend,
And fill our breasts with solemn awe.

At the close of the singing,

W.P.M. Bro. Oliver, delivered the eulogium. Most eloquently, most sweetly, most rapturously did the W.P.M. discourse on the history, religion, and duties of Freemasonry. He rapidly glanced at its history and gave a graphic sketch of it through different ages, climes and peoples, tracing it with a master's hand, and putting as it were a photographic leaf before the view of the Craft, so that the memories of old Masons were refreshed, their knowledge rehabilitated, and the younger brethren received impressions which will not soon be obliterated from their recollections. Then he traced with a firm hand its religious universality, its freeness from sectarianism, its power and its efficacy in directing the thoughts of men from things sublunary to those which exist in the Temple above. Its duties had respect to all relations of life—the citizens, the family, the country. To every nation on the face of the globe a Mason's duties reached. In glowing words, which we can not reproduce, W.P.M. Oliver took all by storm, and, after expressing the fervent wish that the Mount Olive Lodge would proceed in its career of success and prosperity, and passing a deserved eulogy on the W.M., P.M.'s and Officers, he sat down amidst the plaudits of the Craft.

At the conclusion of W.P.M. Bro. Oliver's eulogium, W.P.M. Bro. Klien addressed the W.P.M. presiding thus :—"Worshipful Sir, doth this hall and the plan upon which it is constructed meet your approbation ?" Receiving an affirmative reply, the brother proceeded :—"Worshipful P.M., the hall in which we are now assembled, and the plan upon which it is constructed having met with your approbation, it is the desire of the Fraternity that it should be now consecrated and dedicated according to ancient form and usage." Then the W.P.M. presiding directed a procession to be formed which was done in regular order.

The rest of the brethren kept their places standing, and assisted in singing the Dedication Ode.

The procession went round the hall during the singing of the first verse, at the end of which the P.M. having arrived at the east, the vessel with corn was presented to him, taking which and striking three times with the mallet he poured it on the lodge, saying at the same time, "In the name of the Great Jehovah to whom be all honour and glory, I do solemnly consecrate this Hall of Freemasonry."

Grand Honours once.

While the second verse was being sung the procession went round the hall a second time, the P.M. having arrived at the east, the vessel with the wine was presented to him, taking which and sprinkling some over the lodge said, "In the name of St. John, I do solemnly dedicate this hall to virtue."

Grand Honours twice.

The procession went round the third time while the third verse was being sung, at the end thereof, the P.M. having again arrived at the East, the vessel with the oil was presented to him, taking which and sprinkling some on the lodge, he said, "In the name of the whole Fraternity I do solemnly Dedicate this hall to Universal Benevolence."

Grand Honours three times.

A solemn invocation was then made by the W.P.M., after which he declared the hall Consecrated and Dedicated to all purposes of Freemasonry. On the Presiding Officer taking his seat under the Canopy, the Consecration hymn was sung.

After which the W.M., Bro. John C. Devonish, in a short but effective and mellifluous speech, gracefully returned thanks to the W.P.M., to the officers and members of the Union and Phœnix Lodges, as well as to all the visiting brethren of the Craft present.

While the collection was being taken up, an ode to charity was sung.

This being done, the Grand Procession was reformed as at the beginning and returned in the same order to the room below, where the lodge was closed in due form.

A sumptuous supper was prepared in another part of the building, and after the brethren had divested themselves of their regalia, they joyously repaired to the banquetting hall, where ample justice was done to the splendid array of creature comforts which the tables groaned under. During the evening, the following toasts were drunk, and post-prandial speeches and replies made :—"The Queen," "The Grand Master of England," "The Presiding Officer," "The Worshipful Masters, Past Masters, and Officers of the Union and Phœnix Lodges," "The Visiting Brethren."

Thus terminated the sublime ceremony of the Dedication and Conseeration of the Mount Olive Lodge. A ceremony which will not be soon forgotten by the Craft who participated in it. Long may Union, Mount Olive, and Phœnix Lodges exist, and long may they co-operate in effectuating and perpetuating the grand results of the Order. All hail!

GENERAL MELLINET has not accepted the Grand Mastership of the Freemasons of France, and M. Carnot having refused the candidacy, the Masonic body has decided provisionally to suppress the Grand Mastership, reserving its final resolution on the subject till next year.

A CONCLAVE of Knights of the Red Cross of Rome and Constantine will be consecrated and opened at the Ship Hotel, Southend, Essex, on Monday, the 4th day of July, at two o'clock. The ceremony will be performed by Sir Kt. Marsh, G.A., the Inspector-General for Essex, assisted by Sir Kt. Cubitt, G.H., and other dignitaries of the Order. Any Sir Kt. or candidate for the order wishing to attend will please address to Sir Kt. Morton Edwards, Recorder *pro. tem.*, 18, Hollywood-road, Brompton.

Reports of Masonic Meetings.

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THE CRAFT.

METROPOLITAN.

Bedford Lodge, No. 157.—The summer meeting of this flourishing lodge was held at Bro. Wm. Holland's, the North Woolwich Gardens, on Friday, the 10th instant. Present : Bros. John Smith, W.M. ; Jno. Hills, S.W. ; Wm. Holland, J.W. ; J. Lavender, Treas. ; Saml. Hill, Sec. ; G. J. Silcock, S.D. ; J. Jehu, J.D. ; also C. H. Price, P.M., J. Briggs, Robert Howland, Lear, Drew, Frdk. Tullitt, James Fowler, R. E. Eades, M. Walker ; and the following visitors, who had the honour of being invited to the lodge, W. Worthington (S.D. 858), T. Butler (J.D. 55), J. J. Homer, Percy, G. Pymm (W.M. 749), Edward Harper (I.G. 749), R. Hammond (13), E. Coste (P.M. 9), W. H. Bayles (S.W. 9), Chas. Roberts (P.M. 657), Henry Hollis (I.G. 167), W. H. Waghorn (I.G. 964), W. Jameson (1298), A. R. Green (861). A most sumptuous banquet was served in the Grand Dining Room in Bro. Holland's usual satisfactory manner, and the pleasures of the evening were not a little enhanced by the brethren participating in the many and varied amusements provided by Bro. Holland in his far-famed gardens.

Caveac Lodge, No. 176.—On Saturday, June 11th, at Radley's Hotel, this ancient and flourishing lodge held its installation meeting. Punctually at 4 p.m. the W.M., Bro. W. N. Smith, opened the lodge. The minutes of the previous meeting were read and unanimously confirmed. Bro. P. A. Nairne, P.M., took the chair. He, in an able, impressive, and correct manner installed Bro. Thomas Quihampton as the W.M., who appointed as his officers : Bros. R. S. Foreman, S.W ; H. Besley, J.W.; P. Browne, P.M. Treas.; E, Litchfield, P.M.; Sec.; F. H. Godsell, S.D.; Jermyn. J.D.; W. D. Barnett, I.G.; C. Browne, P.M., D.C.; J. F. Smyth, W.S.; A. Towers, W.S.; Riley, P.M., Tyler, W. N. Smith, I.P.M. The addresses were given in an impressive manner, and were listened to with great attention. A hearty bust of applause was given at their termination. The lodge was then closed. Bro. Hart had served up a good banquet and superior dessert. The usual loyal toasts were given and received. A pleasant evening was spent. Visitors : W. J. Starkey, W.M., 222.; F. Walters, W.M. 1309 ; Cook, P.M. 197 ; Griffiths, P.M. 171 ; C. H. Feiling, J.W. 706.; L. H. Feiling, 706 ; F. K. Stead, 21 ; F. Giles, 203 ; A. Pussey, 215 ; G. Leimanny, I.G. 890 ; Marshall, 742 ; and others.

Whittington Lodge, No. 862.—An emergency meeting of this lodge was held at Anderton's Hotel, Fleet-street, on Monday, the 13th inst. Bro. Weaver, W.M., presided, and was supported by Bros. Taylor as S.W. ; Salsbury, J.W. ; Brett, G. Purs. ; Little, Sec. ; Jones, J.D. ; Frickenhaus, J.D. ; Smith, I.G. ; and Adutt. Mr. George Milner was duly initiated, and Bros. Bullock and Sissons were raised to the degree of M.M. The consideration of the arrangements for holding a summer festival was the next business, and, after some discussion, it was unanimously resolved to hold it at the Greyhound Hotel, Richmond, on Saturday, the 23rd July. Bro. Noyce, the proprietor of the Greyhound, being the very prince of hosts, the brethren may anticipate a great treat under his judicious catering, and, doubtless, there will be a large muster of brethren on the occasion to enjoy a run through the park or a spurt on the water. Slight refreshment followed the proceedings in lodge, after which the brethren separated.

Macdonald Lodge, No. 1216.—The ordinary monthly meeting of this lodge was held at the Lodge Rooms, Head-quarters of the First Surrey Rifles, at Camberwell, on Wednesday, the 8th instant., when were present :—Bros. James Stevens, W.M. ; G. H. N. Bridges, J.D., as S.W. ; S. H. Wagstaff, J.W. ; Dr. Eugene Cronin, Treas. ; J. J. Curtis, Sec. ; G. Waterall, S.D. ; J. H. Hastie, D.C. ; W. J. Messenger, I.G. ; M. S. Larlham and E. Newton, Stewards ; also Bros. Francis, Shairp, Puckle, John B. Pike, James B. Pike, Carnell, Kelbro, &c., and visiting brethren Q. Dix, No. 862, and M. B. Newton, No. 21. The lodge having been opened and minutes confirmed, the ceremonies of initiation and raising were rehearsed in a most effective manner. The W.M. then announced that a suggestion he had made, that the lodge should present to the corps with which it is so closely connected, a challenge cup, to be contested for by the shooting members of the corps, had met with a very hearty response. It was contemplated that a cup of the value of fifty guineas would be obtained by the individual contributions of the members of the lodge, and he now proposed that an annual sum of five guineas should be voted by the lodge for the respective winners of the cup. He placed the proposition on the minutes as a notice of motion for the ensuing meeting. After the dispatch of some other Masonic business, the lodge was closed, and in consequence of the Wimbledon Meeting being appointed for the early part of July, the next meeting of the lodge was fixed for the second Wednesday in August.

MIDDLESEX.

Harrow Lodge, No. 1310.—This lodge met on Tuesday, June 14th, at the Railway Hotel, Harrow. In the unavoidable absence of Bro. J. Coutts, W.M., A.G.P., the lodge was opened by Bro. F. Walters, P.M. Sec. Bro. G. Pymm, I.G. and W.M. 749, took the chair. He raised Bro. J. F. Woodley, 169, to the the third degree. Passed Bros. Cox and J. Harrison to the second degree. Initiated Dr. Tyte. The work was well and ably done, and business being ended, the lodge was closed in due form, and the brethren adjourned to banquet. There was but one visitor present.

PROVINCIAL

BERWICK-ON-TWEED.—*Lodge St. David, No.* 393.—This lodge held its regular meeting within their own lodge room, Church-street Hall, Berwick, on the evening of Tuesday, 7th June. The W. Master, F. S. Macgregor, occupied the chair ; the Wardens in their places. The lodge being opened and the minutes of last meeting read and confirmed, two brethren were balloted for, from Scottish Constitution, for affiliation, and passed the ballot unanimously. Two petitions were read, one craving to be admitted as a member of the ancient and honourable Order, the other from a brother of a different Constitution for affiliation. A motion was then carried unanimously to the effect that two pillars be made for the lodge, a design being submitted and approved of. A brother in America sent his fraternal greetings. No further business coming before the brethren, the lodge was then called from labour to refreshment. The routine toasts were gone through in the usual loyal and patriotic manner. The Provincial Grand Lodge of Northumberland and Berwick-on-Tweed was the special toast of the evening, and Bro. Winlaw, P.M., made a most excellent reply, with feeling terms of regard for the late demise of the Provincial Grand Master, saying that he hoped the present Provincial Grand Master would find as much esteem in the hearts of those whom he was now working with in the great cause of Freemasonry. The songs of the members, and most especially the imitation of "Sims Reeves" by the Treasurer, was most wonderful. The Worshipful Master enlivened the evening's harmony by a song of "Whisper what thou feelest," with a touch of sympathy worth respect from even those who may term themselves critics. The lodge was then called from refreshment to labour, and closed in due form, the brethren well satisfied with a thorough evening of Masonic pleasure.

HERTFORD.—*Hertford Lodge, No.* 403.—A lodge of emergency was held at the Town Hall, Hertford, on Tuesday last, when Bro. Harry George Rowell, of Bombay, was raised to the sublime degree of a M.M. Bro. Cocks, P.M., raised the candidate, and Bro. H. Muggeridge, performed the closing ceremony. The brethren present were Bros. Drummond, W.M.; H. B. Hodges, S.W.; W. B Heath, J.W. *pro. tem* ; O. H. Wagnér, S.D.; T. S. Carter, J.D., who acted as S.D.; C. P. Wyman, Org.; C. B. Jones, I.G.; J. R. Cocks, P.M., D. J. H. O'Brien, H. Muggeridge, S. Austin, P.M.; J. Boatwright, H. Thomas, and S. Neale. The visitors were W. B. Heath, W.M. Berkhampstead Lodge, and L. Harvey, 9. The brethren afterwards adjourned to the Salisbury Arms, where a sumptuous banquet was provided.

WALTHAM CROSS.—*Gresham Lodge, No.* 869.—This lodge met on Saturday, the 11th inst., at the Four Swans, Waltham Cross, the W. Bro. Walter E. Gompertz, Past P.G.P., W.M., in the chair, supported by all the officers and a good attendance of brethren and visitors, the lodge was opened in ancient form, and with solemn prayer and the opening hymn, Bro. Bilby, P.M. 861, presiding at the harmonium. The minutes of the last meeting were read and confirmed, and Bros. W. Stephens and E. G. Pottle, were both passed to second the degree in a most perfect manner, Bro. J. E. Grocott, the S.D., giving the lecture on the lodge board in a most perfect manner and with great feeling. The W. Master then said : Brethren, here we end the year for which we were invested with the collars and jewels of our respective offices, it only remaining for me to install my successor; but before I proceed to that duty and claim the surrender of the emblems of your offices, I take this opportunity of expressing my unqualified satisfaction and delight at the manner in which every officer has discharged his respective duty, at the same time to express my deep sense of obligation for the many proofs you have given of your fraternal regard and earnest desire to promote the efficiency of the lodge, and in conclusion to say, that it will be my greatest pleasure as well my bounden duty, to afford to each in their progress towards the occupation of this chair, every assistance or instruction that the experience of the past year may enable me to render. Bro. Dr. R. Bruce, Prov. J.G.D., S.W., the W.M.-elect, was then presented by P.M. Rook for the benefit of installation, which the W.M., Bro. Gompertz, performed in a manner that entitled him to the very warm expressions of appreciation with which he was greeted ; indeed the addresses we never remember having heard delivered with so much earnestness and feeling, or to have inspired so much reverence and awe, ceremonies worked like this cannot fail to produce good results. The newly-installed Master then invested the following brethren as officers for the ensuing year :—James Forsyth, S.W. ; J. E. Grocott, J.W. ; Capt. W. C. Barnes, S.D. ; F. D. R. Copestick, J.D. ; Joseph Copestick, I.G. ; F. O. Vallentin, Treas. ; W. E. Gompertz, Sec. ; Hy. Etherington and J. Lewis, S. ; A. Wylie, O. ; C. Rook, P.M., D.C. After some routine business was gone through, the lodge was closed in due form and with solemn prayer, and the brethren after a walk through the beautiful grounds and green-houses attached to the house, sat down to a very nicely served banquet. Amongst the brethren we observed, Bros. J. Tustin, H. Tucker, Thos. Lines, J. Lewis, W. C. Barnes, jun., S. H. Hunt, W. Stephens, Thos. Stephens, J. G. Grocott, Wylie, Cox, Etherington, Rook, P.M. ; Terry, P.M., Prov. G.S.B. ; F. D. R. Copestick, Joseph Copestick, and O. F. Vallentin. The visitors were, Bros. Bilbey (P.M. 861), S. Muggeridge (192), S. H. Wagstaff (J.D. 1216), T. Fullan (1031), Wolpert (P.M.), R. Hunting (42), G. Cordwell (Prov. G.R. Middlesex, P.M. 3 and 788.) The brethren having thoroughly enjoyed the good things provided and returned thanks the cloth was cleared, and the usual loyal and fraternal toasts having been drank, the I.M., P.M. Bro. Gompertz, proposed the toast of the evening, that of the W.M., saying he was sure the brethren would agree with him that if earnest zeal, perseverence, and a strict attention to duty were necessary qualifications for the chair, they might congratulate themselves that their W.M. was eminently fitted for the honourable position he now occupied. He, like himself, was initiated in the lodge, and served most of the subordinate offices, and was keenly sensitive for the honour and prosperity, as well as for the efficiency and usefulness of the lodge, which, he felt sure, would go on progressing and prospering under his rule.—The brethren, having drank the toast in bumpers, the W.M., who, on rising, was very warmly greeted, acknowledged the compliment paid to him in a most graceful manner, and said nothing should be wanting on his part to uphold the efficiency and prosperity of the lodge.—Bro. A. Wylie then amused the brethren with a very lively Scotch song.—The W.M. then proposed the health of the I.P.M., Bro. Gompertz, which was very warmly received. He said the very earnest and untiring manner in which he had devoted himself to his duties, and the very beautiful manner in which he had carried out every part of his work in the impressive ceremonies, had brought the lodge to a state of proficiency it had never before attained, and the brethren were desirous to testify their warm appreciation of his services by presenting a handsome P. Master's jewel, which he hoped he might live long to wear.—Bro. Gompertz, in responding, thanked them for the manner in which they had received and responding to the toast. He was conscious of having endeavoured to do his duty, and their expressions of approbation were very gratifying to him. He could assure them he was largely indebted to the brethren for their forbearance and kind regard, and not the least for the very great assistance they had rendered to him in carrying out the duties of his office; and he could assure them that in his place in the lodge, either as secretary or P.M., he would always feel a pleasure in rendering any service or assistance in any manner in which he could promote the prosperity of the lodge and continue to retain their regard and esteem.—The W.M. then proposed the visitors in a very cordial and fraternal manner, which was responded to by them individually, Bros. Hunting and Wagstaff expressing themselves highly delighted with all they had heard and seen of the very perfect working and the very kindly way in which they had been received.—Bro. Fullan said he had come from Birmingham on purpose to attend the lodge, and felt himself highly pleased with having come to so harmonious and pleasant a meeting of brethren.—Bro. Bilby warmly eulogised the work and the very perfect harmony that appeared to exist between the officers and members. Several capital songs were sang, and the Tyler's toast brought a very pleasant evening to a close. The brethren then spent an hour in the gardens, where the band of the 41st Middlesex, under the leadership of Bro. Etherington, gave some very beautiful selections, and the brethren returned to town at an early hour, having spent a very pleasant and most enjoyable day.

ROYAL ARCH.

METROPOLITAN.

Beadon Chapter, No. 619.—This chapter met at Dulwich on Thursday, June 9th. The work done was exalting Bro. A. J. Towers, P.M. 876, into the Arch. Comps. J. W. Avery, as M.E.Z.; R. Watts, P.Z., as H.; Massey, J.; F. Walters, P.Z., and many others were present. The officers were then elected for the ensuing year, and the chapter was closed. Visitor: R. Spencer, P.Z. 3.

Rose of Denmark Chapter, No. 975.—This chapter held its usual quarterly meeting at the Star and Garter Hotel, Kew-bridge, on Saturday, the 4th inst. The only business performed was the installation of Comp. Fred. Smith as M.E.Z., which was efficiently rendered by Comp. Pendlebury, the retiring Z. Among other companions present we noticed P.Z.'s Brett, Buss, Little, and Terry: Powell, H.; Tanner, J.; Price, N.; Longhurst, Tinkler, Montagu, Hartley, Banks, Everett, Poole, Libbis, Shepherd, Lloyd, Braid. The visitors comprised Comps. G. King, jun., Z.-designate 1260; G. King, H.-des. 1260. One of Comp. Banks's splendid dinners was served after the chapter was closed, and, when the cloth was cleared, the companions adjourned to the spacious grounds, and enjoyed their dessert and wine, *al fresco* fashion, much to the gratification of all present, as it was truly a most enjoyable meeting.

PROVINCIAL.

BIRMINGHAM.—*Fletcher Chapter, No.* 1031.—The quarterly meeting of this chapter was held at the Masonic Hall, Birmingham, on the 1st inst., there was but a small attendence of Companions, another important Masonic meeting in the town causing the absence of several members. The chapter was opened in due form by the M.E.Z., Comp. Thomas Partridge, B. Purnell, J.; B. Whitehead, of 587, as H. The usual preliminaries having been gone through, Bro. R. H. Brinton was duly exalted. This being the night for the election of officers, the ballot was taken, and resulted in the re-election of the M.E.Z., B. Purnell as H.; T. C. Miller, J.; E. Kent. E.; W. Williams, Assist. E.; T. Hall, N.; and G. Haywood, P.S. The melancholy death of Comp. the Rev. W. B. Smith, has caused a void in this chapter difficult to fill, as he occupied the 2nd chair, and his election to that of M.E.Z., an office he had previously so ably filled in another chapter was looked forward to by all the members. The present M.E.Z. was re-elected so as to prevent any irregularity in the proceedings. The M.E.Z. of the Howe Chapter, Comp. Worrel, and his second Principal, Comp. Whitehead, kindly assisted in the proceedings, the latter discharging the duties of 2nd Chair. At the conclusion of the proceedings the Comps. adjourned to the dining-room, where slight refreshment was provided, the usual banquet being omitted out of respect to the memory of the late Comp. W. B. Smith.

INSTRUCTION.

DOMATIC LODGE, No. 177.

This lodge of instruction, which is held under the warrant of the parent lodge, one of the most numerous in the Craft, and which is held at Anderton's Hotel, Fleet-street, has for the last three years held its meetings at the Palmerston Arms' Tavern, Grosvenor-park, Camberwell, met on Tuesday evening, June 7. The occasion being set apart for working the fifteen sections of the lectures of the three degrees. Bro. T. H. Pulsford, of the parent lodge, and P.M. and Secretary of the Southern Star Lodge, No. 1158, presided, and proved himself a worthy pupil of Bro. John Thomas, of the United Pilgrims, Panmure, and other lodges, and one of the most distinguished instructors in the Craft. This lodge has met every week for the last three years, without a single failure, and this may be mentioned as something almost unprecedented in Freemasonry; but this may to some extent be explained when young Masons receive such valuable information from so talented a brother as John Thomas (the Preceptor of the lodge). The unique and appropriate furniture with which the lodge is decorated, and the unassuming and painstaking care which every brother receives from Bro. Marshall, "mine host," who is not only a member of the Craft, but a worthy and esteemed P.M. of the Neptune Lodge, No. 22, and who certainly does everything in his power to minister to the comforts of the brethren who may honour this lodge by their presence.

The lodge was opened at seven o'clock, Bro. Pulsford presiding, Bro. Thomas acting as S.W., Bro. Bedolfe as J.W.; Bro. Hodges, S.D.; Bro. Larlham, J.D.; and a numerous assemblage, amongst whom were Bros. Welsford, P.M.; Wake, Worrall, Gerder, Poore, Ross, White, Dann, Wallis, Allen, Gluckstein, Child, Dodson, &c. The lectures were worked as follows:—

First Lecture.—1, Bro. Gluckstein; 2, Larlham; 3, Worrall; 4, Geider; 5, Geider; 6, Poore; 7, Thomas.

Second Lecture.—1, Bro. Welsford; 2, H. Thompson; 3, Larlham; 4, Thomas; 5, Geider.

Third Lecture.—1, Bro. Thompson; 2, Thomas; 3, Bro. Pulsford, who also worked the Master's degree.

The lodge was then closed in the third and second degrees, and Bro. While, of the United Strength, and Aller, of the Burgoyne Lodge, were admitted as joining members.

Bro. H. THOMPSON, P.M. 177 and 1851, and Secretary of this Lodge of Instruction, in a few appropriate remarks, proposed, "That the best thanks of this lodge be recorded on the minutes to Bro. T. H. Pulsford, P.M., for the ability with which he has presided over it this evening in working the fifteen sections, and to express to him our sense of the deep obligations the lodge is under for the willingness he has always displayed in every way in his power to promote the best interests of Freemasonry."

Bro. JOHN THOMAS, Preceptor of the Lodge, seconded the motion, and at some length extolled the eminent services of Bro. Pulsford, trusting that he might long live to benefit the lodge by the great lessons he was so able to teach in Freemasonry.

The motion was put, and unanimously carried.

Bro. T. H. PULSFORD very briefly acknowledged the compliment, and in very suitable terms expressed his desire to render any services that might be required of him.

Bro. THOMPSON said he had been present on many similar occasions, but during the whole of his Masonic career he had never met with a Master who had presided with greater ability, nor had heard the sections worked more carefully or with greater accuracy than had been done by the brethren that evening.

Some other business was disposed of, and the lodge was closed in due form and solemn prayer, and adjourned until the following Tuesday evening, at eight o'clock.

MARK MASONRY.

Macdonald Mark Masters' Lodge, No. 104.—This Mark lodge met at the head-quarters of the First Surrey Rifles, Brunswick-road, Camberwell, on Saturday, the 11th inst., under the presidency of the V.W. Brother Thomas Meggy, P.G.M.O., the W.M., supported by the V.W. Bro. James Stevens, G.J.O., J.W.; the V.W. Bro. Charles Swan, P.G.S.B., Sec.; Bro. Dr. Eugene Cronin, M.O.; Bro. J. H. Hastie, J.O.; the W. Bro. C. Hammerton, Grand Steward, S.D.; Bros. Worrell, Org.; Newman, I.G.; Neal, and several other brethren, and the W. Bro. Clarence Harcourt, Grand Steward, visitor. The lodge was opened in due form, and the ceremony of advancement was worked in full detail and with musical accompaniment. A vote of three guineas annually to form a prize for the second best shot in the competition for the Macdonald Lodge (Craft, No. 1216) Challenge Cup, the design for which was in the lodge-room, was accorded by acclamation. The brethren then proceeded to the election of W.M. for the ensuing year, and Bro. James Stevens, G.J.O., was unanimously elected to that office. The lodge having been closed, the brethen adjourned for refreshment, and spent a short but exceedingly pleasant evening in each other's company.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

The Grand Council and Senate of this order met at Freemasons' Tavern, on Friday, the 10th instant, and among other important business, a communication from the Grand Lodge of Mark Masters, desiring to enter into fraternal relations with the Red Cross Order, was discussed.

The following committee was appointed to confer with the Mark General Board upon the subject: Lord Kenlis, Sir F. M. Williams, Bart, *M.P.*; Colonel Burdett, John Hervey, William H. Hubbard, R. Wentworth Little, J. G. Marsh, Lord Lindsay, and Raynham W. Stewart. The Council resolved not to exercise the powers they possess by virtue of the "Rancliffe" warrant of 1796 to work the R.A. Mariners and other degrees, there being no historical or even traditional connection between those degrees and the chivalric grades under the control of the Council. The G. Recorder reported that there were now twenty-five conclaves on the roll of the order, with a membership of 500 knights, and that the balance to the credit of the general fund had increased during the year ending 5th March, 1870, from £79 6s. 8d. to £102 10s. 2d., and the G. Almoner's fund from £11 11s. 1d. to £29 0s. 7d. At the conclusion of the executive business, the Grand Senate was ceremonially opened for conferring the rank of Sovereign, and Sir Knights G. Lambert, T. W. Boord, C. J. B. Plestow, J. T. Moss, and R. M. Bowman were admitted to that dignity. In future, promotions to superior rank in the order will be greatly restricted—the Executive Committee having surrendered those special powers which enabled them hitherto to confer the degrees upon approved candidates. Lord Lindsay and the Rev. C. J. Martyn were elected members of the Grand Senate, which was then closed with the accustomed solemnities.

The Sovereign's grade, it may be observed, is considered to be the purest relic of the old Heredom or Ancient York working, and it certainly illustrates the Master Masons' degree to a remarkable extent. Among the Knights present were: The Rev. T. F. Ravenshaw, J. Hervey, W. H. Hubbard, H. G. Buss, R. Wentworth Little, J. G. Marsh, Angelo J. Lewis, G. Powell, F. Walters, and M. Edwards, the last two being present, by special permission, during the ceremony only.

ROYAL ARK MARINERS.

A combined meeting of the most Antient and Honourable Fraternity of Royal Ark Mariners and of Mark Masters was held at Masons' Hall, Masons'-avenue, E.C., on Tuesday evening, the 14th inst., at five o'clock, by the authority of the Grand Master of Mark Masons and the Grand Commander of Royal Ark Mariners, both of whom were present on this occasion. The meeting was arranged for the undermentioned distinguished brethren taking the degree of Royal Ark Mariners. Bro. Morton Edwards, the Pro. Grand Commander, took the command of this special vessel, assisted by Bros. Levander, as J.; Marsh, as S.; Church as Deacon; and Swan, as Scribe. The vessel was properly floated, the Ark was opened in ample form, and the following candidates came on board and took the A.O.B. as Royal Ark Mariners:—Bros. G. R. Portal, M.W.G.M.M.; W. W. B. Beach, *M.P.*, P.G.M.M.; J. H. Wynne, P.G.I.G.; S. Rosenthal, G.D.C.; W. Stone, P.G.S. 30°; F. J. Cox, T. S. Gower, and Chevalier E. Frolich. The Ark was then closed, and the vessel was safely moored. A recherche banquet was provided by Bro. Gosden. Interesting speeches were delivered by the M.W. G.M.M., Chevalier Frolich (the Swedish Ambassador), who proposed the toast of his English brethren in the style of his country, and gave some idea of Masonry in Sweden. This will be the first instance on record, we think, of two Masonic bodies of separate jurisdiction meeting on neutral ground, preserving their own privileges intact, and yet working together without any difficulty occurring in the arrangement of ceremonies.

A NEW institution has been started in the metropolis which fills a gap in the organisation of the literary world, under the title of the "London Literary Agency." Its promoters undertake to receive and examine manuscripts, to make arrangements for their disposal, to conduct works through the press, and generally to act as intermediaries between authors in the country and publishers in town. A branch of the agency is devoted to the supply of political and literary matter to the provincial press. The offices are in Tavistock-street, Covent-garden.

HOLLOWAY'S PILLS AND OINTMENT give health to the sick at a very little cost of cash, time, or trouble; purifying and renovating properties are the characteristics of these admirable vegetable remedies. The poor sufferer well nigh worn-out by lengthened disease may still be strengthened and restored by the tonic influence of these medicaments. In dyspepsia, loss of appetite, flatulence, and liver complaint, while these Pills are being taken, the Ointment should be rubbed over the digestive organs. In heart and chest complaints, it should be rubbed on the back and chest as assiduously as salt is rubbed into meat. By steady perseverance with this treatment, the blood is purged of all impurities and the whole animal system thoroughly regulated.—[Advt.]

THE BLOOD IN OLD AGE.—As age advances the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, supplies the extra nutrition to the blood and restores to it its florid hue, and then the progress of decay is arrested and the ailment disappear—man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also for Apothecaries' Hall, London. Sold by all druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment, each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution: Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

SCOTLAND.

◆

LAYING THE FOUNDATION-STONE OF THE NEW ALBERT BRIDGE AT GLASGOW.

On Friday, the 3rd inst., the foundation-stone of the new bridge crossing the river at Hutchesontown, and which has been named the Albert Bridge, was laid by the Earl of Dalhousie, Grand Master Mason for Scotland, with all the pomp and ceremonial of the Ancient Order. The arrangements on the occasion were of the most complete and satisfactory description, and the entire proceedings, although greatly marred by very disagreeable weather, were carried through without miscarriage or mishap of any kind.

The day's proceeding were appropriately introduced by divine service, conducted in the cathedral.

The Grand Lodge was opened in the Chapter House at 11.30, the brethren afterwards taking their seats to the right of the pulpit. The Grand Master, the Earl of Dalhousie, was accompanied by Lord Rosehill as Grand Sword-bearer, and by Mr. Inglis of Torsonce, and Mr. Alex. Smollett of Bonhill. We may here refer to rather an unpleasant incident—the only one of this nature which occurred during the day—which took place after the opening of the Grand Lodge. It appears that the brethren of the Glasgow St. John's Lodge, No. 3 bis., claimed the privilege, as the oldest operative lodge in this district, of carrying the working jewels of the Grand Lodge—a privilege, however, which was given to the Journeyman Lodge, No. 8, Edinburgh. R.W.M. Baird, St. John's Lodge, protested strongly against this arrangement, maintaining that the rules of the Grand Lodge only provided for the Journeyman Lodge carrying the jewels in question in Edinburgh and its neighbourhood. The result of this misunderstanding was that the brethren of the St. John's Lodge, to the number of about 120, took no part in the proceedings.

At the close of the services in the Cathedral, a procession was formed in the following order:—

Military Band.
Chief Constable.
Police Officers, and Officer carrying Civic Banner.
Town Officers, with halberts.
The Lord Provost and Magistrates.
The Town Council (not Members of the River and Bridge Committees.)
Judicial and Civil Officers of the Corporation.
Police Constables.
Sheriffs of the County.
Military Officers.
Deputy-Lieutenant and Justices of the Peace for the County.
Police Constables.
Chairman and Members of Bridge Committee and the County Trustees.
Chief Engineers.
Treasurer and Local Engineer.
River Police Constables.
Chairman and Members of the River Trust.
Dean of Guild and Directors of Merchants' House.
Deacon-Convener and Directors of Trades' House.
President and Directors of the Chamber of Commerce.
Masonic Lodges, the junior in front.

Detachment of Fifth Fusiliers.	Band of Fifth Fusiliers The Grand Lodge of Scotland	Detachment of Fifth Fusiliers.

It was estimated that about 3,000 Masons took part in the procession; and had the weather been favourable the number would undoubtedly have been larger; for not a few who had undertaken the journey to Glasgow, from various places in the neighbourhood, preferred in the circumstances to view rather than form part of the spectacle. Subjoined is a list of the lodges represented:—

Rifle Lodge, Edinburgh, 405; St. John's, Dunblane, 9; St. Clair, Glasgow, 362; St. John's, Galashiels; Glasgow Kilwinning; St. John's, Auchterardar, 46; Union and Crown, Glasgow, 103; Athole, Glasgow, 413; Oswald of Dunniker (by Kirkcalpy), 448; Canongate and Leith, 5; Trafalgar, Leith, 223; St. John's, Crofthead, Whitburn, 374; Renfrew Prince of Wales, 426; Edinburgh Mary's Chapel, 1; Peebles Kilwinning, 24; Dunfermline St. John's, 26; Shettleston, 128; Albert, 448: Royal Arch Lodge, Rutherglen, 116; Clyde, 408; Tweed, Kelso, 251; St. Andrew's, Irvine, 149; Roman Eagle, Edinburgh, 160; Shamrock and Thistle, 275; St. John's Maybole, 11; St. Mirren's, Paisley, 129; Cadder, Argyll, 147; Royal Arch, Perth, 122; Bruce and Thistle, Bannockburn, 312; Operative, Dundee, 47; St. Barchan, Kilbarchan, 156; Scotia, Glagow, 178; Newmilns Kilwinning, 51; Alexandria and Bonhill, 321; Union Glasgow, 332; St. Andrew's, Denny and Loanhead, 176; St. John's, Inveraray, 50; St. Bride's, Douglas, 118; St. John's Union, Stonehouse, 244; St. Mungo, Mauchline, 179; Ayr Kilwinning, 124; Ayr St. Paul's, 204; St. Mungo, Glasgow, 27; Star, Glasgow, 219; St. Mary's, Patrick, 117; Coltness, 31; Glasgow Kilwinning, 4; St. James, Old Monkland, 177; Doric Kilwinning, Port-Glasgow, 58; Minto, Lochgelly, 385; St. Andrew's, Glasgow, 465; St. John, Woodhall, 305; Alloa Lodge, 59; Crieff St. Michael's, 38; Panmure, Arbroath, 299; Stevenston Thistle and Rose, 169; Royal Arch, Stirling, 76; St. Mark, Glasgow, 102; St. Andrew's, Strathaven, 215; Thistle, Glasgow, 87; Lower Lodge, Forfar, 309; Neptune, Glasgow, 419; Commercial Oban, 180; Hamilton Kilwinning 7; St. Munn, Dunoon, 496; Union, Dunfermline, 250; Royal Arch, Cambuslang, 114; St. John's, Cupar, 19; St. James', Edinburgh, 97; St. John's, Carluke, 187; St. Thomas', Larkhall, 306; Edinburgh Defensive Band, 151; Thistle and Rose, 173; Navigation, Troon., 86; St. John's Kilwinning, Kirkintilloch, 28; Union and Crown, Barrhead, 307; Royal Arch, Pollokshaws, 153; Dalry Blair, 290; St. John's, Falkirk, 16; St. Andrew's, Kilmarnock, 126; St. John's Thistle, Stewarton, 127; Glasgow, of Glasgow, 441; Kirknewton and Ratho, 85; St. John's Operative, Rutherglen, 347; Celtic, Edinburgh, 291; Dunearn, Burnt-island, 400; Houston, St. Johnstone, 242; St. John's, Greenock, 175; Renfrew County Kilwinning, Paisley, 370; Forfar and Kincardine, Dundee, 225; Govandale, Glasgow, 437; Gartland St. Winoch, 205; St. John's Beith, 157; Caledonian Railway, Glasgow, 354; St. Peter's, Galston, 331; Catrine St. John's, 497; Slamannan St. John's, 486; St. John's, Rothesay, 292; Kelburn, Isle of Cumbrae, 454; St. John, Inverkeithing, 60; St. John, Airdrie, 166; Mother Kilwinning; St. Clair, Edinburgh, 349; St. George, Glasgow, 333; St. Stephen's Edinburgh, 145; St. John, Fisherrow, 112; St. Mark, Glasgow, 102; Thistle, Glasgow, 87; St. Mary, Coltness, 31; St. John, Carluke, 187; Dumbarton Kilwinning, 18; St. John, Falkirk, 16; Hopetoun, Bathgate, 13; Dalkeith Kilwinning, 10; Journeyman, Edinburgh, 8; St. Andrew, St. Andrew's, 25. There were thus in all 114 lodges represented.

The Grand Lodge when constituted, included the following members:—The Earl of Dalhousie, K.G., Grand Master Mason of Scotland; Henry Inglis, Esq., of Torsonce, Substitute Grand Master; Wm. Mann, Senior Grand Warden; William Officer, Junior Grand Warden; Wm. Alexander Lawrie, Grand Secretary; Alex. James Stewart, Grand Clerk; the Rev. Dr. Arnot, Grand Chaplain; the Right Hon. Lord Rosehill, Grand Sword-bearer; Captain Colt, of Garstherrie, Acting Senior Grand Deacon; Captain M'Casland, Acting Junior Grand Deacon; Alex. Hay, Grand Jeweller; W. Miller, Acting Grand Architect; Daniel Robertson, Grand Bible-bearer; Charles W. Müller, Grand Director of Music; John Lawrie, Acting Director of Ceremonies; Murdoch Mackenzie, Chief Grand Marshal; William M. Bryce, Grand Tyler; Owen Gough, President of Grand Stewards; F. A. Barrow, Acting Provincial Grand Master for Glasgow; Robert Wylie, Acting Grand Master of Ayrshire; D. Murray Lyon, Senior Provincial Grand Warden of Ayrshire; A. Smollett, of Bonhill, Provincial Grand Master of Dumbartonshire; Lauderdale Maitland, of Eccles, Provincial Grand Master of Dumfries; Dr. Burns, Provincial Grand Chaplain of Glasgow; Bros. C. F. Matier, W. P. Buchan, Bennett, &c., Grand Stewards.

On leaving the cathedral, the procession marched down Upper High-street, along George-street to Buchanan-street, down Buchanan-street, thence eastward along Argyll-street and Trongate, down Saltmarket, to the site of the bridge.

On the procession reaching the bridge, shortly before three o'clock, the junior lodges were drawn up in line on each side, and through the opening thus formed the Grand Master and office-bearers of the Grand Lodge proceeded to the foundation-stone.

Silence being proclaimed by the Grand Marshal, the National Anthem was played by the band; thereafter the Lord Provost, in name of the Bridge Trustees, asked the Grand Master to proceed with the ceremony of laying the stone. At the command of the Grand Master, the Grand Chaplain (Rev. Dr. Arnot) implored the Divine blessing on the undertaking, and the Grand Treasurer deposited in the foundation-stone a glass bottle hermetically sealed, containing specimens of the different coins of the present reign. Another bottle containing a variety of municipal records, &c., was afterwards placed in the stone by the Grand Secretary. The Grand Clerk then read the inscription placed on the foundation-stone, as follows:—

Albert Bridge, Glasgow.
From the continued increase of the Population of
Glasgow, and of the surrounding districts, and in
order to provide more ample means of communication
between the North and South Banks of
the Clyde,
Hutchesontown Bridge,
Erected Anno Domini 1830, has been taken down;
and,
By the favour of Almighty God, in the presence of the
Hon. William Rae Arthur, Lord Provost of the City,
and the Public Bodies of the City,
The Right Hon. the Earl of Dalhousie, G.M.M.,
assisted by
The Grand Masonic Lodge of Scotland, and numerous
other Lodges,
Laid the Foundation-Stone of this Bridge,
to be called
The Albert Bridge of Glasgow,
On Friday, the Third Day of June, MDCCCLXX.,
Era of Masonry, 5870,
In the Thirty-third Year of the Reign of our Most
Gracious Sovereign, Queen Victoria.

The plate having been adjusted, and the order given to the attendant workmen, the stone was lowered to its place, the band playing meanwhile the Masonic anthem, "Great Light to Shine." The various jewels having been applied by the respective office-bearers, the Grand Master declared the stone duly laid, pronouncing the benediction:—"May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the foundation-stone, and every other undertaking which may tend to the advantage of the city of Glasgow and its neighbourhood, and may this bridge be long preserved from peril and decay." The corn, the wine, and the oil were then spread upon the stone, and prayer having been offered up, the ceremony was completed amid loud cheers, the band performing the Masons' Anthem.

The Treasurer to the Bridge Trustees (Mr. W. W. Watson) then presented to the senior master builder, Bro. James Donald, a purse of gold, saying—"It is the pleasure of the Grand Master that those who have hewed the stones and those who have laid them, and all who have assisted, should rejoice in the light."

Lord DALHOUSIE next said:—My Lord Provost, I have now the satisfaction of informing you that the Grand Lodge, assisted by numerous lodges from this and other districts of the country, have succeeded in laying in its proper place the foundation-stone of this bridge. Permit me, my Lord, to congratulate you on the commencement of this great work during the period in which you hold office in this city. (Cheers.) As I read in the records of the Clyde, I find that in the year 1784, or thereabout, a plan was laid out for a village, to be called Hutchesontown. Thereupon a bridge was commenced over the Clyde to connect the said village with the city of Glasgow; but I presume the gods of the Clyde, resenting the insufficiency of the work, washed it away. I trust, my Lord Provost, that here we shall have a more substantial erection. (Cheers.) With the years that have passed since that period, the city of Glasgow has indeed flourished, and grown from being a small community to become one of the most important mercantile cities of which this country or the world can boast. (Cheers.) My Lord, I perceive that you contemplate in this erection to change the name of this bridge, that it will no longer be called as it used to be designated, but that you intend to call it the Albert Bridge. Permit me, my Lord, to congratulate you on this mode of paying a compliment to the memory of one of the greatest and best of men whom I have ever seen in this country. (Cheers). I can assure you that this testimony to his worth on the part of the magistrates and citizens of Glasgow will be one of the most acceptable acts which they could have done to our most gracious sovereign the Queen, and I will make it my duty to report to her Majesty the business of this day, and the bridge to which you have given the name will be, I am sure, one of the greatest and most ornamental and useful structures in the city of Glasgow. (Cheers.) My Lord, I would have said more upon this occasion, but I am unwilling to detain this company, considering the inauspicious state of the weather. I will only say that it is my earnest hope and prayer that Glasgow may long continue to flourish; that on the bosom of its noble river rich argosies will be floated to her warehouses; and that her merchant princes will in future, as in the past, ever be distinguished for their eminence in commerce and for their generosity on all occasions. (Loud cheers.)

The LORD PROVOST afterwards said:—My Lord Dalhousie and members of the Grand Lodge of Scotland,—On the part of the magistrates and citizens of Glasgow, I beg to return you our most cordial thanks for the great service you have rendered us this day, and for coming so far to lay the foundation stone of this bridge, which, I trust, will be as enduring as you have kindly hoped it may be. It is undoubtedly true that this great city of Glasgow has arisen from such a village as you described lying in its neighbourhood on the south side of the river, to a great community of some half million of souls; and even now rich argosies are daily carried triumphantly along the river to the city. I beg again to thank you most cordially for your presence, and I have only further, on behalf of the community, to beg your acceptance of this memento of the present occasion.

His Lordship then presented to the Earl of Dalhousie the trowel which was used during the ceremony.

The Earl of DALHOUSIE, in reply, said: I thank you, my Lord Provost, for this elegant memento of the work in which I have been engaged. I shall report to the brethren of the Grand Lodge the kind reception which you have given us on this occasion. It affords us the greatest pleasure to assist at undertakings of this kind. For myself, I shall preserve among the muniments of my family this splendid token of your generosity. (Cheers).

Three cheers were afterwards given for the Queen, followed by a similar compliment to the Lord Provost and the magistrates, and the proceedings terminated.

The Grand Lodge, followed by the Lord Provost and magistrates, councillors, and others, then marched to the County Buildings, Wilson-street, where the duties of the civic bodies terminated. The Grand Lodge was closed in the Burgh Court Hall, while the other lodges returned to their respective places of meeting.

The freedom of the city was presented to the Earl of Dalhousie, and at the conclusion of the ceremony the Lord Provost and the members of the Bridge Trust entertained the Earl of Dalhousie, the members of the Grand Lodge of Scotland, and a number of other gentlemen, to dinner in the Corporation Galleries.

MASONIC DINNER.

In the evening upwards of 200 of the Brotherhood met together at dinner in the Tontine Hotel. The chair was occupied by Brother F. A. Barrow, D.P.G.M., who was supported on the right by Dr. F. M'Cowan, representative of the Grand Orient of France; Frank Law, Grand Steward; James Wallace, P.G.S.D.; James Leith, P.G., Director of Ceremonies; and on the left by Murray Lyon, Samuel Bennett, P.M. 18 Acting G.S.; Robert Craig, P.G. Chaplain; John Scott, R.W.M. 27; Captain Wright, 106th Light Infantry. The croupiers were: Bros. A. M'Taggart, *M.A.*, P.G. Secretary; Thomas Ramsay, P.P.M., St. John's 3 bis; and James Thompson, treasurer for the Provincial Grand Benevolent Fund. After dinner the ordinary loyal and constitutional toasts were given—"The Army, Navy, and Volunteers," being coupled with the name of Captain Wright, who replied for the army. Amongst the remaining toasts were: "The Three Grand Lodges," proposed by the Chairman; "The Provincial Grand Lodge of Glasgow," given by Dr. M'Cowan, and replied to by the Chairman; "The Lord Provost and Magistrates," and "The Chairman and members of the Bridge Committee."

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MASONIC PROGRESS.

It has always been to us a source of pride and pleasure to chronicle the continued progress of the Masonic Order throughout its various branches, more especially when that progress may be fairly attributed to the genuine spread of Masonic principles, and not merely to the transient popularity of the institution among the thoughtless many.

There can be no doubt that of late years a much higher standard of excellence has been attained in the ceremonial work of English Freemasonry. Capable Masters are now the rule, and not the exception; and the consequence is that a deep and vital interest in the Order has been evoked within the more intellectual circles of society, an interest which promises to bear in the future abundant fruit for good.

In Royal Arch Masonry this is specially observable, and we could easily indicate several young Masons of but a few years' standing who are not only thoroughly competent to render the somewhat difficult and dramatic ritual of the degree with correctness and propriety, but with an elocutionary power and solemnity which put to shame the mumbling, inarticulate utterances of "auld lang syne."

Instead of the Master Mason reposing quietly within the precincts of the third degree, we now find him at the close of his twelve months' probation not only willing but eager to advance in the speculative science, and to devote his time and attention to the elucidation of those more abstract ideas and philosophical truths which abound in capitular Masonry. It is true that we have even now too many drones in the Masonic hive, and some even who, like the Sanballats of old, profane the good work with scoff and sneer; men whose evil words and deeds are a perpetual source of weakness to the Craft. But the earnest workers, the true Masons, will but strive the more zealously to maintain the Masonic system in all its pristine purity, and to realise that vision of perfect brotherhood which has haunted the souls of all lovers of their kind since the dawn of civilisation. A careful attention to the ceremonial duties of Freemasonry is in itself by no means a trivial element in Masonic progress; and, therefore, in order to impress the minds of educated candidates, the officers of a lodge or chapter should be adepts in the work.

More than this is, however, not only desirable, but absolutely essential in every Mason who believes in the exalted mission of the Craft. An acquaintance with its history, its philosophy, and its symbolism is requisite before a brother can claim the title of an expert Craftsman.

But above all, he must practise those precepts of morality, which at once underlie and crown the Masonic structure; he must cultivate the arts of peace, he must cherish the principles of charity and goodwill, and by acts, as well as words, prove that Freemasonry is the guiding spirit of his conduct and life. That there are few who fulfil all these conditions is but an additional proof of that human frailty which nullifies our best intentions, still it would be unjust to reproach the Masonic Institution with the errors and shortcomings of its members.

Men are variously constituted, and in every large body there must be some who from mental infirmity or moral obliquity, are incapable of receiving permanent impressions for good. However this may be, it is surely the duty of every Mason whose perceptions of right and wrong are clearly defined, to elevate the standard of morality in those with whom he is so intimately associated. The influence of the Masonic press should also be more freely exercised to promote this object, and the literary abilities of many of the brethren could scarcely be directed to a nobler aim. It is to be lamented that the higher aspects and the more esthetic tendencies of Freemasonry are not more generally recognised by the intellectual men within her pale. We have heard a great deal about Rosicrucianism, but the mysticism in which it is almost impenetrably shrouded, renders a study of its secrets, at best, but an uncertain and barren pursuit. On the contrary, the tenets of Freemasonry, veiled as they may be in allegory, are yet illustrated by symbols which are intelligible to the feeblest understanding, and which are eminently calculated to regulate the thoughts and actions of our daily life. And it is precisely this realism which constitutes not only the visible power, but the secret charm of Masonic rites. Every effort, therefore, which tends to demonstrate the importance of the Order as a moral agent, should be distinctly recognised by the various Masonic authorities. "Life," as the philosopher says, "is not given us for the mere sake of living," and in like manner we may say, that the principles of Freemasonry are not meant simply for rehearsal in the lodge, but for exemplification in the lives of all who profess a knowledge of their profound truth. We rejoice to find that great progress is being made in this direction, and we may safely prophesy that the spirit of improvement, once awakened, will not be allowed to slumber again. One of the most hopeful signs of this progress is, beyond doubt, the support which is now extended to Masonic literature; the day has for ever gone by, when fears could be entertained of the wholesome influence of an honest press, and there is no reason whatever to suppose that the cause of Freemasonry has suffered in the least, through the publicity given to its proceedings at the present day.

Since commencing these observations, we have learned that a project, which we advocated warmly some time ago is about to be realised, namely, the establishment of an "Emulation Chapter of Improvement," at Freemasons' Hall. This will afford Royal Arch Masons the same high-class instruction as is now attainable in the Craft under the ægis of the "Emulation Lodge."

Companion James Brett, assisted by a competent staff of Preceptors, will conduct the various ceremonies of the Order, and the Grand Scribe E., Comp. Hervey, has accepted the post of Treasurer.

With such able and and estimable men as leaders and guides, a splendid success may be anticipated, and a further step will then have been made in the direction of Masonic Progress.

We have received from an esteemed correspondent in Leeds copies of the addresses given by Bros. the Rev. J. McCron and Colonel G. A. Hanson on the occasion of the presentation by Major-General A. Kimmel of his bust to the Grand Lodge of Maryland. General Kimmel is a Past Grand Master, and has been a member of the Craft since March, 1819, in which year he also became adjutant of the 5th Maryland Cavalry. He has also been on duty and in commission as a Mason and a soldier more than half a century, during which period he had the rare honour of receiving, as commanding officer, General Layfayette, and also of sitting in the lodge with that illustrious hero and brother.

Multum in Parvo, or Masonic Notes and Queries.

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DICKENS.

It may be interesting to state that although Charles Dickens himself was not a Freemason, he always entertained a high opinion of the Fraternity; one of his nieces, Augusta Maud Dickens, the child of his late brother Alfred, is at the present time a pupil in the Royal Masonic Institution for Girls at St. John's Hill. Battersea-rise.

VIATOR.

THE REVIVAL OF A.D. 1727.

As the communications of Bros. Yarker and Paton in your paper for 4th June might have lead your readers to suppose that the 1717 theory originated with Bro. Buchan. I send you an extract from a work published at Utica in 1829:—"That a society claiming the glories of Free Masonry should have existed for ages unnoticed by any writer, noble or contemptible, foolish or learned, is wholly incredible and unworthy of belief. The Puritans and the Presbyterians, the Cabalists and the Rosicrucians, the Gypsies and the Necromancers, the Alchymists and the Jesuits, &c., are each liberally noticed in the works of various authors during the 16th and 17th century; but Free Masonry has not so much as a name until the 18th century. They are silent as the grave from the days of King Solomon down to 1717. To any historical scholar this fact is alone enough."

W. G. DORIC.

A HUNDRED YEARS OF AGE.

The scepticism of the late Sir George Cornewall Lewis and others, with regard to the existence of centenarian human lives in the modern world, has been refuted by several well-proved instances; and many of us can testify to having known, among our personal acquaintances, two or three old men or women who, before they died, were nearer to a hundred than to ninety years of age. We have been favoured by the Rev. C. H. Drinkwater, curate of Richmond, in Yorkshire, with a communication respecting Matthew Greathead, a neighbour of his there, who actually attained his hundredth year on April 23, having been born on that day in 1770, in the parish of High Coniscliffe, in the county of Durham, four miles from Darlington. His baptismal register runs thus:—"Matthew, son of John Greathead, was baptised on the 24th day of April, 1770." He is a widower, and has one son and two daughters living, with four grandchildren and three great-grandchildren. We are glad to say that this venerable sire enjoys good health and spirits; he is in full possession of all his senses and mental faculties; he can read without spectacles; and his memory is still good. Mankind ought to thank him for setting us all a happy example. He has been a Freemason seventy-two years, and is, no doubt, the oldest member of that brotherly craft in the United Kingdom.—*Illustrated London News*, June 11.

[An esteemed brother has promised us some particulars as to Bro. Greathead's Masonic career for our next number.—ED. *F.*]

ST. JOHN'S GATE.

(Continued from page 283.)

"1188.—Guy, King of Jerusalem being released from prison, having been detained in chains for a year at Damascus, summoned his despised followers to unite, and associating with himself the Templars, Hospitallers, Venetians, Genoese, and the noble pilgrims who had arrived, laid seige to Acre, to the deliverance of which Saladin, without any alarm, came, and after a fierce battle of three days, lo! they beheld an innumerable fleet of Danes and Frieslanders entering the harbour, without hindrance. When Saladin saw this, he immediately fled; leaving the city without hope of relief. The strength of the city was, however, impregnable, and the garrison on the side of Saladin consisted of 9,000 armed men.

"1260.—A Templar, who came in haste from the Holy Land, arrived in London on St. Botolph's Day, bringing letters to the king and the master of the Temple, and others. He performed the journey with such rapidity that he entered London the day thirteen weeks after he left the Holy Land, making only one day's journey from Dover to London. When the letters were read, great grief arose, for the Tartars with an innumerable host had made themselves masters of the Holy Land as far as Acre. 'Nor,' said he, 'will Christendom be able to help them, unless supported by the powerful hand of God as an ally. For, as nearly all the Templars and Hospitallers are killed, unless speedy succour arise, a terrible destruction will soon visit the world, which God forbid.'

"1292.—The Princess Joanna of Acre, in her 18th year, renowned for her beauty and high spirit, daughter of Edward the First, and his faithful and dear Queen *("chère reine!")*, Eleanor of Castile, was married with great pomp at the monastery of the Knights of St. John, Clerkenwell, to the Premier Peer of England, Gilbert the Red, Earl of Gloucester.

"1337.—In tenth of Edward III., the Inner Temple Hall was assigned to the prior and brethren of the Hospital of St. John, together with the church, cloisters, &c.; while the other hall remained in the hands of the Crown, and was not granted to the Hospitallers until the 13th Edward III. Soon after this period they conceded the use of both halls to the professors of the law."

VIATOR.

In answer to a "Constant Reader," we beg to state that H.R.H. the Prince of Wales was initiated in Sweden by the King, Charles John XV., who is the Grand Master of the Masonic Order in that country; his title being the Vicar of Solomon. We are further informed that the Crown Prince assisted in the ceremony.

B. L. GREEN.—We have great pleasure in replying to your queries.

No. 1. Objection should be taken *at the time* to votes of brethren in arrear; and, if so taken, their votes would become null and void, in accordance with the bye-law.

No. 2. The order of procedure is precisely as you have stated it; but, upon the amendment being put as a substantive motion, any brother is at liberty to move another amendment, and so on *ad infinitum*.

No. 3. Seven days' notice must be given, if initiations form part of the intended business.—[ED. *F.*]

CONSECRATION of the HERVEY R.A. CHAPTER, No. 1260.

This new Chapter, which is attached to the highly successful Hervey Lodge, was formally opened and consecrated on the 11th inst., at the George Hotel, Walham-green, by M.E. Comp. John Hervey, Grand Scribe E., assisted by Comps. J. Boyd, as H.; J. Brett, as J.; and R. W. Little, as Director of Ceremonies. The programme of the proceedings was strictly carried out as follows, and it is needless to add that the various ceremonies were performed in a masterly manner.

The Companions of the new Chapter, and the visitors entered in order, marshalled by the D.C., Comp. Little. Comp. Brett then offered up the introductory prayer. The Acting G.S.E. then read the Petition and charter, and the M.E.Z. having inquired of the Companions if they approved of the officers named in the charter, the Companions signified their approval in Masonic form. The M.E.Z then proceeded to constitute the Companions into a regular Chapter in ancient form.

An oration, on the nature and principles of the Institution, was delivered by Comp. J. Brett, P.Z.

The following anthem (133rd Psalm), was then sung by the choir:—

'Tis a pleasant thing to see
  Brethren in the Lord agree,
Children of a God of Love
  Live as they shall live above;
Acting each a Mason's part,
  One in life, and one in heart.
Like the precious ointment shed,
  Upon Aaron's hallowed head;
Gently as the dews distil
  Down on Zion's holy hill;
So the peace of Heaven descends
  On the union sweet of Friends;

and was followed by the Dedication Prayer, first portion.

The Companions turned to the East while the M.E.Z. gave the invocation.

The prescribed portions of the scripture were then read, the Chapter pedestal was uncovered, and the D.C. carried the elements three times round the Chapter, &c., solemn music being played during the procession.

Sanctus, "Glory be to Thee, O God." Comp. Brett then took the censer three times round the Chapter, and afterwards offered up the Dedication Prayer, second portion.

Another anthem succeeded:—

"Glory to God on High,
  Let Heaven and Earth reply,
Praise ye His name;
  Masons His love adore,
Tyl'd in their mystic lore
  And cry out evermore,
    Glory to God."

The M.E.Z. then dedicated and constituted the Chapter.

The choir then beautifully rendered the well-known anthem:—

"I have surely built Thee an house,"

and the ceremony was concluded with the Patriarchal Benediction.

A Conclave of Installed Principals was then formed, and Comp. Little, P.Z., then presented Comps. G. King, jun., G. King, and E. A. Baber, to Comp. Brett for installation into the third chair. Comp. Codner then presented the Comps. King to Comp. Little, who installed them in the second chair, after which the Grand Scribe E. installed Comp. King, jun., as the first M.E.Z. of the Chapter. Upon the re-admission of the Companions the rank of Honorary Member was unanimously conferred upon Comps. Hervey, Boyd, Brett and Little, for their efficient services. Comp. Baker was invested as E.; Comp. Andrews, as N., and a number of brethren having been proposed for exaltation, the Chapter was closed in ancient form.

A sumptuous banquet, provided by Comp. Gosden, of Mason's Hall Tavern, Basinghall-street, was then served, and it is but bare justice to Comp. Gosden to say that it was most admirable in every respect, and the wines were really choice vintages. The M.E.Z., Comp. King, jun., presided with great geniality and tact, and every Companion present thoroughly enjoyed the evening.

Although the Hervey Lodge has not been much more than a year in existence, it is already a very flourishing and influential body, thanks to the untiring energy of Bro. George King, jun., who has been well seconded by Bros. King, sen., and Baber, and other members, so that he is enabled to crown the Masonic edifice by the establishment of a Royal Arch Chapter, which bears the same honoured name of "Hervey." The new Chapter has our sincere wishes for its prosperity, and it would, indeed, be strange if under such auspices anything but success could attend its career. We must also not omit to note the efficient services of the musical brethren, Bros. W. Dawson, G. T. Carter, R. Barnby, Chaplin Henry and Distin, who both in the Chapter and over the dessert delighted the Companions with their harmonious strains. Among the members and visitors present we noticed the following Companions:—Comps. J. Hervey, G.S.E.; J. Boyd, P.Z. and Z. 145, as H.; J. Brett, P.Z. 177 and 975, as J.; R. W. Little, P.Z. 177 and 975, D.C.; H. G. Buss (P.Z. 177), F. Binckes (P.Z. 10), J. Nunn (P.G.D.C.), W. Smith, (P.Z. 33), A. Codner (Z. 25), W. Smeed (Z. 946), W. Mann (P.Z. 186), G. S. States (P.Z. 145), R. Barnby (820), A. C. Bean (19), J. W. Dawson (H. 186), S. Millis (19), T. Distin (742), W. Lowder (186), C. B. Payne (P.Z. 177), W. S. Lines, &c.

Original Correspondence.

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The Editor is not responsible for the opinions expressed by Correspondents.

THE ARK MARINER DEGREE AND GRAND MARK LODGE.

(To the Editor of The Freemason).

DEAR SIR AND BROTHER,—In your last week's impression "Scribe," in his attempt to correct your report of the proceedings of the meeting of the Grand Lodge of Mark Masters, has himself been guilty of inaccuracy—inadvertently, doubtless. In stating that he had been informed that the "Ark, Link, and Wrestle" differed from the degree of "Ark Mariner," the M.W. Grand Master did *not* say that any Mark Master was at liberty to join the proposed new Grand Lodge of Ark Mariners, nor did he express himself in favour of any particular course of action with reference to that organisation.

A committee, appointed under resolution of Grand Lodge, is now considering the questions in connection with various side degrees, for the revival of which there appears to be some desire on the part of brethren — Mark Masters under the English Grand Mark Lodge—and until that committee has had time for proper investigation, and to report, it is the Grand Mark Master's opinion that it is extremely unadvisable for any English Mark Master to commit himself to the support, in any way, of the new movement referred to by your correspondent.

I would myself, in the most earnest manner, recommend every brother under the jurisdiction of this Grand Lodge to refrain from any attempt to introduce another supreme Masonic body, pending the negociations now in progress, having for their object the promotion of unity among the members of the orders and degrees not recognised by the United Grand Lodge of England. Your efforts in this direction are worthy of all praise, even if they do not result in the establishment of a "Council of Rites."

I am, dear Sir and Brother,
Yours faithfully and fraternally,
FREDERICK BINCKES, Grand Secretary,
Grand Mark Lodge of England, &c.
London, June 14, 1870.

THE BREAD AND BUTTER THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Whilst differing in matters of Masonic archæology from Bro. Buchan, I yet admire his consistency and denunciation of all dishonest assertions. The phase through which we are at present passing arises in part from mistaken and illogical views as to universality, leading writers for the sake of it to advance theories it is impossible they can believe themselves; and in part from the admission by journalists of letters by writers upon a subject for which their education and knowledge unfit them. Of this I am quite certain, had some of these writers studied the Operative Constitutions of that Guild to which they are so anxious of tracing our present system of Freemasonry for the sake of *their own version* of Universality, we should have been spared much tall talk, as those Constitutions afford the strongest possible evidence that Guild Freemasonry entertained little beyond the bigoted Christianity of the time. Therefore, Speculative Masonry of to-day, is not Guild or Operative Masonry. I have demanded for years, in the face of all this guild writing, the slightest proof that such had any approach to our present ceremonial, and until it is given, I feel inclined to adopt what I find detailed in these Constitutions as to guild ceremonies, and add, therefore again, that such is not *our* Freemasonry. I take the truth to be, that guild Masonry virtually ceased in England, though not in Scotland, early in the 17th century; and whether or no it originated Speculative Masonry, it seems quite certain that all our principal rites and degrees were at the before-mentioned period well known, and that Speculative Masonry was intended to be an Order of much greater universality than Bro. Norton's "bread and butter" Masonry; but how our degrees came to take the name of Freemasonry I am not in a position to say at present.

Of course, Bro. Norton's notion of deference and *universality* in one word means Judaism, which I consider to be in every respect inferior to the original and older doctrines of the Aryans which passed eventually into the religion of the Zend Avesta and Vedas. Had it not been so, Judaism would never have been destroyed by a few fishermen and superseded by a better and purer system of morals not new to the times, on the preaching of Christianity, but found in Secret Societies centuries before that time I am not now merely advocating my own opinions, but what I am also taught by High Grade Freemasonry, so much ridiculed, and even so little understood by its own members. When it is shown that Speculative Masonry is something greater than Guild Masonry, our traditions everywhere assume one harmonious whole. I place Templary outside the pale of Freemasonry as professedly originated in 1686, but state that its secrets and ceremonial are found in the degrees of the rite of Heredom-Kadosh. Now this rite claims to be also the rite of the Rosicrucians, which is said to have been derived from the East shortly after the destruction of the Templars; we see then that the assertions of the Rosicrucians in 1600 agree with the traditions of to-day's Speculative Masonry, the origin of which is well-know to the elect, and those who have not reached that grade have no right to the information, for, as said in 1721, "to you is given to know those secrets which are hidden from the unworthy." I learn from rituals in my possession, that the York rite of last century consisted of seven degrees, every one of which led a brother one step nearer to perfection; whilst in the 32° of the Continental rite, I learn that the parent rite consisted also of the same number of steps to perfection.

Freemasonry being then much more complicated than Guild Masonry, and being neither a Deist nor a Materialist, I decline to have the mark of Cain forced upon me, even with the advantage of the arts mechanical, &c., invented by his descendants, and as I am not a Jew or Sadducee, I decline to allow any brother to force upon me his own notions of perfection, but I prefer going forward to that purer system of Faith, Hope, and Charity which led to the promulgation of Christianity, and the spiritual doctrines figured to us in the other line of Adam's derivation or supposed descendants. As also our philosophical system is one of secrecy, let each be content with his own degree, without interfering with a superior step, for it is only the *Perfected Brother* who is the true Universalist, and the possessor of the key to all religious truth. If we are really Guild Masons, we had better return to the ceremonial of Guild Masonry, and much good may it do its votaries.

It will be sufficient to remind your readers that the Templars suffered for gnosticism, and there is no impossibility in the amalgation of Speculative Masons, Rosicrucians, and Templars in later centuries.

Fraternally yours,
JOHN YARKER.

FREEMASONRY IN INDIA.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As promised, I send you a memo. of Masonry in this distant part of the world, From the newspaper reports, &c., you will have seen the doings of the Duke of Edinburgh and the Viceroy last March, when the two great railways met and were united at Jubbulpore. A glance at a map shows we are about the centre of the great Indian empire, midway between Calcutta and Bombay—our Masonic capital.

There are numerous lodges about us, distant, too, when looking at them from your part; but viewing them from this immense country, they appear near, particularly when linked by railway. Our nearest neighbour is Lodge St. Andrews, Kamptee, 154 miles off—a nice distance! Our next is Corrinth, Nagpore, 164 miles. Our next neighbour is Independence and Philanthropy, Allahabad, 227 miles; and so on, getting further and further till you reach the confines of this great country.

I had the pleasure of visiting the above lodges last year, and can speak of the truly Masonic manner in which the brethren received me and other visitors. Masonry is flourishing in India; nearly every large (European) station has its lodge, many even working chapters. To come to my own station, Jubbulpore, we have a strong muster of Craftsmen working in Lodge Alexandra, 1065—viz., W. Bro. F. J. Jordan, Master; W. Bro. Lieut. R. B. Reed, and his brother, Dr. B. Reed, Past Masters; with 36 other members. The lodge works well, is excellently decorated, and attended. On my visit to this lodge last month, there was one raising and one initiation. On the 22nd there was one passing, one initiation, and four joining. Yesterday I was present at the farewell meeting and supper to the W. Bro. Jordan, and was indeed pleased with the proceedings. One poor woman (widow) got £5 from the poor box. A silver watch and chain was presented to Bro. Bastion, Treasurer, going on sick leave. A silver tankard, with address, voted to the Past Masters, Lieut. and Dr. Reed. Three joining brothers ballotted for and admitted (one poor fellow *not* admitted). A brother was severely censured for allowing his messengers to wear a large Masonic sign on their belts. The offending brother was ordered to remove the badge (as such looked like "touting") or cease attending lodge. One gentleman proposed for initiation. The proceedings of the evening wound up with W. Bro. Jordan resigning the chair, and investing Bro. Dr. Reed with the square and hiram for the remainder of the year. The lodge closed in peace at half-past nine, and the brethren adjourned to banquet; songs and toasts followed fast and furious, until old Time warned the Craftsmen to depart, which we did about half-past eleven, all pleased with our evening's entertainment. W. Bro. Jordan was cheered again and again, all wishing him God speed to old England, whither he goes in a few days, after an absence of 20 years.

Yours,
"SPERANZA."

(To the Editor of The Freemason.)

DEAR SIR,—In your "Life of Lord Howe," you have omitted the fact that he had been a member of the Lodge of Antiquity since May, 1844, when he was elected a joining member. He continued to subscribe until his death, which has deprived the lodge of an old and valued member. I would have written sooner, but I wanted to give you the date of his joining.

Yours truly,
NO. TWO.

Union Club, S.W., June, 1870.

AN APPEAL.

(To the Editor of The Freemason.)

SIR,—Will you kindly permit me a small space in your paper for an appeal to my brethen in aid of a fund for providing a summer-day's excursion into the country, together with two good meals, for at least five hundred poor children of the parish of St. Leonard's, Shoreditch, Middlesex. I have in six years gone by derived great assistance for works of charity from the Craft, and I never appealed in vain.

Donations may be sent to
Yours fraternally,
GEORGE DOWTY,
Curate of the parish (seven years), and
P. Pro. G. Chaplain, E.L.
41, West-street, Shoreditch, Middlesex.

WANTS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—May I ask has any brother *duplicate* copies of the undermentioned, for which he would accept "exchanges," or their monetary value. If so I should feel obliged.

Yours fraternally,
W. J. HUGHAN.

Truro, Cornwall, June 11th, 1870.

Constitutions of the Freemasons, 1776 and 1784.
Constitutions of the Freemasons, T. Harper, 1813.
Freemasons' Calendars, (London,) 1813-4-5.
Calendar, Prov. G.L. of Oxfordshire, 1857.
Dr. Morris's Masonic Calendars, excepting 1860 and 1865.
Preston's Ill. of Masonry, between 1772 and 1781.
Constitutions G.L. of England, 1847-55-58-61.
Constitutions G.L. of Scotland, between 1804 and 1848.
Constitutions R.A. Grand Chapter, before A.D. 1823.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Kindly give a reply to the following queries in your "Notices to Correspondents" this week:—

1. If, after a vote on a given question is taken, it is found that brethren have voted who are in arrears with their subscription, and the bye-laws declare that "no brother shall be allowed to vote on any occasion if he be three months in arrears," is the vote legal and binding?

2. If a resolution and amendment are both duly proposed and seconded, is it not proper that the following be the order observed:—First, the amendment is put to the vote, for and against; second, the resolution is put to the vote, for and against; thirdly, if the amendment is carried, should it not then be put as a substantive motion?

3. What notice is necessary for the calling a Lodge of Emergency?

I think that on the second query, especially, full information would be very valuable to a W.M. not accustomed to the conduct of public business.

Yours fraternally,
BENJ. L. GREEN, Lodge of Unity, 613.

[Answered under "Multum in Parvo."—ED. *F.*]

WE understand that the Provincial Grand Lodge of Cornwall will be held at Truro, on Tuesday, the 19th July, and that a very large muster of the brethren is expected. The last time the P.G.L met in this town was in 1863, and since then the Province has increased considerably, both as respects the number of lodges and members. The new Masonic Hall will be dedicated by the Prov. G. Master on the same day, and we believe the brethren will walk in procession to St. Mary's Church, and will dine at the new Public Rooms; but the arrangements are not yet finally made, so we forbear anything approaching prophecy. Any information can be obtained from Bro. W. J. Hughan, the Prov. Grand Secretary, and we hope to announce the particulars in our advertising columns shortly.

MASONIC ARCHÆOLOGICAL INSTITUTE.

A meeting was held at Freemasons' Hall, Great Queen-street, on Thursday evening, June 9th; W. Bro. Matthew Moggridge, P.P.S.G.W., South Wales, *F.S.A.*, *F.G.S.*, in the chair.

The Secretary read letters of apology from several members.

A letter was read from W. Bro. G. H. Younghusband, P.M., tendering to the institute as a present for its members twelve copies of his lodge music.

W. Bro. Wigginton, *F.R.S.*, *B.A.*, passed a high eulogium on the value of this music at consecrations; and Brother Shackell concurred.

Thanks were accorded to Bro. Younghusband.

A letter was read from Bro. Witham M. Bywater, as follows:—

"5, Hanover-square, W., April 11, 1870.

"Dear Sir and Brother,—The publication of the first report of the R. Commission on Historical MSS. places in a prominent manner the interesting results which are beginning to be manifested by the discovery of long-lost and hitherto-unknown documents.

"Impressed with the importance which this movement may have for our 'noble science,' I am led, without further apology, to suggest the question whether something cannot be gained for Masonry by this investigation? I think it not unlikely that among the commissioners there may be one or more who may belong to the Fraternity, with whom your influence, or that of the Council of the M. Archæological Institute, might have sufficient weight to induce them to issue such instructions or private hints to their literary staff as would lead to their taking note of any MSS. relating to the early history of Free Masonry and Accepted or Speculative Masonry. For instance, particular attention might be devoted to collections in the possession of the families of notable persons who, in the last century, filled the post of G.M. either in the 'Ancient' or 'Modern' side.

"Notwithstanding the frequent and sometimes feasible arguments which are advanced to prove that Speculative Masonry had no existence prior to 1717, I think it highly probable that among the MSS. preserved in the muniment (lumber?) rooms of some of our old families, documents may be found which will be valuable to us, by shedding light on that dark page of our history.

"Apologising for thus troubling you, which please excuse by attributing it to my desire to see our ancient Craft in possession of a good 'title deed,'

"I am, dear Brother, yours, &c.,

"WITHAM M. BYWATER."

A discussion took place on the best mode the institute could adopt to give effect to the propositions of Bro. Bywater.

Bro. Bywater stated that one document referred to must be of interest, as it was a contract with a "Free" Mason in connection with the building of a tomb in Wells Cathedral. This had been pointed out by the Town Clerk of Wells.

Bro. Wigginton suggested that the W.M. of the lodge at Wells should be induced to obtain a copy from the Town Clerk for the use and consideration of the members of the institute.

This Bro. Bywater offered to effect; and the Chairman and Bro. Hyde Clarke undertook to communicate with the Record Commissioners with the view of carrying out the objects of Bro. Bywater.

Thanks were returned to Bro. Bywater for his valuable communications.

The chief subject of the evening was a communication on a new system of Masonry among Mussulmans. It was observed that association and secrecy or mystery are two great principles of Freemasonry, and two great principles influencing the human mind. They are consequently to be observed in all ages and among all nations of mankind. In this sense, the elements of Masonry are certainly to be regarded as of the greatest antiquity, and as they are widely disseminated, so are they particularly to be recognised among the Mussulman communities. The chief form of these mystic associations is that of the orders of Dervishes. It is not unnatural that many have supposed that the exact forms of Masonry are to be found among the Dervishes. A sketch was then given of the introduction of Freemasonry into Turkey, Persia, and India. It was pointed out that while the Mussulmans acknowledge the sacred books of the Jews and Christians, they treat the Koran as a further development; and in adopting Freemasonry, they are materially disposed to seek its development for members of their own community in the forms of Islam. Such a development has been founded at Constantinople, but the members of it acknowledge universal Masonry as a title to participation in Brotherhood. Many details were given, which are not of a nature to admit of public treatment.

Bro. Khan Bahadour Kazi Shahabadun Ibrahim, Dewan of H. H. the Rao of Kutch, entered into some details as to the principles of Islam and the present movement in India for purifying it from superstitious practices. He stated that the persecution of the Persian Freemasons was probably owing to their being confounded as a secret society with the dangerous fraternity of the Hashishiyeh.

(Our Indian brethren spoke fluently in English.)

Bro. Hyde Clarke concurred, and gave some account of the present condition of the Persian Freemasons.

Bro. Dadabhai Naoroji, late Professor of Guzzratee in University College, referred to the great antiquity of mysteries among the old Persians.

Bro. Jamshedjee Jivanjee Gazdar concurred.

Bro. Bywater referred to some points of interest in the paper, and the general relations of Masonic signs and secrets to those of secret societies among Mussulmans and Chinese.

Bro. Wigginton pointed out that the dimensions in height, length, and breadth of the temple of the Caaba, at Mecca, were very peculiar, and appeared to have some relation to its reputed antiquity. They appeared to have some analogy to those of the Tabernacle. The situation of the door was also deserving of notice. He threw out the hint for consideration whether these relations, length and breadth, could have any reference to the geometrical proportions of the globe of the earth.

The Chairman doubted this. With regard to the connexion of Freemasonry with other mystic systems, it was difficult to judge; but this, at all events, could be determined—that Freemasonry, being founded on the noblest principles, and on the basis of truth, must be of the highest moral value. It could not, either, be doubted that it had been of practical use in many remote places. He gave one example of an English brother captured many years ago by brigands in Greece, who was released in consequence of making a Masonic sign.

Bro. Dadabhai proposed, and Bro. Bywater seconded, a vote of thanks to the eminent archæologist and naturalist, Bro. Moggridge, who had presided over the institute on that evening.

The Chairman announced that the next meeting will be on Thursday, 30th June, when the subject will be the Phœnician Masons' Marks at Jerusalem and the Moabite Stone.

THE NEW MASONIC HALL AT NEW YORK.

The following full description of the proposed new Masonic Hall at New York is taken from the *New York Herald* of May 9th:—

"The projected new Masonic Temple in this city will be erected on the north-east corner of Twenty-third-street and Sixth-avenue, a most eligible and cental location. The size of the lot is 141 feet on the street and 98 feet 9 inches on the avenue, the whole area of which will be covered by the building. A photographic print of the perspective view will soon be issued and sold for the benefit of the Hall and Asylum Fund and will show to advantage the majestic, harmonious, and massive appearance of the *tout ensemble*. The material selected will be dark and light granite, and the main divisions, details, and ornamentations are so disposed as to gracefully bring out its true character of solidity and strength. The style of architecture is pure Renaissance, well proportioned, and chaste. The building will be divided into five stories, each of which will be distinctly marked in the exterior. The main feature on Twenty-third-street will be the central pavilion, ornamented by pilasters and columns, and surmounted by a quadrangular dome 50 feet square at the base and rising 155 feet above the pavement to the top of its cresting. This centre compartment is connected by 'curtains,' to be embellished by allegorical statuary, with heavily rusticated corner pavilions each 26 feet square at the base, the whole rising 95 feet to the top of the main cornice, and capped by a Mansard roof. The Sixth-avenue front consists of corner pavilions, and the recessed curtain between them is enriched at each story by pilasters, in harmony with the central portion of the Twenty-third-street front. The first story will be almost entirely devoted to stores—three large ones on the street and four on the avenue. This portion of the building is to be constructed of Quincy granite, and will be massively rusticated throughout. The main entrance will be located in the south-west curtain of the building, and will be ornamented and made prominent by a Doric portico. In front of this portico will be placed two Masonic columns, 20 feet high, the significance of which will be duly appreciated by Masons, and, together with the statuary before mentioned and the arms of the Grand Lodge on the fifth story, will form exteriorly the only indications of the purpose of the edifice. This entrance leads directly by a wide flight of steps to a large corridor or hall on the second storey, 20 feet wide by 66 feet long and 30 feet high, from which immediate access is obtained on the east side to the Grand Lodge room, 84 feet by 90, and on the other to the parlour of the Grand Master, the parlour and offices of the Grand Secretary, the fire-proof archive room, &c. The Grand Lodge room is calculated to seat over 1,000 persons comfortably, in addition to which a gallery across the west end of the room will accommodate 150 persons more, and be also useful in case the room is let out for concerts or lectures, for the accommodation of the orchestra. The throne of the Grand Master will be in a recess at the east end, with retiring and accommodation rooms conveniently located on each side. At the north end of the entrance corridor is the main stairway, leading to all the upper storeys. The landing on the third storey, 21 feet 6 inches high, gives direct access to a reception hall, 20 feet by 68, from which entrance is gained on the east side to three tylers' rooms, connected by conveniently arranged ante-rooms, with three Blue Lodge rooms, each 62 feet long. On the west side of this hall is placed a large banqueting room, with stewards' rooms, &c., adjoining. The stairway leads next to the fourth storey, 21 feet high, in which the arrangements, distribution, and size of rooms are precisely similar to those below. In this storey there will be two Blue Lodge rooms and one Royal Arch Chapter room. The latter room will be arranged with conveniences not heretofore thought of, and will be complete in every possible respect. The whole of the fifth storey will be devoted to the use of the Knights Templars, and it is believed this Commandery hall will be the most complete and best arranged ever constructed, and greatly increase the effect of the imposing ceremonies of the Order. Throughout the arrangement of the whole building it is evident the architect, N. Le Brun, has very carefully studied his plans, as there is not a foot of space wasted, and the greatest simplicity and convenience are attained in the distribution of the rooms, stairways, corridors, &c., which will be all appropriately decorated in accordance with the various purposes to which they will be applied. The first storey, and all the halls, corridors, and stairways throughout will be of the most approved fire-proof construction. The whole building will be heated by steam, and thoroughly ventilated in the most approved and scientific manner. Each floor will be supplied with all the modern conveniences found in first-class private houses, and a large elevator will traverse the building from the first to the fifth stories. This elevator is placed conveniently to the main stairway and the private stairway, giving an egress on Sixth-avenue. In case of accident or alarm, the entire building can be emptied in five minutes. The ground has cost £68,000, and the estimated cost of the building will be a little over £100,000. An idea of its imposing exterior may be formed from the fact that it will tower 45 feet above Booth's theatre, which is situated directly opposite."

Jottings from Masonic Journals.

THE Indianapolis *Journal* says of their Grand Commandery that it closed in "awful and solemn form."

THE Grand Commandery of Massachusetts and Rhode Island has changed its title from Encampment to Commandery, with that of its subordinates.

ANTI-MASONIC STORM.—The *Boston Masonic Monthly* states that only two lodges survived the anti-Masonic storm—Portland No. 1, at Portland, and United, No. 8, at Brunswick. This is incorrect. A few surrendered their characters, and many suspended their meetings; but some kept straight on, besides those mentioned. Ancient Landmark, No. 17, of Portland, and Fraternal, No. 55, of Shapleigh (now at Alfred), we know kept on, and we think several others.—*Portland Me., Masonic Token.*

FROM the *Illustriste Zeitung* we learn that the Freemasons of Germany have taken an active part in the work of the society established in Bremen, in 1865, for the saving of shipwrecked persons on the German coast. The lodge in Bremerhafen and a Masonic association in Oppenheim on the Rhine have been especially active in this work. A number of wives of Masons in Rheinhessen issued a call to participate in this humane enterprise in 1866, which was met by a hearty response. In token of their appreciation of this effort, the directors of the society above-mentioned named a new boat stationed at Newharlingersyhl, "Frauenlot" (praise to the women), the name also of the renowned singer of Mayence.

HEREIN IS OUR GREATEST DANGER.—We call the particular attention of our hosts of Masonic friends and readers to the following, the concluding remarks of one of Masonry's brightest sons, Ill. Bro. Josiah H. Drummond, of Maine, in his report on Foreign correspondence. Let it be read attentively, marked carefully, learnt understandingly, and we feel satisfied all will feel benefited mentally and morally by digesting it:—"If any reader has accompanied us thus far, he has learned that the march of Freemasonry is still onward; whether it is upward is not so certain. We must confess that there seems to be too much of a looking forward to what Freemasonry will do, rather that a care for what it is doing. With a membership of half a million, it ought now to be accomplishing all that any human institution can accomplish. That it is doing an immense good we know; that it is not doing all it can we as certainly know. While we hope for the future, we should act now. 'God loves the present tense, rather than the future.' We have noticed with anxiety one feature in almost all the addresses the proceedings contain. It is the caution against intemperance, combined with the assumption that this vice has increased and prevails among the Craft to a dangerous extent. This gives our enemies the means of assailing us with success. As long as they assail the institution itself, it is like the mere foam on the rock; but if they shall assail us because we have abandoned the principles of Masonry, and are perverting them, what answer can we make? *Herein lies our greatest danger.* All acknowledge this, but there seems too little effort to avert the danger. 'The truth shining, many love; reproving, they reject; when it shows itself, we embrace it; when it shows us. we cannot endure it. It is the imperative duty of all in authority, and of all to whom the brethren have given influence by having ever called them to positions of responsibility, to do all in their power by precept, and *especially by example*, to put away this reproach from the Craft." —*Pomeroy's New York Democrat.*

A TOWN in Indiana had a lodge that had a W.M. who had an exaggerated notion of discipline. One night he had met his lodge in called meeting, not a member absent, to instruct them in the work. Teaching them the use of the gavel, he had just called them up with three knocks, when he leaned too far back, fell against the window that was behind him, fell through, fell to the ground four stories, and broke his neck. Picked up the next morning, he was buried decently, but not a Mason attended the funeral. More strange still, not a Mason appeared any more in that village. It was inexplicable. Forty women left widows, two hundred and seventeen children left orphans, eighty-four merchants left in the lurch with unpaid bills. Twenty years after that somebody went up in that fourth storey, and, behold, the lodge a lodge of skeletons! Strange, but true, they had rigidly obeyed the orders of the W.M., and, while waiting for the knock to seat them, had starved to death. Each was standing in an attitude of respectful attention, "looking to the east," and had not the pitying citizens taken them down and tenderly removed them, they would have been standing there yet. Such is life.—*The Evergreen.*

THE Prince of Wales is said to have "a ringing voice." It rung the changes at a Masonic meeting the other day, when £10,000 were subscribed at once towards the benevolent objects which the "Ancient and Free Accepted" Order has in view.—*Neilgherry Excelsior.*

A COMPARISON. — Wisdom - contemplating mankind leads but to the two results — compassion or disdain. He who believes in other worlds can accustom himself to look on this as the naturalist on the revolutions of an ant-hill or of a leaf. What is the earth to infinity? what its duration to the eternal? Oh, how much greater is the soul of one man than the vicissitudes of the whole globe! Child of heaven and heir of immortality, how from some star hereafter wilt thou look back on the ant-hill and its commotions, from Clovis to Robespierre, from Noah to the final fire? The spirit that can contemplate, that lives only in the intellect, can ascend to its stars, even from the midst of the burial-ground called earth, and while the sarcophagus called life immures in its clay the everlasting.—*Zanoni*, by Bulwer.

IN the matter of soup the City is degenerating. I went into the Brig and Tortoise the other day—it was, in fact, to a Freemasons' dinner—and they gave me last year's green peas in May, and Mock instead of the real. However, this is quite in character with the genius of the times. Freemasons are not what they were when I was initiated, or they would not stand that sort of think. They are getting far too modern in their notions to suit me and sensible, amiable people generally. Instead of keeping up the good old Institution in the proper style, each lodge a secret conclave of good three-bottled men, they are talking of making Freemasonry a kind of superior friendly society, and subscribing so much a week for benefits during sickness, and a sum of money to bury poor old brothers! To be sure, I proposed this very thing thirty years ago, but then they wouldn't have it: and now that they have changed their minds, I'll change too, and oppose innovations with all my might and main. And in this I am sure to get plenty of backers.—*The Grumbler, in "Latest News."*

FREEMASONRY IN FRANCE.

The time for occupying ourselves with our own business has evidently come at last, and we have, therefore, given a little attention to the election of Grand Master of the Freemasons, which we should have done on former occasions had not the Emperor left us other things to look after, which we foolishly imagined to be of more importance. The office of Grand Master is considered one of the highest trust and responsibility, and has been hotly disputed by General Mellinet and Carnot, the deputy. A grand convocation of all the lodges has been sitting for the last three days in close confabulation upon the subject, which, for five years' duration, becomes a vital one for the order. Mellinet, who has fulfilled the duties of the office ever since the year 1865, with great honour to himself and brothers, carried the day by a great majority over the deputy, and the event was considered of such immense importance that telegrams were despatched to the four corners of the earth, wherever French lodges exist. Expense was voted beneath a Mason's notice, and in as short a time as possible was the news of the election conveyed to Constantinople and to Senegal, to Bogota and to Haïti, to Madagascar and to Canada; in short, to the uttermost parts of the world, wherever French Freemasons assemble to hold a lodge and proclaim their adhesion to the principles first laid down by the first Earl of Derwentwater in the year 1785. Freemasonry is respectable in France, inasmuch as it is the only institution looked upon in a serious light; and although French puerility and lightness in all things has suggested the admission of women to its sacred rites, yet its laws of brotherhood and fraternity are strictly observed. The good done all over the world by the Grand Orient of Paris is a well-known fact. No institution, however religious in its aim, has contributed more to the civilisation of the human race than this lodge. "Learn and Teach" is the wise and modest motto adopted by its members—almost antique in its simplicity, and so completely at variance with the pert and flippant self-sufficiency of the day. The statistical accounts of the progress of the Brotherhood is more interesting. There exist at the present moment in France four hundred thousand Freemasons. In this number the ladies are not included, although the number of these *(Les Lecotons)* exceeds one hundred thousand. The institution has been liable to great persecutions, and the seceding lodge of the *Rite Ecosscais* carried away, not very long ago, a vast number of adherents. At the breaking out of the great Revolution the Duke of Orleans, Philippe Egalité, was Grand Master. After his death upon the scaffold, the office was accepted by M. de Montaleau, who, with admirable tact and good management, preserved the Brotherhood throughout the terrible period of revolution and confusion which followed '89. Since then Joseph Bonaparte, Prince Murat, and Marshal Magnan have been elected Grand Masters, and have succeeded it preserving the honour and prosperity of the Grand Orient through every change in politics, and through every attack made upon it by the Church, uneasy at beholding the secret conference and *huis-clos* deliberations from which she has ever been peremptorily excluded.—*Birmingham Daily Post.*

THE Acacia Lodge, No. 1314. was consecrated at the Bell Hotel, Bromley, on Wednesday, the 15th. Full report in our next.

MASONRY ON THE BENCH.—Bro. George Allez, of Doyle's Lodge of Fellowship, No. 84, Guernsey, was on Friday, the 10th inst., elected Jurat of the Royal Court, the highest local honour that can be conferred upon an inhabitant, making the third member of the Craft on the magisterial bench of that island. Bro. Allez has only recently taken the first two degrees of our Order, and will, at the next regular meeting of his lodge, be raised to the degree of M.M., on which occasion, we understand, it is in contemplation of the lodge to give him a complimentary banquet. We heartily join in congratulation, not only to Bro. Allez on his appointment, but to the islanders on their choice, since he who is a "just Mason" cannot be other than an "upright judge."

ACCORDING to the Ancient Constitutions, every applicant must be proposed at least one month before the lodge can act upon his petition.

Poetry.

◆

A NEW SONG.

BY AN OLD PAST MASTER.

Composed expressly for the Board of Benevolence of the Provincial Grand Lodge (North and East Yorks), on the occasion of their meeting for the first time in the Kingston Lodge, at Kingston-upon-Hull, on Wednesday, April 6th, 1870, when the Lodge was consecrated.

Come let us prepare, we brethren that are,
And attend the Provincial Grand Meeting;
In clothing so neat, with a good balance-sheet,
When we hope to receive a kind greeting.
In clothing, &c.

Let's be true and sincere, and kind to the poor,
Who apply on the present occasion;
Grant liberal aid, and not be afraid,
To show we don't want much persuasion.
Grant liberal aid, &c.

Appeals are now made, for benevolent aid,
To be granted to those who are needy;
So let us be kind, and all of one mind,
And prove that we always are ready.
So let us be kind, &c.

Our *Prince*, Dukes, and Lords, will lay by their swords,
To relieve both the Orphan and Widow:
Our relief is at hand, all over the land,
Ever ready to prove it's no *shadow*.
Our relief is, &c.

Antiquity's pride, we take as our guide,
Thus keeping each one in his station;
And do all we can, to make happy the man,
Who's a *Brother*, though not a *relation.*
And do all we can, &c.

We never deceive the fair daughters of eve,
But are true to our every profession;
They never regret, when a Brother they've met.
And have placed themselves in his possession.
They never regret, &.

Then join hand in hand, to each other firm stand,
United in Masonic action;
No mortal can boast, a nobler toast,
Than a Mason who knows of no faction.
No mortal can boast, &c.

THE MITHER LODGE.

TUNE—"*A Man's a Man for a' that.*"

Amang the social "rays of light"
I've aften blythesome been, man,
And here within the mither Lodge
Some joyfu' nights I've seen, man;
For, aye, to me there was a charm
In speech, and sang, and crack, man,
That made me weary for the time
When I'd come toddlin' back, man.

I've seen the jolly-hearted coun,
Here often bear the sway, man;
I've seen a Wylie, ever shrewd,
Masonic love display, man.
And now a Mure adorns the East,
A bright, a worthy name, man;
He'll gie the Lodge anither heize,
Anither wreath of fame, man.

Wha has na felt a sacred joy,
A pleasure ever sweet, man,
When, by a mither's ingle side,
Kind couthie friends would meet, man;
And here we feel the same delight
When friendships we renew, man,
Within our guid auld mither's ha'
'Mang brithers leal an' true, man.

Wi' open heart she lo'es us a',
Whate'er our lot may be, man;
And aft she prays that a' her bairns
In love may aye agree, man;
For love, she kens, can yield a charm
To cheer life's fleeting scenes, man,
And lead to yonder Lodge aboon
Where joy unclouded reigns, man.

Yes, muckle sense and worth is hers,
And proud she weel may be man,
For even kings themselves ha'e sat
Fu' kindly by her knee, man.
Then, lang, lang may she keep her feet
To speak, or sing, or crack, man,
And, aye, be blythe as she has been,
To bid us welcome back, man.

A. M. KAY, P.S. St. John's Lodge,
Kilmarnock Kilwinning, No 22.

METROPOLITAN MASONIC MEETINGS

For the Week ending June 25, 1870.

MONDAY, JUNE 20.

Lodge 185, Tranquillity, Radley's Hotel, Blackfriars.
,, 720, Panmure, Balham Hotel, Balham.
,, 901, City of London, Guildhall Coffee House.
,, 1201, Eclectic, Freemasons' Hall.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, JUNE 21.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 435, Salisbury, 71, Dean-street, Soho.
Chap. 11, Enoch, Freemasons' Hall.
,, 167, St. John's, Radley's Hotel, Blackfriars.
,, 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JUNE 22.

Lodge of Benevolence, at 7 precisely.
Lodge 2, Antiquity, Freemasons' Hall.
,, 507, United Pilgrims, Horns Tavern, Kennington
,, 754, High Cross, White Hart, Tottenham.
Chap. 13, Union Waterloo, Masonic Hall, Woolwich.
Red + Conclave, St. Andrew's, No. 15, Terminus Hotel, Cannon-street.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. I. Terry, Preceptor.

THURSDAY, JUNE 23.

House Committee Girls' School, at 4.
Lodge 34, Mount Moriah, Freemasons' Hall.
,, 60, Peace and Harmony, London Tav., Bishopsgate-street.
,, 65, Prosperity, Guildhall Coffee House, Gresham-street.
,, 858. South Middlesex, Beaufort House, Fulham.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JUNE 24.

Red + Conclave, Roman Eagle, No. 6, Anderton's Hotel, Fleet-street.
K.T. Encampment, Mount Calvary, 14, Bedford-row.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway Victoria Station, at 8; Comp. Cottebrune, Preceptor
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, JUNE 25.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
South-Eastern Masonic Charitable Association, New Cross Branch.

THE legend, that every one is supposed to know, runs to the effect that the four children of Lamach, and his two wives Ada and Sella, founded the beginning of all the sciences in the world. The eldest son, Jabal, pursued the science of geometry, and abandoned his flocks and herds to build with stones and trees; his brother Jubal founded the science of music; his brother Tubal Cain founded smithcraft in all metals; and his sister founded the craft of weaving. Having a foreknowledge of the punishment about to fall upon mankind, they engraved their sciences on two stones, so that they might not be lost when the "vengeance for synn" came. One of these stones was of marble, in the belief that it would not burn if fire consumed all else upon the face of the earth; the other was "clepped laterns," supposed not to be able to drown or sink in any water, if a flood should be the means of destruction. After the deluge, the great-grandson of Noah found one of these stones, and saw the science written on it, and taught it to other people. "And at the making of the Tower of Babylon there was masonrye first made much of." Nimrod was a mason as well as hunter it seems, and fond of his science, or, as we should now say, trade. And when the city of Nineveh and other cities of the east were to be built, he sent his cousin, [the King of Nineveh, three score of masons to assist him. From this little band of masons, bound together as strangers in a strange land, possessed of the knowledge of a craft that was beyond the understanding of the dwellers in tents, according to this story, came Freemasonry.—*Builder.*

Advertisements.

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The following brethren who are not on the Committee have promised their support:—Br. J. R. Stebbing, P.M., P.G.D. England; Br. Col. Malet de Carteret, P.G.M. Channel Islands; Br. Prosser, P.M. 244, Jersey: Br. Gardiner, W.M. 84, Guernsey; Br. Ashley, P.M. 254, Coventry, P.G.J.W. Warwickshire; Br. De Grute, Birmingham; Br. Woolf, P.M. 223, Plymouth: and others.

The Committee meet at their Room on the first Thursday in every month at 8 p.m. All subscriptions, together with the names of the donors, will be acknowledged in THE FREEMASON. In order to ensure success, it is hoped that every Brother will personally interest himself in the movement.

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BRO. WM. HOLLAND respectfully informs the Brethren that he is now prepared to receive LODGES at his Summer Retreat, NORTH WOOLWICH GARDENS. Having catered successfully during the past year, he has such confidence that he will in every respect fully realise all the Brethren require.—For terms, etc., apply to Bro. W. HOLLAND, Royal Hotel, North Woolwich.

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THE above old-established Tavern is NOW OPEN, newly decorated, by Bro. CHARLES GOSDEN, late Manager of the Freemasons' Tavern Company. Every accommodation will be found for Lodges, Chapters, Mark and other degrees, for their Meetings, Dinners, Suppers, &c., and every attention will be paid to their comfort and enjoyment by the new Proprietor.

"Radley's," Blackfriars.
BRO. JOHN HART begs to inform the Craft he has several open days in each month for MASONIC MEETINGS, and will be glad to submit his terms to Lodges about to move. N.B. No charge for Lodge Rooms, except emergencies.

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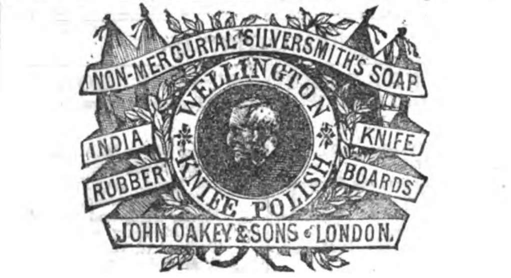

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THE Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL de GREY and RIPON, K.G., *the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND,* K.T., *&c., M.W. Past Grand Master; the Right Hon. the EARL of DALHOUSIE,* K.T., G.C.B., *the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.*

VOL. 3, No. 68.] SATURDAY, JUNE 25, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

PROVINCE OF

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H.R.H.

THE PRINCE OF WALES, K.G.,

Past Grand Master of England,

Having graciously signified his pleasure to lay the FOUNDATION STONE of the NEW READING SCHOOLS with Masonic honours, on

FRIDAY, the 1st day of JULY, 1870,

I am commanded by the R.W.P.G.M. Sir DANIEL GOOCH, Bart., *M.P.*, to invite your attendance to a

Provincial Grand Lodge of Emergency,

to be holden at the ASSEMBLY ROOMS, FRIAR STREET, READING, at ELEVEN o'clock in the Forenoon, from whence a Procession will be formed under the direction of the Provincial Grand Directors of Ceremonies, to accompany His Royal Highness to the Site for that purpose.

The R.W.P.G.M hopes that on such an important occasion as that of his Royal Highness for the first time laying a Foundation Stone as one of the Craft, to be favoured with the presence of his Brother Grand Officers, Provincial Grand Masters, and other Visiting Brethren, to enable him to give His Royal Highness a truly Masonic reception.

Seats will be reserved for those Brethren who signify their intention to be present by application to to the P.G. Secretary not later than the 29th inst.

By command of the R.W.G.P.M.,

WILLIAM BIGGS,
Provincial Grand Secretary.

6, DUKE STREET, READING,
June 13th, 1870.

THE ANNUAL MEETING
OF THE
Provincial Grand Lodge of Cornwall
Will be held at the
CONCERT HALL, NEW PUBLIC ROOMS,
TRURO,
On TUESDAY, the 19th JULY, 1870,
At 10 A.M.

THE R.W. BROTHER AUGUSTUS SMITH,
Prov. G. Master,
Will Preside, and also Dedicate the
NEW MASONIC HALL.

By authority,
WILLIAM JAMES HUGHAN, P.M. No. 131,
Provincial Grand Secretary.
TRURO, CORNWALL, 23rd June, 1870,

Royal Masonic Institution for Boys.

OCTOBER ELECTION, 1870.

THE Votes and Interest of the Governors and Subscribers are solicited for

HARRY NAPOLEON TAYLER,

Son of the late WILLIAM TAYLER, who was a member of the Lodge of Peace and Harmony, No. 359, Hants. He was upwards of twenty years Chief Steward in the P. and O. S N. Company's service, and died suddenly at Suez on the 7th of June, 1869, leaving a Widow and Six Children for whose support her means are very inadequate.

Proxies received by
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FREEMASONRY in ENGLAND.

No. II.

BY THE SON OF SALATHIEL.

(Continued from page 205.)

BEFORE THE SCHISM.

Bro. Anthony Sayer was succeeded in the office of Grand Master by Bro. George Payne, who was installed in 1718, and by whose care many of the ancient laws and regulations of the Craft were compiled from old documents then extant. In 1719, Bro. Desaguliers, *LL.D., F.R.S.*, was elected Grand Master, and under his rule Freemasonry rapidly advanced in public estimation, although the number of lodges was not materially increased. Desaguliers, however, paved the way for that brilliant succession of noble chiefs whose connection with the fraternity afforded a guarantee to the Government, in those days of plots and conspiracies, that the objects of the Craft were perfectly consistent with the effective discharge of every moral and civil obligation. In 1720, Brother George Payne was again placed at the head of the brotherhood, and at once resumed the collection of those ancient manuscripts from which the charges and constitutions of the Order were afterwards compiled. The immediate result of his zeal, however, was somewhat deplorable, inasmuch as some of the older Masons destroyed many valuable papers in their possession, under the mistaken impression that it was intended to publish the secrets of the Craft. The power of nominating his successor was at this period enjoyed by the Grand Master of England, and in accordance with this privilege Bro. Payne proposed the Duke of Montagu, who was unanimously elected by the Grand Lodge on the 25th March, 1721, and installed on the 24th June following, and as since that date the dignity of Grand Master has ever been entrusted to royal or noble keeping, the following account of the duke's installation may not be uninteresting :—

> On the 24th June, 1721, Grand Master Payne and his Wardens, with the former Grand Officers, and the Masters and Wardens of twelve lodges, met the Grand Master-elect at the Queen's Arms Tavern, in St. Paul's Church-yard, where the Grand Lodge was opened in ample form. Having confirmed the proceedings of the last Grand Lodge, several gentlemen were initiated into Masonry at the request of the Duke of Montagu ; and, among the rest, Philip Lord Stanhope, afterwards Earl of Chesterfield. From the Queen's Arms the Grand Lodge marched in procession in their clothing, to Stationer's-hall, in Ludgate-street, where they were joyfully received by one hundred-and-fifty brethren, properly clothed. The Grand Master, having made the first procession round the hall, took an affectionate leave of his brethren ; and being returned to his place, the Duke of Montagu was proclaimed his successor for the ensuing year. The general regulations which had been compiled by Bro. Payne in 1721, and compared with the ancient immemorial usages of the Fraternity, were read, and met with general approbation ; after which Dr. Desaguliers delivered an elegant oration on Masonry.

Philip, Duke of Wharton, succeeded Montagu in the chair on the 17th January, 1722, five-and-twenty lodges being represented in Grand Lodge on the occasion. He was, as the records of the time amply prove, a very indifferent character, and little progress was made under his auspices. About this period the office of Grand Secretary was established, the first incumbent being Bro. William Cowper, afterwards Deputy Grand Master. The Earl of Dalkeith, eldest son of the Duke of Buccleuch, and who subsequently succeeded to the latter title, followed "mad Wharton" in the rulership of the Order, and in 1724, Charles Lennox, Duke of Richmond was elected to the Masonic throne. Under his administration the Committee of Charity was established, and it is a somewhat remarkable fact that his Grace's Senior Grand Warden was no other than Bro. George Payne, a Past Grand Master. A similar instance occurred in 1719, when Bro. Sayer held a Grand Wardenship under Grand Master Payne. It may here be remarked that poor Sayer afterwards fell into such distressed circumstances as to be compelled to seek aid from his brethren, by whom he was granted assistance to the then liberal extent of £20. Lord Paisley, afterwards Earl of Abercorn, having distinguished himself by his activity in the cause of charity, was elected Grand Master in 1725, but in consequence of his absence from town, the government of the lodges mainly devolved upon the Deputy, Dr. Desaguliers. Under the Earl of Inchiquin, the office of Provinvincial Grand Master was instituted, the first appointed being Bro. Hugh Wharburton for North Wales, on the 10th May, 1727.

The extension of the Craft from year to year at this period is shown by the increase in the number of lodges represented in the Grand Lodge at each successive meeting. Thus, on the 24th June, 1727, the Masters and Wardens of no less than forty lodges were present, and the number was still greater on the 27th December following, when Lord Coleraine was installed as Grand Master at a grand feast at Mercers' Hall. A lodge at Madrid was constituted during the administration of Lord Coleraine, who was succeeded in 1728 by Lord Kingston, afterwards Grand Master of Ireland. This nobleman was one of the most zealous patrons of the Order, and during his reign Freemasonry flourished exceedingly. An equally warm supporter of the Craft was chosen to succeed him, in the person of Thomas Howard, Duke of Norfolk, who made the following presents to the Grand Lodge :—1. Twenty pounds to the charity. 2. A large folio book of the finest writing paper, for the records of the Grand Lodge, richly bound in Turkey, and gilt, with a curious frontispiece in vellum, containing the arms of Norfolk, amply displayed, and a Latin inscription of the family titles, with the arms of Masonry elegantly emblazoned. 3. A sword of state for the Grand Master; being the old trusty sword of Gustavus Adolphus, King of Sweden, which was next worn by his brave successor in war, Bernard, Duke of Saxe-Weimar, with both their names on the blade, and further enriched with the arms of Norfolk in silver on the scabbard. For these presents his Grace was voted the public thanks of the society. It may be it added that this sword is still carried in the processions of Grand Lodge by the Sword-bearer who precedes the Most Worshipful Grand Master.

Lord Lovel, afterwards Earl of Leicester, succeeded the Duke of Norfolk, 29th March, 1731, and the most notable event during his Mastership was the initiation of Francis, Duke of Lorraine, Grand Duke of Tuscany, afterwards Emperor of Germany. By virtue of a deputation from his lordship, a lodge was held at the Hague, where his Highness was received into the first two degrees of the Order. At this lodge, Philip Stanhope, Earl of Chesterfield, then Ambassador there, presided; Bro. Strickland, acted as Deputy, and Bro. Benjamin Hadley, with a Dutch Brother, as Wardens. His Highness coming to England the same year, was advanced to the third degree, at an occasional lodge convened for the purpose, at Houghton-hall, in Norfolk, the seat of Sir Robert Walpole; as was also Thomas Pelham, Duke of Newcastle.

The Viscount Montagu was the next Grand Master, his installation taking place at the Merchant Taylors' Hall, on the 19th April, 1732. This nobleman did nothing for the advancement of the good cause, indeed it is recorded that at a Masonic feast given in his honour at Hampstead he left the chair soon after dinner, and never attended another meeting till the expiration of his year of office. The Earl of Strathmore, who followed, was a Mason of a different type, he assiduously attended to his duties, and won the esteem of the brethren by his vigilance and zeal for the interests of the Fraternity.

(To be continued).

VANITAS VANITATUM.

BY REITAM.

Had that most wise of all ancient monarchs, King Solomon, an opportunity to re-edit his "Book of Proverbs" in the present time, there is no doubt but that he would insert as an extra laconic, "To the making of new Masonic degrees there is no end." He would also have an additional testimony to the truth of his statement, "There is nothing new under the sun." We find in the present day that same craving for new degrees and Masonic titles of honour, which exercised so baneful an influence over the Masonry of the end of the eighteenth and the beginning of the nineteenth centuries.

One Supreme Masonic body after another keeps cropping up. We have first the Grand Conclave of the Templars, the Supreme Grand Council of 33°, the Imperial Grand Conclave of the Red Cross Order, the Grand Lodge of Mark Masters, the Rosicrucian Society, the Order of the Holy Sepulchre, while, youngest of all, we have just been informed of the inauguration of a Grand Lodge of Ark Mariners, with a Grand Commander, and Pro. G.C. Noah, Japhet and Shem, Deacons and Scribes all complete. We are gravely informed by a gentleman signing himself "Scribe" that this degree of Ark Mariners is the summit and perfection of Mark Masonry, and occupies to it the same relative position that the degree of Royal Arch does to the Craft. I have always been given to understand, and I have arrived at the same conclusion from my own researches, that the degree of Mark Master is the connecting link between the second and third degrees, and that every Master Mason who is advanced to this degree feels at once there is a want supplied and information given him as to many details of operative Masonry which he was previously ignorant of. But although I have taken the degree of Ark Mariner in all its points, I must confess I cannot see its utility or its necessity; and I should be glad to hear from the brother in question the grounds on which he makes this extraordinary statement.

The degree is worked in Scotland under the authority of the Supreme Grand Royal Arch Chapter, and any subordinate Chapter has the right to confer it on a regularly exalted Royal Arch Companion; but I can assure "Scribe" it is a degree very little worked, and still less talked about, as men are almost ashamed to say they have taken it. It is "more honoured in the breach than the observance." The other degrees sometimes worked in England, "Ark, Mark, Link and Wrestle," are chiefly confined to the counties of Lancashire, Cheshire and Yorkshire, and are generally conferred for the low charge of one shilling and three half-pence for the lot.

I may mention that the degree of "Mark" alluded to above is that of "Mark Man," and not "Mark Master," and does not give those secrets peculiar to the Mark degree proper.

I perceive in your last impression, a letter from Bro. Frederick Binckes, which contains a few words which ought to be printed in letters of gold, and read in all the lodges:—

"I would myself, in the most earnest manner, recommend every brother under the jurisdiction of the Grand Lodge to refrain from any attempt to introduce another Supreme Masonic Body pending the negociations now in progress, having for their object the promotion of unity among the members of the Orders and Degrees not recognised by the Grand Lodge of England."

I cordially agree with Bro. Binckes, and only wish the Grand Master of Mark Masonry of England had supported the ideas of the Grand Secretary by deeds, not words. Bro. Binckes says, "It is the Grand Mark Master's opinion, that it is extremely unadvisable for any English Mark Master to commit himself to the support, *in any way*, of the new movement referred to by your correspondent," (i.e. the establishment of a Grand Lodge of Ark Mariners.) The italics are mine. In another part of your impression we read, "A combined meeting of the Most Antient and Honourable Fraternity of Royal Ark Mariners, and of Mark Masters was held at Masons' Hall," by the authority of the Grand Master of Mark Masons and the Grand Commander of Royal Ark Mariners, *both* of whom were present. We find that when the vessel was floated (Anglice, the lodge was opened) the Grand Mark Master, *cum multis aliis*, "came on board and took the A.O.B.," &c., &c. At the end of this report occurs the following passage; conclusive, I think, of the contradiction of words by deeds. "This will be the first instance on record, of two Masonic bodies of separate jurisdictions meeting on neutral ground preserving their own privileges intact, and yet working together without any difficulty occurring in the arrangement of the ceremonies."

The only way in which this mushroom growth can be stopped is for the Grand Lodge of England to make a law that no brother under her jurisdiction shall take any so-called higher degree without the permission of a Committee of Inspection, appointed for the purpose in each province; and that each so-called higher degree shall register their style, title, and authority, which must receive the sanction of the Grand Lodge, and their permission towards the degree in question.

Also that any brother conferring or receiving any degree in contravention of the above statute shall be immediately suspended from all Masonic privileges.

In this manner the Grand Lodge of England, through whose degrees we must all pass to gain admittance to the *hautes grades*, would act as the doorkeeper of pure and ancient Masonry; and although not acknowledging these high degrees as part of their system, would, as the dweller on the threshold, only admit through its portals brethren of approved worth and tried discretion.

REMINISCENCES OF WORCESTERSHIRE FREEMASONRY.

From (*Berrow's Worcester Journal.*)

Bro. C. C. Whitney Griffiths, who has long been known as a zealous and accomplished Freemason who has done distinguished and well-recognised services to the Order, has written and compiled a neat and attractive volume in which he has preserved the records of Freemasonry in the province of Worcester. By the courtesy of the Worcester Lodge of Freemasonry, 280, we have been permitted to peruse a copy of the book, and we propose to detail some of the more salient points contained in it, as they may be of interest to many who are without the pale of the Masonic body, and will certainly be read with deep interest by members of the Fraternity. Bro. Griffiths seems to have collected during his lengthened Masonic experience materials which have enabled him to supply the information he imparts, and this has no doubt encouraged him in the production of his book. Nothing but very considerable Masonic knowledge, an indomitable determination to exhaust all known sources of information, and unquenchable enthusiasm in the laborious task of research, can account for his having so successfully indicated the history of the Order in the province of Worcester, notwithstanding the grave drawback presenting itself in the fact that from the commencement of the Provincial Grand Lodge of Worcester, in 1790, no record is extant except what he has gathered here and there, so to speak, from old constitutions and all sorts of miscellaneous sources, until the year 1820, since which time records have been duly kept. The writer has divided his work into three separate parts. In the first part he furnishes the history of the Provincial Grand Lodge, in the second the history of the Worcester Lodge, of which he is an honoured and prominent member, and in the third he describes the introduction of the Royal Arch Masonry in Worcester and Chapter of St. Wulstan.

PROVINCIAL GRAND LODGE OF WORCESTER.

On opening Bro. Griffiths' book we find that the first known record of the Province of Worcester occurs in the year 1752, when Sir Robert de Cornwall, Baronet, was appointed the first Grand Master of the Province, his jurisdiction comprising the counties of Worcester, Gloucester, Salop, Monmouth and Hereford. In the present day such a jurisdiction seems to be overwhelmingly comprehensive, but this assumption disappears when it is explained that at that remote period throughout the entire authority there were but three lodges on the roll of the Grand Lodge of England, which were established at Stourbridge, Gloucester, and Leominster. The second Grand Master for the Province was appointed in 1792 by H.R.H. the Prince of Wales, the gentleman upon whom the distinguished office was conferred being John Dent, Esq., a partner in the eminent banking firm of Child and Co., London, and M.P. for Lancaster, and subsequently for the borough of Poole. This appointment was held by Bro. Dent no less than thirty-four years, death occasioning its relinquishment. By further reference to Bro. Griffiths' book we find that during the next twenty years the brethren of the Worcester Lodge and other lodges made repeated applications that a Grand Master should be appointed for their province, and yet that, strangely enough, their requests were without effect. It was not, in fact, until August, in the year 1847, when Bro. Roden was appointed Deputy Grand Master by Bro. Dobie, the then Grand Registrar, that the province had any regularly recognised head. Dr. Roden, of Kidderminster, held rule as a Deputy for two years, when a Provincial Grand Master was appointed, in the person of Henry Charles Vernon, Esq., of Hilton Park, Staffordshire, his installation taking place on June 17th, 1851, in the city of Worcester. Bro. Vernon continued in office fifteen years, when by reason of failing health he surrendered his post in favour of the present honoured Grand Master of the Province, Albert Hudson Royds, Esq., of Falinge, Rochdale, Lancashire, of Crown East Court, and of Malvern. Bro. Royds was installed on June 21st, 1866, and the event was the occasion of the largest Masonic gathering ever known in Worcester.

THE WORCESTER LODGE, 280.

Bro. Griffiths enables us to trace the history, so far apparently as it is ascertainable, of Freemasonry in Worcester, and of the existing lodges in the city. It is noted that antecedent to the Worcester Lodge a lodge of Freemasons, under the Athol or York Constitution, was held at the Stonemason's Arms, Great Fish-street, although of its working or character literally nothing is known. The names of thirty-nine of its members have been collected, but no information is given concerning either their calling or habitations. What is known of them is not creditable, however, to more than one of them, sincee one was excluded and deemed unworthy, and another was similarly dealt with, for making Masons under circumstances which are certainly not in accordance with Masonic notions in the present day.

Here we may perhaps opportunely mention the fact that the columns of *Berrow's Worcester Journal*, extending as they do as far back as 1709 (and so rendering the *Worcester Journal* the second oldest in England), have fortunately aided Bro. Griffiths in his industrious researches, have supplied proofs of the existence of the early lodge upon which he has commented, and with reference to which he remarks, "A paragraph in *Berrow's Worcester Journal*, in 1769, justifies a belief in its existence at that date, where it is announced that 'A Company of Comedians, from London, would perform by the desire of the Lodge of Freemasons.'" The next reference to Freemasonry in Worcester, is also found in the *Journal* in the form of an advertisement. It is dated April 1st, 1790, and the following is a verbatim copy of it:—

> "MASONRY.—In all ages, by all sectaries, and in all nations the advantages of Masonry have been manifest. No society since the creation of the globe have ever been so universal and so respectable. They never have contaminated their laws, nor, like many premature societies, exposed themselves to ridicule and contempt. The brethren must feel a secret satisfaction when they are informed a lodge under the auspicious names of the Right Honourable Lord D——ly and W——d, the Right Honourable the Earl of Ply——th, and the Right Honourable the Earl of Cov—try (gentlemen and brothers resident in this county) will be instituted; and when the brethren recollect the politeness, affability, and humanity of the noble patrons, who can doubt of success? For the purpose of promoting a constitution, chapters are held every Sunday evening at the Rein Deer, till it is brought to its wished-for crisis. The company of every brother is requested."

Bro. Griffiths infers that "the wish was father to the thought" in the mind of the advertiser, and thereby strongly hints a question of the genuineness of the advertisement. When we come to examine it we detect appearances justifying the doubt. In the first place the date of the month, April 1st, is suggestive, if not, in sooth, suspicious; the word "chapters," too, is evidently used instead of lodges—an error that no Freemason could well make; and, lastly, none of the noblemen referred to were Freemasons then, if indeed they ever were. It may be stated, *par parenthese*, that an ancestor of the Earl Dudley, who is referred to, occupied, forty-eight years before, the distinguished position of Grand Master of England.

On October 2nd, 1790, an interim warrant, signed by the Grand Secretary, was granted to the Worcester Lodge, upon which the brethren proceeded to initiate and receive members, and the charter of the lodge is dated seven days afterwards. Bro. Griffiths remarks of the occasion:—"For a record of the eventful ceremony we are again indebted to the *Worcester Journal*, which, in its issue of May 25, 1791, records that—

> "The Worcester Lodge of Free and Accepted Masons, No. 574, held at the Rein Deer Inn, in this city, was regularly consecrated on Thursday, the 19th instant, after which the members in regular order proceeded to St. Martin's Church, when an excellent sermon was preached on the occasion by the Rev. Brother T. Heynes, from the 10th chapter of St. Paul's Epistle to the Hebrews, and 24th verse; 'And let us consider one another to provoke unto love and to good works.' They afterwards returned to the Rein Deer Inn, where they dined, and spent the evening with the utmost harmony and decorum, and many loyal and constitutional toasts were drunk."

The First Master of the Worcester Lodge was Bro. Richard Harris, who is thought to have been one of two brothers practising as solicitors at Stourbridge. The second Master was Bro. Moses Leviston, whose place of residence is not stated. The third was Bro. Richard Mugg Mence, of Worcester; and the fourth, Bro. Richard Moseley. From some cause or other the lodge appears to have been dormant from 1793 until May, 1797, when the Rev. Bro. Thomas Heynes, who was its Chaplain at its consecration, was elected to the responsible office of Master, and from that time to the present the lodge has progressed in numbers and in importance. The roll of Masters has been continued uninterruptedly since then until the present time, except the year 1835, when the lodge does not appear to have been attended by its master, although the election of W. Bro. John Brooke Hyde is recounted.

The number of the Worcester Lodge appears originally to have been 574. At the closing up of the Registry of lodges in 1792 the number became 483, and at the union of the two Grand Lodges in 1813 it became 526. At the next revision, however, in 1832 it stood at 349, and in 1863 the lodge assumed its present number, 280.

The book, whose principal contents we are now indicating, contains a roll of installed Masters and members of the lodge, from which we find that Bro. Wm. Thompson was elected Master *fourteen times;* Bro. J. Severn Ballard, six; Bro. Henry Deighton (who, by the way, was connected with the *Worcester Journal*) and Bro. J. B. Hyde, four times; Bro. John Allen, three times; and Bros. Charles Bedford, Alfred C. Hooper, and R. P. Hill, twice. Having referred to the rulers of the Craft in the Province of Worcester, we may next mention those brethren who have been so appreciated above their fellows as to be complimented by the painting of their portraits, which, having been placed upon the walls of the lodge, form an interesting and effective collection that is honourable alike to those whom they represent and to the members of the lodge who have so fittingly recognised their merits. The gentlemen distinguished by the painting of their portraits are: Bro. W. Thompson, who appears in the white collar worn before the union of the two Grand Lodges; Bro. J. S. Ballard, Bro. John B. Hyde, Bro. C. Bedford, and Bro. Joseph Bennett, all of whom were P.M.'s; and Bro. Samuel Swan, Secretary of the Worcester Lodge. Since Bro. Griffiths wrote the book in which these portraits are mentioned one other painting has been added, that of the portrait of the author, Bro. Griffiths himself, whose admirable "counterfeit presentment" in the garb of a P.Z. of the Royal Arch Chapter of St. Wulstan was presented to the chapter a few days ago. It is noteworthy that prior to the union white aprons and collars were worn, but at that time the Grand Lodge of England sent forth an edict that sky-blue should henceforth distinguish the members of the craft. It may be incidentally stated that information is supplied concerning the Lodge Mercy and Truth, 703, which in May, 1818, was opened at Evesham, Bro. Dr. Wm. Farr being its first Master. Shortlived, however, this lodge would seem to have been, as its final meeting was held on Nov. 9th, 1831, W. Bro. Wm. Law Phelps being its last Master. This information is acknowledged by Bro. Griffiths as having been supplied to him by Bro. B. Workman, who appears to have held rule for some years in the lodge, and in whose custody, it is stated, the records of the lodge remain.

The Worcester Lodge, which had hitherto been held for the most part at the Reindeer Hotel, althought it enjoyed a short sojourn at the Star Hotel, was, on June 24th, 1842, transferred to the Bell Hotel, when we are told "twenty-six members and four visiting brethren, after the transaction of the business of the lodge and the proposition of two candidates, partook of the cup of cheerfulness and the bread of plenty." Bro. Griffiths further remarks: "From this date Freemasonry becomes increasingly popular, large numbers attend the W. Master's summons, and (without desiring to detract from the merits of those who ruled before) it would appear that the management of the lodge and the conduct of the ceremonial were more in accordance with our present knowledge and appreciation of Freemasonry." In 1846 was given the first Masonic ball during the presidency of W. Bro. Robert Rising, of which it has been said "that it was one of the most brilliant and joyous assemblages that ever graced the fine old rooms of our city guild," and which has been followed by others that have been characterised by a like magnificence.

We observe that on June 30th, 1853, a proposition emanated from Bro. Lechmere, now Bro. Sir. E. A. H. Lechmere, who at the time was W.M. of Semper Fidelis Lodge, intimating his desire that a committee of the Worcester Lodge should be appointed to confer with a committee of that lodge relative to the subject of building rooms for the common use of both lodges. What became of this resolution? We find, on referring to Bro. Griffiths' reminiscences, with a view to ascertain what followed, that a committee was formed, but nothing beyond this seems to have been done. It is obviously to be regretted that a resolution embodying so much advantage to the Craft should have been lost sight of; and, seeing the prominence and extent of Freemasonry in Worcester, it will be most undesirable if the proposal made by Sir E. A. H. Lechmere, in which, as we have said, the best interests of the Order are concerned, be not carried to fruition.

ROYAL ARCH CHAPTER.

Bro. Griffiths enables us to ascertain, from a perusal of his book, that this chapter was established in May, 1808, owing to the persevering exertions of W. Bro. John Allen. Of the chapter very little is known, except what may be derived from a minute occurring in the Worcester Lodge, which records a payment of £23 to Bro. John Dent, balance of account which he paid to the widow Allen in 1819 for a regalia for Royal Arch Chapter. We are told by Mr. Griffiths—

> "Beyond the information contained in the foregoing minute, nothing was heard of the first Royal Arch Chapter or the Regalia for which this sum was voted, until a few years ago, when it was the writer's privilege to rescue the remains from the auctioneer's hammer, and restore to the members of the present Chapter that which, although sadly depreciated by the ravages of time, is still highly interesting as illustrating the working of the degree, its vestments, jewels, &c., and is worthy of preservation as specimens of the past."

Of its successor, the Royal Arch Chapter of St. Wulstan, established in 1844, a complete account is furnished in its records. The charter bears date Nov. 6th of that year, and its consecration took place twelve days later. Its first three Principals were Bros. Joseph Bennett, James Knight, and Robert Rising. The chapter progressed for a few years, when, for want of members having the due qualifications for the principal chairs, the chapter ceased to meet on January 30th, 1850. For some time the chapter ceased to hold its regular meetings, and it is curious to observe that the chapter suffered from early depression in like manner as did the lodge whence it sprang. In February, 1858, however, the chapter again rallied, and, to use the language of Bro. Griffiths, "the temporary cloud removed, the chapter has since progressed in numbers and importance, nearly one hundred and twenty companions having been enrolled, while at the present time there is is a list of sixty-three subscribing members,."

In addition to the divisions already noted, Bro. Griffiths concludes his book with that which, though last, is by no means least important: a complete roll of the members of the Worcester Lodge from its commencement, with the date of admission, passing, raising, retirement, and, in many instances, the date of death of its members—most valuable as a work of reference, involving an immense amount of labour to collect and arrange. This roll contains the names of many inhabitants of the city and county—men of mark, not only in the Masonic world, but whose influence has been felt and appreciated whether in their private or public duties.

Having now cursorily traced the history of the Provincial Grand Lodge of Worcester, the Worcester Lodge, and the Royal Arch Chapter and the Chapter of St. Wulstan, we feel constrained again to acknowledge the devotion to Freemasonry, and the literary intrepidity displayed by Mr. Griffiths, in having, by dint of great ingenuity and persistent industry unravelled and clearly presented a history, the facts of which were unknown, or obscured by the loose manner in which records were kept in byegone days. Bro. Griffiths will, at any rate, receive the thanks of every brother who may be privileged with a perusal of his interesting and valuable book.

THE Annual distribution of Prizes and Summer Fête of the Royal Masonic Institution for Boys will take place at the Institution, Wood-green, on Friday, the 8th July next, under the presidency of R.W. Col. F. Burdett, Prov. G. M. Middlesex. Further particulars in our next.

WE understand that the Ill. Bro. Ernest Frolich, Chevalier de l'Ordre de Wasa, has been again entrusted with a Masonic mission to this country by H.M. the King of Sweden; and that one of the first results of his negociations is that Capt. N. G. Phillips, Grand Treasurer-General, and other members of the Supreme Grand Council 33°, are about to proceed to Stockholm on a visit to King Charles John, by whom they will be lodged and entertained in the Royal Palace during their stay in the Swedish capital.

Reviews.

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Directory for the Provincial Grand Lodge of Cornwall. Edited by Brother W. J. HUGHAN, Prov. G. Sec.

We have received a copy of this excellent hand-book of the Craft in Cornwall, and are very much pleased with the arrangement and classification of its contents.

Bro. Hughan gives, first of all, a list of the twenty-four lodges in the province, with the time and places of meeting, and also the year when each was constituted. The extension of the Order is manifested at once by this plan, and in the present instance we find that no less than eleven lodges, or nearly one-half, have come into existence since 1861. A list of the officers of the Provincial Grand Lodge, and of every member thereof in the various lodges, is also given, the number of members in each lodge being also stated, the total being about 840. We congratulate Bro. Hughan upon having produced so useful a directory for the Cornish brethren.

Annual Report of the Royal Masonic Benevolent Institution.

From the report of the Committee of Management, we learn that there are now no less than 169 annuitants receiving the benefits of this valuable institution, besides seven widows receiving half their late husbands' annuities. The subjoined statement of accounts exhibit clearly the position of the various funds, and the good work that is being effected by the friends of the cause:

MALE FUND.

Receipts.

Balance 31st March, 1869 . . .			1409 4 3
Donation from Grand Lodge .		500 0 0	
,, from Grand Chapter		100 0 0	
Donations from Lodges, Chapters, and Individuals .		1481 8 4	
Annual subscriptions .		791 9 0	
Moiety of Legacy of late Bro. Geo. Leach, Past Grand Deacon, less duty	45 0 0		
Interest .	1 14 5		
		46 14 5	
Westminster Fire Office, Moiety of Profit on the last seven years' Insurance .		2 13 0	
Dividends on Stock in the Government Funds .		665 5 0	
			3587 9 9
			4996 14 0

Disbursements.

Payment to Annuitants	2318 0 0	
Salary, Secretary	100 0 0	
Commission { Secretary	48 13 0	
Commission { Collector	113 1 9	
Messenger	5 0 0	
Medicine for the Inmates at the Asylum	25 0 0	
Warden, Gatekeeper, and Gardener, do.	38 0 0	
Taxes, do.	20 12 3	
Westminster Fire Office, Moiety of Premium, seven years, Asylum	8 11 0	
Stationery, Books, Printing, Balloting Papers, &c.	39 12 9	
Rent of Office	18 0 0	
Advertisements	4 3 9	
Postage	39 2 6	
Petty Disbursements, including Election Expenses	19 6 11	
	2797 3 11	
Purchase of £350 Stock, 3 per cent. Reduced Annuities	325 18 9	
		3123 2 8
Balance on this account		1873 11 4

FEMALE FUND.

Receipts.

Balance 31st March, 1869			945 10 11
Donation from Grand Lodge		300 0 0	
,, from Grand Chapter		50 0 0	
Donations from Lodges, Chapters, and Individuals		1203 14 6	
Annual Subscriptions		445 18 6	
Moiety of Legacy of late Bro. Geo. Leach Past Grand Deacon, less duty	45 0 0		
Interest	1 14 5		
		46 14 5	
Westminster Fire Office, Moiety of Profit on the last seven years' Insurance		2 13 0	
Dividends on Stock in the Government Fund		386 5 0	
			2435 5 5
			3380 16 4

Disbursements.

Payment to Annuitants	1750 5 0	
Salary, Secretary	112 10 0	
Commission { Secretary	9 16 0	
Commission { Collector	66 5 6	
Messenger	5 0 0	
Taxes, Asylum	20 12 3	
Westminster Fire Office, Moiety of Premium, seven years, Asylum	8 11 0	
Stationery, Books, Printing, Balloting Papers, &c.	36 15 8	
Rent of Office	18 0 0	
Advertisements	4 3 9	
Postage	35 11 0	
Petty Disbursements, including Election Expenses	19 7 0	
	2086 17 2	
Purchase of £250 Stock, 3 per cent. Reduced Annuities	232 16 3	
		2319 13 5
Balance on this Account		1061 2 11

FOR SUSTENTATION OF BUILDING:—

Receipts.

Balance 31st March, 1869	3 8 6	
Dividends on £1000 Stock in the Government Funds	30 0 0	33 8 6

Disbursements.

Repairs, &c., in the Asylum	24 17 9	
Balance on this Account		8 10 9
Total Balance as per Auditors' Report to 31st of March, 1870		£2943 5 0

The Permanent Income of the Institution is as follows:—

MALE FUND.

Annual Grant from Grand Lodge	500 0 0	
Ditto from Grand Chapter	100 0 0	
Dividends on £22,350 Stock in the Government Funds	670 10 0	
		1270 10 0

FEMALE FUND.

Annual Grant from Grand Lodge	300 0 0	
Ditto from Grand Chapter	50 0 0	
Dividends on £13,000 Stock in the Government Funds	390 0 0	
		740 0 0

FOR SUSTENTATION OF THE BUILDING:—

Dividends on £1,000 Stock in the Govern- Funds		30 0 0
		£2040 10 0

CONSECRATION of the ACACIA LODGE, No. 1314.

This new lodge was duly consecrated on the 15th inst. at the Bell Hotel, Bromley, Kent, by Bro. R. Wentworth Little. P.M., Prov. G. Sec. Middlesex, in the presence of a large assemblage of brethren. The lodge-room was gaily decorated with banners and Masonic emblems, and the various appointments were extremely handsome.

The brethren having entered the lodge-room, Bro. Little took the chair, and the wardens were nominated: Bro. H. G. Buss, Prov. G. Treas. Middlesex, as Junior; and C. T. Sutton, P.P.A.G.D. of C. Kent, as Senior. Bro. Deering, one of the founders, officiated as D. of C., and most efficiently discharged his duties during the evening.

The lodge was opened in the three degrees, and the presiding officer addressed the brethren upon the nature of the meeting, and in doing so referred in complimentary terms to the manner in which the Kentish Craft had flourished under the rule of Viscount Holmesdale, P.G.M., and his Deputy, Bro. Dobson.

The consecration ceremony was then commenced with solemn prayer, and after the usual preliminaries, Bro. Little delivered with great fluency and emphasis an oration on the excellencies of the Craft, in which its principles, both moral and intellectual, were fully explained and elucidated. The beautiful anthem, "Behold how good and joyful," was then admirably rendered by the choir, under the direction of Bro. Parker, and various other anthems and chants were sung by the musical brethren during the ceremony. In dedicating the lodge to the service of the Most High, the first great "Emblematic Light" was pointed out to the lodge, and the two other lights were exhibited at the several dedications to "Freemasonry and Universal Benevolence," and to "Virtue and Science."

In the unavoidable absence of the Prov. Grand Chaplain, Bro. Hill, the duties of that office also fell upon the Consecrating Master, who performed all with a promptitude and correctness not to be surpassed.

The ceremony concluded with the "Patriarchal Benediction," and the lodge having been resumed in the second degree, Bro. James Avery, P.M. 619, took the chair, and installed his brother, Alfred Avery, P.M. 619, as the first Master of the Acacia Lodge, this sublime ceremony being also rendered with marvellous solemnity and effect. The W.M. then invested his officers as follows:—Bros. J. Harling, S.W.; T. Knott, J.W.; H. Williams, Treas.; E. Coste, P.M., Sec.; S. Wells, S.D.; W. Manger. J.D.; W. Seaman, I.G.; F. Deering, D.C.; and James Avery P.M., I.P.M. and Steward.

The installation addresses were impressively delivered by Bro. James Avery.

The lodge having been closed, a very choice banquet followed, provided by Mr. Sutton, who from the first had been anxious that the consecration festival should satisfy the most fastidious, and the result was a complete success, the tables being tastefully decorated and the viands of the most excellent quality, while all the wines were of the very best brands.

The W.M. presided, and gave the usual loyal and Masonic toasts in a very happy manner.

In proposing the health of the Earl of Carnarvon, D.G.M., and the rest of the Grand Officers, the W.M. alluded to the great assistance he had received in forming the lodge from Bro. W. F. Dobson, Deputy Prov. Grand Master of Kent, and Bro. Brackstone Baker, P.G.J.D.

Bro. BAKER returned thanks in an eloquent speech.

Bro. DOBSON, whose health had been proposed and received most heartily, said how delighted he was at another lodge having been added to the Province of Kent, and from what he had already seen of the W.M. and officers of the lodge, particularly the fact of a P.M. having undertaken the duties of Secretary, he felt certain that in the future the small village of Bromley would be well-known as possessing one of the foremost lodges in Freemasonry, as under the presidency of a brother so well-known and esteemed in the Craft as Bro. A. Avery, he felt certain the Acacia Lodge would be steadily worked up to the highest degree of excellence. He concluded by proposing the "Health of the New W.M., Bro. A. Avery," and congratulated the brethren and the founders on the excellent choice they had made of their new Master, as he felt sure that if they had scoured the ranks of the Craft they could not possibly have selected one who would fill the office more to their satisfaction or secure more fame and credit for the lodge.

The W.M., who on rising was received with the most hearty cheers, said he was very proud, indeed, of the position he that day occupied, it had long been a cherished wish of his to be the W.M. of a provincial lodge, and in the future he should make it his constant care to place the Acacia Lodge second to none in the Province of Kent. He regretted the absence of Viscount Holmesdale, Prov. Grand Master of Kent, who was absent from illness, but he had promised to visit them on some future occasion. The health of the Installing Master, P.M., J. W. Avery, having been warmly received, the W.M. proposed the "Visitors," who were, he said, all so well-known, and in such a high position in Masonry as to need no word from him except a most hearty welcome to the new lodge. They were W. F. Dobson, D P.G.M. of Kent; Bro. B. Baker, P.G.D.; Bro. H. G. Buss, P.M. and Treasurer for the Province of Middlesex; F. Walters, P.M. 73; Odell, P.M. 3; Sutton, P.M. Cornwallis; Richard Buller, W.M. 9; Price, W.M. Canonbury; Grey, 1185; Parker, 435; Walker, 173; Penna, 111; Knight, 1107; W. Holland, 157, La Forest (Corinthian); Wyatt, Cornwallis; and others.

Br. BUSS, P.M., having returned thanks,

The W.M. called on the brethren to drink "The Health of Bro. R. Wentworth Little," who had that day, at great inconvenience to himself, come down to consecrate the new lodge, and he felt certain that every brother would remember with deep satisfaction and delight the very able manner in which the ceremony had been performed.

The toast having been most heartily received, and Bro. LITTLE having returned thanks,

The W.M. said he had an important toast to propose: that of his "Officers," who were already so well up in Feeemasonry that he felt sure they would work steadily with him to promote the success of the lodge.

The following programme of music was performed during the evening:—National Anthem, "A Song for Old England," Bro. Penna; "Love's Request," Bro. Phillips; solo, pianoforte, "Bonnie Scotland," Bro. Parker; "The Fine Old English Gentleman," Bro, Penna; "My Pretty Jane," "The Pilgrim of Love," and "Thou art so near, and yet so far," Bro. Phillips. Bro. Deering also sang, "Come into the garden, Maud," and recited, "Most noble, grave, and reverend Seignors," in a very charming style. Bro. F. Walker, who had officiated as tenor at the consecration, was obliged to leave immediately afterwards.

The lodge furniture was of the most elaborate and chaste description, the chairs, gavels, &c., being made of the wood from whence the lodge takes its name, and were finished in the most tasteful manner by Bro. Williams, the much esteemed Treasurer of the lodge.

It is needless to add that a most pleasant evening was spent, and all concurred in wishing Bro. Avery and the Acacia Lodge, every possible success.

BRO. TERRY, W.M. 1278, and P.G.S.B. for Herts, will work the Ceremony of Installation on Wednesday, the 28th June, at the Burdett Coutts Lodge of Instruction, Bro. Lloyd's, Approach Tavern, Victoria-park. Bro. Terry's name, we have no doubt, will as usual bring a large number of the brethren together to witness his perfect and admirable working.

MASONRY is cosmopolitan. Its mission is to all mankind, whatever accidents in the form of birth or language, creed or opinion, may keep them asunder. There is no gulf so wide—of race, nationality, religion, or party—that Masonry cannot bridge it over. To do this very thing it exists. Because it has aimed to do this thing it has been enabled to exist while so much around it is perishing, or doomed to perish. Nationalities, languages and Governments, religions may pass away one after the other; but so long as mankind lasts on this planet will Masonry last, if it does but remain true to the sentiment of universal brotherhood, charity, and toleration on which it has been widely based. From the very nature of the constitution of human society, if men would pass peacefully and happily down the stream of life, it is but reasonable that they should seek to promote the general good of the society in whicn they live, and to cultivate all those social virtues which render life pleasant, and smooth down the asperities of those adverse scenes through which, at some period in our experience, we must inevitably pass. To the performance of these duties the spirit of Masonry whispers in the ears of its votaries a friendly reminder, and it would be well for us all if we would listen to and obey the voice.

"THERE is no medicine at the present day I value so highly as Perry Davis's Vegetable Pain Killer. I have used it in my family for years, and in every case it has proved a sovereign remedy. I tested it to-day, and found it all that could be desired.—A. D. MILNE, Editor *Messenger, New York.* —To Perry Davis & Son, London, W.C."

Reports of Masonic Meetings.

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THE CRAFT.

METROPOLITAN.

Tranquillity Lodge, No. 185.—The highly esteemed and efficient W.M. (Bro. Hermann Beigel) of this lodge that flourishes so much under his guidance, held a meeting on Monday at Radley's Hotel, when he was well supported by the Worshipful P.M.'s Holbrooke and Levy, Bros. Louis Barnett, S.W.; Bloomfield, J.W.; Peartree, Treas.; P. Levy, Hon. Sec.; H. Abrahams, S.D.; N. Moss, J.D.; Dr. Schnitzler, I.G., and Knappe, Org., and in a most impressive manner conferred the sublime degree on Bros. Dr. F. Oppert, Metzger, Beck, Burg and Heinemann; he then initiated into our mysteries Mr. C. W. Krohne, after which the lodge was closed with solemn prayer and adjourned.

Southern Star Lodge, No. 1158.—An emergency meeting of this lodge was held on Tuesday last, at Bro. Allatt's, the Montpelier Tavern, Walworth. Bro. Bayfield in the chair; Chas. E. Thompson, S.W.; Towers, J.W.; Kipps, J.D.; Wright, I.G.; Pulsford, Sec.; H. Thompson, Treas.; Davenport, Dir. Cer.; Potter, W.S.; Laing, Tyler. The other brethren present were: John Thomas, P.M.; Clarke, P.M.; Allatt, Walker, Austey, Alderson, Beck, Radford, W. Joyce. The visitors were: Bros. Treadwell (177), Hebblewhite, &c. The business consisted of three initiations, three passings, and one raising—the traditional history and description of the tracing board being given very impressively. The brethren then adjourned to banquet, and a very pleasant evening was spent.

PROVINCIAL.

SCARBOROUGH.—*Old Globe Lodge, No.* 200.—This old-established lodge held its regular meeting at the Masonic Hall, Globe-street, on Wednesday, the 15th June. The following officers and members were present: Bros. R. H. Peacock, W.M.; W. Peacock, I.P.M.; H. A. Williamson, P.M.; S. H. Armitage, W.M. 1248; H. C. Martin, P.M., Sec.; D. Fletcher, S.W.; G. H. Wulshaw, J.W.; H. Grover, S.D.; J. W. Taylor, *M.D.*, J.D.; W. Milner, I.G.; Ash, Tyler. Bros. Symons, Teale, Harvey, Garnett, Allen, Coopland, Land, Westlake, Livingston, Jay, Inskip, McKinley, Kendall, and Chapman. Visitors: Bros. J. Senior, P.G.C., 495; E. Hardy, S.W. 538; Y. F. Evans, 139. The lodge was opened at 7.30 p.m., and the minutes of the preceding meeting were read and confirmed. Bro. R. Sloman (Doctor of Music) was ballotted for and unanimously elected an honorary member. Messrs. J. E. Jones, Esq., and J. T. Denton, *M.D.*, were ballotted for and unanimously elected, and, being present, they were initiated in the first degree of Masonry. Bro. W. W. Coopland passed an examination in the first degree and retired, and was re-admitted and passed to the second degree. Bro. J. W. Teale passed an examination in the second degree and retired, and was re-admitted and raised to the sublime degree of a M.M. The Senior Warden explained the working tools in both degrees in a very able manner, and the W.M. was very ably assisted in the evening's duties by the P.M.'s present, Bros. W. Peacock and H. A. Williamson. The W.M. of 1248, Bro. S. H. Armitage, explained the traditional history in the third degree. Thus a heavy evening's work was made easy by the fraternal assistance of the brethren named. The lodge was now closed down to the first degree, and closed with prayer at 10 p.m., and the brethren spent a short time in the usual friendly way at the refreshment board.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—This lodge concluded a most prosperous year's work, under the rule of the outgoing W.M., Bro. George Toller, jun., P.G. Sec., by an emergency meeting at the Freemasons' Hall, on Thursday, the 15th inst., preparatory to the festival, which will take place on St. John's Day. As a mark of respect to Bro. Toller, whose admirabledischarge of his official duties, coupled with the amiability of his disposition and his modest, unassuming manner, have gained for him the gratitude of the members and the esteem of every brother in the province, the meeting was attended by an unusually large number of brethren—between thirty and forty being present. The work was a raising and five initiations. Bro. William Penn Cox having been duly examined as a F.C., the W.M. proceeded to raise him in an impressive manner to the third degree, the ceremony being accompanied by the musical chants. Bro. C. Johnson (P.P.G.S.W. Jersey) presided at the organ, assisted by several musical brethren. The lodge having been lowered to the first degree, and the result of the ballot being favourable, Messrs. Thomas Charlesworth, William Tertius Rowlett, and Alfred George Jackson, of Leicester, and William Bunney and Lewis George Wynn, of Oadby, were severally introduced and initiated, the ceremony being performed alternately by the W.M. and the P.G.M. On the conclusion of the business, the brethren adjourned to refreshment. Among the brethren present were: W. Kelly, P.G.M.; Toller, W.M.; Duff, Hodges, and Smith, P.M.'s; Buzzard, S.W. and W.M.-elect; Sculthorpe, J.W.; Johnson, P.M., Org.; Baines, Sec.; Partridge, J.D., and many other members. Visitors: Bros. Stanley, W.M.; Stretton, S.W.; Crow, J.W.; Palmer, S.D., and other brethren of St. John's Lodge, No. 279.

SIDCUP.—*Sydney Lodge, No.* 829.—This excellent working lodge held its regular monthly meeting at the Black Horse, Sidcup, on the 14th inst., under the able management of its respected W. Master, Bro. Thomas Smith, supported by Bros. A. Thompson, S.W.; A. Jackson, J.W.; G. Snow, P.M., and P.P.G.S.W. Treas.; J. Henderson, P.M. and Sec.; Borer, S.D., and Pugh, I.G. The Junior Deacon, from ill-health, was prevented from attending. The lodge was opened in due form, and the minutes of the last regular and emergency lodges were read and unanimously confirmed. The ballot proved unanimous in favour of two gentlemen for initiation, but they were unable to attend. The lodge was opened in the second degree, and Bros. Etheridge initiated in this lodge, and Stokvis, of the Capper Lodge, 1076, being candidates for the third degree, were examined, received further instruction, and retired. The lodge was opened in the third degree, and they were admitted, and duly raised to the sublime degree of Master Masons. The lodge was resumed in the second degree, and Bro. Watkins being a candidate for the third degree, was examined, entrusted, and retired. The lodge was resumed in the third degree, and Bro. Watkins was admitted and duly raised to that sublime degree. The lodge was closed down to the first degree, and Bro. Capt. Bevan, who was initiated in June, 1869, (but was obliged to sail from England,) being a candidate for the second degree, was examined, entrusted, and retired. The lodge was resumed in the second degree, and he was admitted and duly passed to the degree of a F.C. The lodge was resumed in the first degree, and all business being ended, the lodge was closed in due form.

SALFORD.—*Richmond Lodge, No.* 1011.—This lodge held their annual anniversary and installation meeting at the Spread Eagle Hotel, Salford, on Thursday, June 16th. Present: Josh. Dixon, W.M.; F. Richmond, P.M.; W. Dodge, P.M.; R. Caldwell, P.M.; T. Ellis, S.W.; T. Wallis, J.W.; and a number of the brethren. Visitors: C. Nichols (P.P.G.P. and P.M. 852), B. Taylor (P.M. 935), T. Hooper (P.M. 1077), T. Sawyer (P.M. 1077), W. Goodier (W.M. 935), H. Fisher (W.M. 992), S. Redford (W.M. 815), J. Harrop (W.M. 315), L. Warhurst (S.W. 461), W. Riddle (W.M. 852), D. Isherwood (825), N. Dumville (152 and 322), and John Royle (815). Bro. Caldwell, P.M., opened the lodge in due form, and initiated Messrs. Tom Callow and James Cockshut in the first degree. The lodge was then resumed to the second degree. Bro. Josh. Dixon P.M., presented Bro. T. Ellis, W.M.-elect, to receive from his predecessor the benefit of installation. Bro. Caldwell then proceeded with the ceremony, and installed Bro. T. Ellis in a most able and impressive manner, assisted by Bro. B. Taylor, P.M., who invested the following officers: Bros. T. Wallis, S.W.; M. Fenton, J.W.; W. Dodge, P.M., Treas.; J. Gallaghor, Sec.; T. Preston, S.D.; John Ellis, J.D.; Rich. Johnson, I.G.; Sly, Organist. Some other business having been disposed of, the lodge was closed in due form, with solemn prayer. The brethren then adjourned to a sumptuous banquet, ably provided by Miss Gibson; Bros. Josh. Dixon, W. Dumville, N. Dumville, and Standen forming an able glee party. The following toasts were then proposed: "The Queen and the Craft;" glee, "God Save the Queen." "The Prince and Princess of Wales, and the rest of the Royal Family;" song, "God Bless the Prince of Wales." "The Earl de Grey and Ripon, M.W.G.M.;" glee, "Prosper the Art." "Earl Carnarvon, R.W.D.G.M.;" glee, "March of the Men of Haarlech." "The Earl of Zetland, P.G.M., and the rest of the Grand Officers;" song, "Health to my Dear." "Stephen Blair, Esq., R.W.P.G.M. East Lancashire;" glee, "Hail to the Craft." "Wm. R. Callender, jun., Esq., D.P.G.M. East Lancashire." "The Newly-Initiated Brethren;" song, "Entered Apprentice." "The Health of the Worshipful Master (proposed by Bro. Josh. Dixon, I.P.M.);" glee, "Here's to his Health." "The Newly-Invested Officers" (proposed by Bro. B. Taylor, P.M. 935); Bros. Wallis, S.W.; M. Fenton, J.W., and R. Johnson, I.G., responded to the above toast. "Past Masters of the Lodge;" glee, "Willie brew'd." "Visiting Brethren." "All poor and distressed Masons;" glee, "Fill the Shining Goblet." The brethren then dispersed, after spending an agreeable and happy evening.

ROYAL ARCH.

GREAT YARMOUTH.—*Faithful R.A. Chapter, No.* 100.—The companions of the above chapter held their quarterly meeting on Monday, June 13th, at the Crown and Anchor Hotel, Quay, Great Yarmouth, for the purpose of installing the principals and officers for the ensuing year. The chapter being opened and the minutes of the preceding chapter read and confirmed, Companion Henry John Mason, P.Z. of the chapter, then installed Comp. Hanlon, P.H., to the chair of Z., Comp. Wright, Past J., to the chair of H., and Comp. Tomlinson, P.E., to the chair of J., the ceremony being performed by Comp. H. J. Mason, Prov. Grand D.C. of Norfolk. Two brethren were proposed for exaltation, and the chapter was closed. The companions then retired to the banquet, which was supplied by Bro. Frankling in his usual excellent style. The companions separated, after having spent a truly Masonic evening.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond, says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s 2½d., 2s. 9d, 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.

SCOTLAND.

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EXCURSION OF THE DUNDEE UNION ROYAL ARCH CHAPTER, No. 6.

The companions of this chapter having agreed to enjoy an excursion with their wives and sweethearts, Thursday, the 16th inst., was fixed for the same taking place; and, thanks to the committee (Companions Robertson, Berry, Kelt, Longmuir, and Henry), a treat of no ordinary character was enjoyed, and which we have the pleasure to chronicle. The companions chartered the steamer "Star o' Tay," to leave at 6 a.m. for Stonehaven, a distance by sea of upwards of fifty miles. To do so required considerable fortitude on the part of the committee; but they have the better reason now to be pleased—as, had the day been stormy, the consequences would simply have been disastrous.

Leaving the Craig Pier, Dundee, at a little past 6 a.m., a very fine view was obtained of some of the principal sights on the east coast, made so famous by Sir Walter Scott's "Antiquary." The steamer arrived in Stonehaven Bay about 11 a.m., where, according to previous arrangements, they were to be joined by deputations from the Provincial Grand Lodge of Aberdeen, St. George's R.A. Chapter, Aberdeen, and Horeb R.A. Chapter, Stonehaven. The party put off from Stonehaven to join the steamer in the bay, a little before eleven, in a yacht kindly placed at their disposal by James Forbes, Esq., Senior Baillie of Stonehaven, and included the worthy Baillie, Comps. Professor Beveridge, Mareschal College, Aberdeen, P.G. Master of Aberdeen city Province, and Grand Superintendent of R.A. Masonry in Aberdeenshire; Stables, P.Z. "Old Aberdeen" Chapter; Dr. Thom, P.Z. Horeb Chapter; and James Crockett, Stonehaven, Scribe E.; &c., &c. Luncheon was immediately served on board by Comp. Young, Café Royal, Dundee. Glasses being charged, thanks were duly pledged to the Stonehaven and Aberdeen guests, the former proposed by first Principal Robertson, the latter by second Principal Berry, and the same having been duly responded to by the worthy Baillie of Stonehaven and Professor Beveridge, the steamer put into the harbour, and the whole party landed and proceeded to view the ancient ruins of Durmottar Castle, the churchyards of Durmottar and Corvie, accompanied by several gentlemen well skilled in the traditions and history of the locality, who explained minutely everything famous in connection with the ruins of the castle, the grave of the Covenanters, &c. Leaving the castle, the party returned on board the steamer at four o'clock, steamed out to the bay, where dinner was served; Companion Robertson in the chair, supported right and left by Professor Beveridge and Baillie Forbes, Companions Kelt and Berry croupiers. Dinner over and duly charged, the toasts of "Queen and Craft," "Magistrates and Council of Stonehaven," "Provincial Grand Lodge of Aberdeen," "Town and Trade of Stonehaven," and "The Ladies," having been duly pledged and responded to, Professor Beveridge, in replying, proposed "Success to the Dundee Chapter," and in able and eloquent terms alluded to the extreme pleasure he had felt in the whole proceedings, holding that meetings such as the present—especially when such could be with the ladies—tended very much to the prosperity of Masonry. As Provincial Grand Master of Aberdeen, nothing would give him greater pleasure than the reciprocation of such a visit; and, officially, he would do everything in his power to encourage it, and at no distant day he trusted to see in the "granite city" some thousands of the Craft to assist in laying the foundation stone of the Corporation buildings. The Baillie's yacht being alongside and the hour for the return journey having arrived, the strangers left, and the steamer proceeded for Dundee amid loud cheers. An excellent band (provided by Mr. R. M. Stevenson) being on board, dancing was commenced, and kept up with great spirit on the return journey. It is but proper to mention that, on leaving, the committee appointed Companion Longmuir as "Commodore," and the manner that he performed the duties cannot be too highly praised. The steamer arrived at Dundee at 11 p.m., every one having enjoyed themselves heartily, nothing having occurred to mar the pleasure of the excursion.

SUPREME GRAND CHAPTER OF SCOTLAND.

The Supreme Grand Royal Arch Chapter of Scotland, at their quarterly convocation, held 15th inst., were pleased to appoint Bro. Thomas Entwisle, P.M., P.Z. 221, R.W.P.M. Mark Lodge of Bolton, 2 (S.C.), S.P.R., 18°, to be the Provincial Grand Superintendent of Mark Masonry in Lancashire, with full powers to establish a Provincial Grand Mark Lodge. We understand the inauguration will take place forthwith at Manchester.

They have also granted a warrant to certain brethren to hold a lodge at Barrow-in-Furness, to be called the Furness Lodge, No. 24.

This lodge will be consecrated immediately after the installation of the P.G.M.M.

Lodge Caledonian, Haskein, Constantinople, No. 489, was omitted in the list of lodges represented at the layin of the foundation stone of the new Albert Bridge at Glasgow, which appeared in our last.

WE are informed that R.W. Bro. Col. Burdett, Prov. G.M. Middlesex, has been appointed to the Commission of the Peace for the county of Surrey.

OUR esteemed friend Bro. Robert Jones, P.M. 110, P. Prov. G.D. E. Div. South Wales, and Grand Orator of the Red Cross Order, will in all probability be one of the Sheriffs of London and Middlesex for the ensuing year, as his candidature meets with general support

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Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

BRO. THEVENOT, Chef du Secretariat, Grand Orient de France.—We thank you very sincerely for your obliging communication, and for the promised copy of your Calendar. We will send you the Cosmopolitan Masonic Calendar in return, the moment it appears.

KNOW-NOTHING.—The Zenda-vesta, referred to in Bro. Yarker's communication, are the sacred books of the Parsees, and they were originally twenty-one in number, of which, however, eighteen have been lost. The MSS. of the three now extant are said to have been preserved by certain Parsee priests who fled to Bombay in the 10th century. You can see a French translation by Duperron at the British Museum.

The Freemason,

SATURDAY, JUNE 25 1870.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

TEMPERANCE.

"WINE," says the wise son of Sirach, "wine is as good as life to a man if it be drunk moderately." Aye, therein lies the rub; therein is concealed the problem which agitates the mind of the social reformer, and kindles the ire of the tented Rechabite. On the other hand, we have the saying of the fool, "Let us eat, drink and be merry, for to-morrow we die." The truth obviously lies between, *in medio tutissimus ibis.*

Now, we are not about to assume the black cap, and to pronounce judgment oracularly against those brethren who occasionally follow the fool into the regions of intemperance, but it is none the less our duty to warn them that they are playing with a fire which may eventually consume them.

The convivial meetings in which Freemasons, and especially British Freemasons, indulge at certain periods are undoubtedly calculated to cement and preserve that harmony amongst the brethren which is so much to be desired. The principle of refreshment after labour is interwoven into the very system of theCraft, and it is one to which no sensible man can object, but the abuse of this necessary relaxation is the evil against which we have to guard, and respecting which our American brethren are already sounding the tocsin of alarm. It must be owned that there is some reason to fear that from the evil example of a few old members, some of the younger and weaker brethren are led into habits which ill accord with the precepts of the Craft. From facts witnessed in our own experience we grieve to say that grey-headed men, who ought to know better, are first and foremost in the paths of vice. Some are, unfortunately, Past Masters who presume upon the services they are supposed to have rendered in some remote period of antiquity, although if the truth were published on the house-tops, it would be found that most of them can better open a bottle of champagne than a Lodge of Freemasons, and that few belong to the "early closing movement," especially as regards the gin-shops and taverns. It is these men who are ever ready to deaden the solemn effect which initiation into Freemasonry ought to have upon an earnest candidate, by quip and jest, and inane mockeries of those precepts which they cannot comprehend. It is these men who are always on the look-out at the social board to "set the table in a roar" by the recital of some obscene tale, or *double entendre*; much to the disgust of brethren who meet to enjoy themselves rationally, and not to revel, like satyrs, in filth.

All such excesses should be firmly reprehended, *at the time,* by the Master or other Presiding Officer, and the apparent popularity of the hoary offender should not be permitted to shield him from the just censure of the chair. A want of decision on this head has caused many a respectable lodge to deteriorate permanently in character and influence.

Freemasonry can do without the support of these antiquated topers, whose ideas are limited to an undue appreciation of the pleasures of the table or a disgusting *réchauffé* of folly and vice. We have happily progressed since the last century, when bacchanalian feats were so common as to excite little notice, when three-bottle men were the rule, and when the humorous pencil of Hogarth—himself a brother—found employment in depicting the excesses of Masonic inebriates. But there is still some room for improvement; enjoyment must not be suffered to degenerate into riot, nor the primary objects of the institution be forgotten in the selfish sociality of the hour.

It will be observed that some of our Scottish brethren also complain grievously of the convivial doings of some lodges in Scotland; and in America, as we have said, the subject is receiving great attention. But it is not only temperance at the table that is required, but temperance in speech and action, so that none may reasonably take offence at our conduct as men and Masons. In New York, a young brother states, that immediately after his initiation, with which he was deeply impressed, and while meditating in the ante-room on the lessons he had received, all his newly-awakened ideas of the principles of the Order were rudely disturbed by the unseemly conversation of certain brethren who came out of the lodge, and rivalled each other in the use of a vocabulary which was anything but choice or delicate.

Now all this must be put down with a firm hand; we cannot have the minds of our candidates demoralised by these old satellites of Satan, who, we scruple not to say, ought to be summarily expelled from the Craft. What is the use of our wondrous symbolism, our elaborate ceremonial, our lofty moral teachings, if all are to be rendered nugatory by the misconduct of a few "chartered libertines"? The mass of the Fraternity will at once repudiate these men, who for all we know, may be the paid agents of our enemies, and hired to bring Freemasonry, if possible, into disrepute.

With a moderate convivality we have no fault to find, but there are higher Masonic duties to be performed then mere eating and drinking, and it would be well if some of the funds devoted to the latter purpose were applied to the maintenance and development of our charities, so that none may knock at our gates in vain for that assistance which they have a right to expect. Without making the Craft a benefit society, we are strenuous advocates for the principle that it is our duty to help those who have laboured for the good of the Order in their youthful days, and upon whom the weight of adversity has fallen in their declining years; and if more care were taken in the selection of candidates, we should soon be able to provide permanently for ALL who have a just claim on our sympathy and support. It is by our deeds that we are judged in the profane world, and when Masons are found intemperate in language, and intemperate in habits, outsiders regard the Order with some degree of dislike and contempt. A reformation in this respect is urgently needed, and it behoves each of us to assist in purging our lodges of all profanity and excess, so that the great aims of Freemasonry may be not only better understood by the multitude, but practically illustrated by the life and conduct of every individual who wears the ancient and honourable badge of a Free and Accepted Mason.

Multum in Parvo, or Masonic Notes and Queries.

DEUCHAR CHARTERS.

Our friend and brother, Wm. J. Hughan, of Truro, has been made the medium of conveying, through THE FREEMASON, the information "that there are several Deuchar warrants still in existence in Scotland, and which are still used to authorise the working of the degree by certain Encampments in that country." It is right that the Craft should also know that persons dubbed under any such authority are not recognised as K.T.'s by the Grand Priory of Scotland.

These warrants were designated "Deuchar Charters, on account of Bro. Alexander Deuchar having been the chief promoter of the Grand Conclave and its first Grand Master. To his exertions, also, the Supreme Grand Royal Arch Chapter of Scotland may be said to have owed its origin. Bro. Deuchar, who was a distinguished member of the Lodge of Edinburgh (Mary's Chapel), appears to have become acquainted with Knight Templary early in the present century through brethren who had been dubbed under a warrant emanating from Dublin and which was held by Fratres serving in the Shropshire Militia. This corps were quartered in Edinburgh in 1798; and in all probability it was through their instrumentality that the first Grand Assembly of Knights Templar was first set up in Edinburgh. Subsequently this gave place to the Grand Assembly of High Knights Templar in Edinburgh, working under a charter, No. 31, of the Early Grand Encampment of Ireland, ot which in 1807 Bro. Deuchar was Grand Master. The Deuchar Charters authorised Encampments to instal "Knights Templars and Knights of St. John of Jerusalem,"—one condition on which these warrants were held being "that no communion or intercourse shall be maintained with any Chapter or Encampment, or body assuming that name, holding meetings of Knights Templars under a Master Mason's Charter." In 1837 the most of these warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns.

May the reported working under these cancelled Charters not be connected with the unauthorised and unrecognised Mason-making that is being carried on within the Province of Glasgow and other places in the West of Scotland?

D. MURRAY LYON.

EXTRACTS FROM WORKS SHOWING THE 1717 THEORY ABSURD.

"The Grand Lodge of Freemasons at York was founded in 926. Freemasonry was *interdicted* in England in 1424, but it afterwards rose into great repute."—*Mayon's Book of Dates.*

"The Masons existed as a corporation in Glasgow so early as the year 1057, having been incorporated by Malcolm the Third, under Royal Charter 'given at our court at Fordie, 5th October, 1057,' by which his Majesty, upon the recital of a petition by the 'Operative Masons of the city of Glasgow,' setting forth that 'the inhabitants of the city have been imposed upon by a number of unskilled and insufficient workmen that have come to work at our cathedral,' ordained and granted to our petitioners to incorporate themselves together in one incorporation. The original charter, an old musty paper, was, it is said, discovered about the commencement of the 19th century in the charter chest of the Glasgow Freemen Operative Saint John's Lodge, and translated; and under it, this lodge claims precedence of all the lodges in Scotland, except the Grand Lodge."—From *A Sketch of the Rise and Progress of the Trades House of Glasgow*, by George Crawford. 1858, pp. 27, 28.

Bro. W. G. Doric says:—"The communications of Bros. Yarker and Paton, in your paper for 4th June, might have led your readers to suppose that the 1717 theory originated with Bro. Buchan." I am not aware of ever giving an opinion that would lead the Fraternity to believe that Bro. W. P. Buchan was the originator of the 1717 theory. The extract quoted at page 295 shows that he was not. A Frenchman, about seven years ago, declared to me that it was Desaguliers to whom we owed Speculative Freemasonry; and it was France that could boast of doing so much good in uniting men of all nations and creeds. Of this I did not take much notice; so that it appears others, as well as Bro. W. C. Buchan, have had a wrong impression.

CHALMERS I. PATON.

I send you the following extract from a work entitled "Memoirs Illustrative of the History and Antiquities of the City and County of Lincoln," communicated to the annual meeting of the Archæological Institute of Great Britain and Ireland, held at Lincoln, July, 1848. Printers, Messrs. Bradbury and Evans, Whitefriars:—

"He seems to have been singularly partial to forming societies for scientific objects in 1710, when practising physic at Boston. On his first return from London he records that he 'erected a Botanic Club,' and, resuming his life of study and curiosity in the metropolis in 1717, he took an active interest in founding the Antiquarian Society. Of his habits at that time he notes the following particulars:—In 1718, Mr. Roger, and Sam Gale, and I, took a journey, through my eager desire, to view Abuvy on antiquity, altogether unknown, but of which I had conceived an high notion. Then we went to Stonhenge, which surpris'd me beyond measure. We visited Wilton, and that laid the foundation for the great intimacy my Lord Pembroke (Thomas) honor'd me with. I was the first person made a Freemason in London. For many years we had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and ran itself out of breath through the folly of the members. I began a vertuoso meeting in Ave Mary-lane. I began another in Orange-street. We had old Mr. Johnson's picture hung up in the room. We paid for painting it by Highmore. My old friend, the ingenious Councellor James Hill, pronounc'd a discourse there —memento about the Druids. In the memorable South Sea year, 1720, I traded in the Ally and used to get 30 or 40 pound in the morning. This increased my distaste to business."—*Notice of the Stukeley Collection.*

How does this agree with the 1717 theory?

G. BACON, Sec. 297.

BRO. W. J. HUGHAN,

Bro. W. J. Hughan has (at page 283) a highly noble duty on hand, and for which every honest thinking member of the Fraternity should accord him their best wishes. I personally do so, and have to ask a favour from him. I intend, in the course of about a month, to send to THE FREEMASON a few articles on "The Origin of Freemasonry—the 1717 Theory Exploded." If he would kindly withhold his answer till my articles appear, and if, perchance, I should fall into any mistakes, he might then correct them.

CHALMERS IZETT PATON.

BRO. MATTHEW GREATHEAD, THE CENTENARIAN.

This venerable member of the Craft, whose portrait was recently given by our contemporary the *Illustrated London News*, was initiated in the Lennox Lodge, No. 123, at Richmond, Yorkshire, on St. John's Day, 27th December, 1797, and in this lodge he served every office, including that of W. Master. Bro. Greathead is also, we are informed, a Royal Arch Mason of many year's standing. He was an assiduous worker and teacher in Masonry for a considerable period, and earned the respect of the brethren, and his townsmen generally, by his upright and quiet deportment. A carpenter by trade, he succeeded in bringing up his family in a most creditable manner, and during a part of his career he held the post of Apparitor in the Consistorial Court of the Province of York. Compelled at length to appeal to his Masonic friends for aid, we are happy to say that he was admitted to the benefits of the Royal Masonic Benevolent Institution, from which he has enjoyed an annuity of £30 since the 20th May, 1859. Such facts as these, when forcibly brought to our notice, say more than sermons, for the good effected by this noble institution, by whose means our centenarian brother has been sustained and comforted in his great age. We shall from time to time direct attention to the claims of the Annuity Fund, by quoting similar cases to that of good old Matthew Greathead.

ED. *F.*

There existed at Paris, about 1758, a Chapter which took the title of Council of the Emperors of the East and West, Sovereign Prince Masons. This Chapter, in which were found many persons of distinction, granted Chapters for the high grades, created Inspectors-General, and deputy inspectors, for the purpose of propagating Masonry of perfection in Europe and beyond the seas. It erected many councils, particularly in the interior of France, and it was this which established at Bordeaux the Council of Princes of the Royal Secret which existed in 1762. In 1766 a schism of malcontents of this lodge was styled Knights of the East.

GENERAL ASSEMBLY of the GRAND ORIENT of FRANCE.

From the *Chaine d' Union* we learn that the Grand Orient commenced its sittings on the 6th inst., under the presidency of Bro. Alfred Blanche, Grand Master adjoint. Upon taking his seat, Bro. Blanche announced that the Grand Master, General Mellinet, had determined to resign his high office, in consequence of his great age and the precarious state of his health.

Notwithstanding this statement, Gen. Mellinet was again proposed for the Grand Mastership, and on the following day the votes were taken, 308 brethren participating in the election: 173 voted for Bro. Mellinet, 118 for Bro. Carnot, 12 for Bro. Massol, one each for Bros. Guepin and Blanche, and there were three blank papers. Bro. Colfavru, a strenuous supporter of Bro. Carnot, gave in his resignation as a member of the Council.

On the 8th inst. the President communicated the resolve of Gen. Mellinet not to accept the Grand Mastership, and expressed the General's profound sense of the many proofs of fraternal sympathy which he had ever received from the Grand Orient. Bro. Blanche then vacated the chair, which was taken by Bro. De Saint-Jean, President of the Council of the Order, and a stormy debate ensued as to the propriety af electing a Grand Master during the present session. The discussion was eventually postponed by a majority of 131 to 123.

On the 9th June, Bro. Babaud-Laribière was nominated for the Grand Mastership for the ensuing year, and on the 10th the election took place, with the following result:—For Bro. Babaud-Laribière, 167; Carnot, 109; Massol 10; De Saint-Jean, 1. Bro. Drouet then proclaimed the first-named brother Grand Master for the year. The following brethren were then re-elected members of the council:—Bros. Bremond, Garrisson, Roche, Hermitte, Oppert and Cauchois, and the Committe of Finance having presented their report, the sitting closed. On the 11th June the work was resumed. Bro. Babaud Laribière was presented and installed as Grand Master, and addressed the assembly in a speech replete with dignity and tact. He paid an honourable tribute to the services of his predecessor, and traced in vigorous language the rôle which Freemasonry was expected to fulfil in the amelioration of society. This oration was loudly applauded, as was also that delivered by the Grand Orator, Bro. Poulle.

The remaining elections for the council were then held; Bros. Tordeaux, Josias, and Portallier were re-elected—Bros. Dr. Montanier, Rolland and Lagache replacing the Grand Master, Bros. Colfavru and de Lawaurince. By acclamation it was resolved to devote the sum usually voted for the banquet, to the relief of the sufferers by the great fire at Constantinople. Before the Orient was closed, the principle of general gratuitous and obligatory instruction was solemnly affirmed by the entire assembly. This was the last act of the general assembly of French Masons for 1870.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

THE ARK MARINER DEGREE AND GRAND MARK LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I regret being again under the necessity of troubling you on the subject of the Ark Mariners'degree. In the account given in your last of a meeting held at Masons' Hall, in the City, for the purpose of conferring the degree on distinguished brethren of the English Grand Mark Lodge—to enable them to form an opinion of its merits as members of a special committee nominated for that purpose—it is represented as a "combined meeting." Let me undeceive your readers as to the purport these words may be held to convey. The meeting was held under the authority of the old Kent Lodge of Mark Masters, and duly convened by order of the W.M. The lodge was opened as a Mark Lodge—called off—an Ark Mariners' Lodge opened within it—the ceremony performed — Mark Lodge resumed, and properly closed. Brethren, being Mark Masters under the English Constitution—who have taken a part in the organisation of the "Grand Lodge of Royal Ark Mariners"—very kindly offered their services, and rendered valuable assistance, it being expressly stipulated and understood that the meeting so held should be "without prejudice" to the future claims of the existing Grand Mark Lodge, or of the "Grand Lodge of Royal Ark Mariners," to the superintendence of the Ark Mariners' degree.

The Old Kent Mark Lodge, under its warrant as a "time immemorial" lodge, has always had the power of conferring the Ark Mariners' degree, and that power has been occasionally exercised. In yielding allegiance to the English Grand Mark Lodge, the Old Kent Lodge yielded its power to that body, and these powers are still inherent in the Grand Mark Lodge. Whatever authority the newly-organised Ark Grand Lodge may claim, there has never yet been any implied or understood surrender by the Grand Mark Lodge of its right to take cognisance of, and to authorise the working of, the various (so-called) side degrees always considered to be united with the Mark degree.

It is much to be regretted that there should be any controversy on this subject, but I wish it to be made plain that by no act whatever has the M.W.G.M., or any M.W. Past G.M., in even the slightest manner evidenced the least doubt as to the authority possessed in this country by the English Grand Mark Lodge over its own and, as universally admitted, its allied degrees.

The committee appointed to consider the subject of the degrees most prominently mentioned in connection with the "Mark" will meet again on Monday, and I repeat my entreaty, that Brethren will at least suspend their decision until the report of that committee be published.

I am, dear Sir and Brother,
Yours faithfully and fraternally,
FREDERICK BINCKES, G.S.,
Grand Lodge of Mark Masters of England, Wales, &c.
Office, 2, Red Lion-square, W.C.,
June 21, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I regret much to trouble you again on this subject; but will only say that, if Bro. Binckes, or any of your readers, will look at my letter in your impression of the 11th, they will see "the M.W.G.M. stated that he did not propose to interfere with the jurisdiction of the Royal Ark Mariners, *and he has also said that he has no objection to any one who likes taking the degree.*"

This latter part, printed in italic, I maintain, and I think it would have been more courteous of Bro. Binckes to have ascertained from the M.W.G.M. himself whether he had said such a thing or not, before he contradicted me, in the name of the whole body of Mark Masters as Grand Secretary, so flatly. However, as it was not said in Grand Lodge, I refer Bro. Binckes to the M.W.G.M. himself for the truth of my statement. With regard to the question of jurisdiction, the M.W.G.M. stated that he did not propose to interfere with any other jurisdiction; and, as the Ark Mariner was the only degree under discussion that had a jurisdiction, it could only mean ours.

I am, dear Sir and Brother,
Yours fraternally,
SCRIBE, Royal Ark Mariners.
London, June 18, 1870.

THE LATE FIRE AT CONSTANTINOPLE

(To the Editor of The Freemason.)

SIR,—I beg leave to make an appeal to the members of the Craft through the columns of your widely spread journal, on behalf of the sufferers by the late calamitous fire at Constantinople. It is impossible to convey to you a just idea of the misery into which so many thousands have been so suddenly plunged, and the affliction which for years will hover over the city by this most disastrous event. The immediate wants of the poorer class is sufficient to enlist the sympathies of all charitable persons, but unfortunately the distress will not stop there. Of the many who have been so suddenly deprived of employment, few will be able to secure a means of earning bread for months and will be dependent upon the foreign residents, who are themselves impoverished to a great extent by this awful visitation, for support. It is for these that I make the appeal, and, I hope, not in vain.

Among the sufferers are many of our brethren, and meetings have been held in the different Constantinople lodges for the purpose of raising subscriptions, and devising means for their relief; foremost among which stands that of the District Grand Lodge in Turkey, convened by our much esteemed M.W. Bro. J. P. Brown, D.G.M., who determined not to limit relief to members of the Fraternity, but distribute it amongst all requiring it, irrespective of religion or creed. All that can be done in Turkey, however, will nevertheless fall very short of the demand, and the calamity being so great and almost unprecedented in its severity, I make bold to solicit that assistance from the brethren, which, notwithstanding all our endeavours in Constantinople, we are utterly incompetent to offer of ourselves.

A relief fund has already been formed in London, the Manager of the Imperial Ottoman Bank, 4, New Bank Buildings, Princes-street, London, having kindly consented to act as treasurer, by whom all subscriptions received will be forwarded to the General Relief Committee at Constantinople. Should any one, however, wish to subscribe exclusively to the fund formed by the District Grand Lodge at Constantinople, by expressing such a wish to that gentleman it will be complied with.

I am, Sir, yours fraternally,
WM. B. HOPPER,
W.M. Oriental Lodge, No. 687,
Constantinople.
London, June 21st, 1870.

"FINDEL'S HISTORY OF FREEMASORY."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Some years ago, while reading the sketches of a successful Bristol merchant, written by an eloquent and talented author, I was forcibly struck with the truth and importance of the remarks advanced on a certain article, said to be well known to grocers—whether the imputation be right or wrong I do not pretend to determine—as P.D. After having described the merchant's dissatisfaction with the trade custom, and the mental discomfort produced in the merchant by his being in possession of a cask of the said P.D., and the ultimate destruction of "The Hypocritical Cask," the author appeals to busy shopmen and lordly merchants: "Have you no P.D. which ought to be scattered before you go to sleep?" He then goes on to show that there is a great deal of P.D. in this world of ours, and urges all to get rid of the accursed thing!

I regret to complain that there is an example of P.D. to be found in an advertisement which has appeared in THE FREEMASON of the 4th and 11th inst. I allude to "Findel's History of Freemasonry," 2nd edition. The advertisement states that the book contains 800 pages. A copy of this 2nd edition now lies before me, which contains only 704 pages; and if we add the title page, preface, and table of contents (16 pages), we can only get 720 pages, being 80 less than the number announced to the public in said advertisement. This is P.D. Now, I maintain that this deception is very wrong, especially so when it emanates from parties who, I presume, are members of our *moral Institution*, which so forcibly inculcates the sacred dictates of truth, honour, and virtue! Let it not be supposed that I notice the discrepancy between the advertised statement and *fact* because I think enough has not been given for the money; although, from a mercantile stand-point, any person would be justified in so doing. Far from me be so sordid a reason; but my sole object is to uphold the purity of our Fraternity, and to check anything which may have the slightest approach to falsehood and dishonour! I trust that in future advertisements of the book in question the truth will be given and the cause of complaint removed.

With regard to the merits of the work, no doubt it is full of research, interesting, and instructive; but I must protest against the publication of certain parts—which, for obvious reasons, I do not specify as being in direct violation of the O.B.

Yours truly and fraternally,
A. McK. M.

THE LEGEND OF JOSHUA.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Bro. W. P. Buchan, at page 287 of your paper, has *not* proved to us to justify himself what he stated at page 261.

I have noticed lately several statements of our brother, and fail to find any reason for his assertions. He might do well to bear in mind the words of an eminent man, who said: "Be more careful to establish a truth than to reprove an error; men stand upon their guard when you proclaim war against their opinions. Teach your doctrine purely and wisely, and without any angry reflections, for you shall very hardly persuade him whom you go about publicly to confute."

Bro. Buchan says that 2 Samuel, i. 18, is wrongly translated, and that the words "the use of" mislead. We are about to have a revision of the Bible, but I do not think they will better the translation of that verse. Our present English version translates the words as we have them in Targum Jonatham-ben-Uzziel in the Chaldee dialect:—

מיגד בקשתא

"the use of the bow." I have a Bible before me published by James Duffy from the Latin vulgate, with the approbation of Dr. Cullen of Dublin, in which we have it the same as it is in our Bible, viz., "the use of the bow."

Our brother says that he believes in the progress which the nineteenth century has made, and not in the ancient astronomers and Rabbis. I say that Christian commentators of *all* ages have made extensive use of their learning. Let our brother refer to Lightfoot's; that is sufficient proof of the value of some of the Rabbinical writings.

The Bible is the belief of every Mason, and the chief point in Masonry, and if we can learn the true meaning of a passage, in Rabbinical or in any other writings, we ought to accept it. As Dr. J. Watts said—

"Seize on the truth where'er 'tis found,
On Christian or on heathen ground,
Among your friends, among your foes—
The flower 's divine where'er it grows;
Neglect the prickles, and assume the rose."

Yours fraternally,
D. STOLZ.

SOMETHING WRONG.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In January last I joined the Lodge Neptune Kilwinning, No. 442, in the expectation that I would thus be admitted to all the privileges which attend Masonry, but in this I have been sadly mistaken, as the following facts will show:—Shortly after initiation, I applied for entrance to Lodge Saltcoats and Ardrossan, St. John's Royal Arch, No. 320, but was refused; not because I could not prove myself a Mason (I was never tried), but because a quarrel as to the disappearance of some funds belonging to 320 had arisen between the Master of 442 and the members of 320. Rightly or wrongly, it appears that 320 accuses the Master and Secretary of 442 of unmasonic conduct, and because of this they will hold no intercourse whatever with members of the latter lodge. Members of 442 have been repeatedly turned from the door of 320 because of the alleged misconduct of two individuals for whom I do not think they should be held responsible. Having some reason to believe, however, that the charge made by 320 had some foundation in fact, I applied some four weeks ago for my diploma, and was greatly surprised to meet with a refusal from the Secretary of 442. As a reason for refusal, he stated that I was not clear on the books. I replied that I had paid my initiation fee (32s. 6d.), and 6d. for a copy of the rules, and as this was all that was demanded of me, I considered he had no right to withhold my diploma. He replied that I had 2s. 6d. to pay as a yearly subscription (1s. 6d. of this I am told is an illegal demand), and under any circumstances he maintained that he could keep my diploma for a year. I am informed on good authority that a member is entitled to his diploma immediately after receiving his third degree, provided he pays all demands, and that he has no right to pay any yearly subscription till he has been one year a member. Acting on this belief, three weeks ago I addressed a communication to Bro. W. A. Lawrie, Grand Secretary in which I complained of the treatment I had received; but Bro. Lawrie sent me no reply. A week later I again wrote to the Grand Secretary, but up to the date of the present letter he has treated the matter with silent contempt. Now, I submit that unless Masonry is altogether a mockery and a farce, such conduct as this is both unmasonic and ungentlemanly. If I was wrong, surely it was Bro. Lawrie's duty, even apart from his official position, to put me right. But I am informed that the Grand Lodge of Scotland is quite cognisant of the quarrel between the two lodges, and yet they continue to receive fees from both, and make no effort to set matters right. If this be the case, then I can hardly expect Bro. Lawrie to attend to an individual case of gross irregularity. The outer world here are quite cognisant of the existence of the quarrel between the two lodges, and they are in the habit of ironically quoting it as a beautiful specimen of brotherly love—thus inflicting incalculable injury on Masonry, and bringing the order into contempt.

I am, yours fraternally,
JOHN TAYLOR.
Ardrossan, June 8th, 1870.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Can you supply me with an answer to the following questions in your answers to correspondents, under the head of "Eta":—

1stly. In the case of brethren coming from one lodge, furnished with proper credentials, in which they may have taken the first degree, or the first and second degrees, ought such brethren to be balloted for? I am not aware of any clause in the Constitutions which settles the question. If there is no provision, please state the customary procedure of lodges in such a case.

2ndly. In the case of brethren so receiving further degrees in another lodge, does such taking of degrees entitle them in any way to become joining members *without* the ballot provided for in the Constitutions under the head of "joining members?"

It appears to me that as much strictness should be exercised in the giving of degrees as in the admission to membership. Why should a lodge grant a degree to a brother whom they would not accept as a member?

Or why should a lodge be more anxious to inquire into the qualifications of a brother to be a member than to receive a degree? I cannot perceive that all the onus lies with the mother lodge.

If you can afford a solution to this dilemma you will greatly oblige.

I have to acknowledge and thank you for your politeness in replying to my last question in the last number of THE FREEMASON.

I am, Sir and Brother,
Yours fraternally ETA.
Malta, Valetta, 10th May, 1870.

[Answer next week.—ED. *F.*]

(To the Editor of The Freemason.)

SIR,—Will you, or any of your numerous correspondents, answer me the following questions in your next issue:—

1st. In some of our Masonic ceremonies, we use a white robe, generally a Church of England surplice. As this is not at all in character, being of a modern cut, I want to know what is the *correct* thing strictly in accordance with the office of a Priest Mason. Is it a cloak, a robe, or a tunic with folds? If not, what ought it to be?

2nd. What privileges, if any, have the members of Provincial Grand Lodges beyond that of wearing the purple and appearing in the list of P.G. officers? Does an appointment give them a *right* to be present at *any* Masonic meeting in the province to which they belong, and even to express an opinion on a point of Masonic law?

3rd. Can the W.M. of a lodge order a P.G. officer to withdraw during the transaction of business, or is he, by virtue of his office, a *ruler* in the province?

[Answer next week.—ED. *F.*]

THE GLASGOW ST. JOHN'S LODGE AND THE MASONIC DEMONSTRATION AT GLASGOW.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your report, at page 293, of the proceedings that took place at the laying of the foundation-stone of the new Albert bridge, you allude to the unpleasant incident caused by the brethren of St. John's Lodge, No. 3 bis., retiring and refusing to take part in the ceremony. Their plea for so doing was that they had not got the carrying of the working tools entirely to themselves. A number of the members of the Journeymen Lodge, Edinburgh, No. 8, had come through for the purpose of doing so. The rival claims of No. 3 bis. and No. 8 were laid before the Grand Master, who, no doubt to save disputes as far as possible and promote good feeling, decided that the two lodges should halve the thing between them. The St. John's, however, rebelled against this decision, and before the eyes of assembled thousands, simply "took the huff," and walked off the ground. As a member and past office-bearer of No. 3 bis., I beg to enter my dissent from this, because I consider that, under the circumstances, they were not warranted, neither was it advisable to do so. I say nothing about their lodging a protest, so that the question might, in due course, be brought up and settled in Grand Lodge; but I object to the *retiring*. This latter step looked like open mutiny, and was anything but calculated to give a favourable opinion of Masonic good feeling in the midst of the on-lookers. If the St. John's could not bring themselves to fraternise with their Edinburgh brethren, how much better it would have been to say, "We consider the privilege of carry these tools ought to belong to us, but seeing that our Edinburgh brethren have put themselves to the trouble and expense of coming here with that expectation, and that upon this occasion we are also favoured with the presence of your lordship, who, as our Most Worshipful Grand Master, is entitled to receive all due honour and respect at our hands, and also for the purpose of keeping up good fellowship upon this auspicious occasion, we now concede to our Edinburgh brethren of lodge No. 8 the privilege of carrying these working tools—only reserving to ourselves the right hereafter to lay before your lordship and the Grand Lodge the reasons why we consider that we alone should carry these tools in the Glasgow province, when we hope the matter will be fully settled, so as to prevent any chance of further dispute upon all future occasions." Having so said, and taken up their due place in the procession as No. 3 bis., they would have commanded respect from all, instead of which several of their own members and past office-bearers, whom I have since met, consider that they behaved like a "parcel of weans." They showed too much bad temper, while of those who did retire a number did not know what to do. Some talked of going back, and others did not understand the case at all. Several members of St. John's, who were either with the Grand Lodge or with other bodies, did not retire at all.

As to the foundation upon which St. John's makes its claim, it is in great measure purely imaginary. Many of the old members base their claims upon that paltry forgery which they call their "Malcolm Canmore Charter," but which is sufficiently shown up at page 189, April 16th, of THE FREEMASON, to be nothing less than a pure swindle; and seeing it is not the oldest lodge in Edinburgh that carries the tools, but the *Journeymen*, No 8, the inference is that it should be the *Journeymen* of Glasgow that should do so, not the St. John's, which is both the oldest and the *Master's* Lodge.

If a motion is brought up in Grand Lodge anent this, so as to settle the matter for *all* the various provinces of Scotland, the one I would be inclined to support would be to the effect, that the journeymen lodges of each province should carry the working tools at all processions in its own province; or, if there be no journeymen lodge in any province, then the *youngest* lodge of that province shall do so. The reason why I plead for the youngest is this:—The senior lodge has already got many privileges as it is, and it should not be so selfish as to claim everything. At a procession the senior lodge will get close to the stone, and see and hear what is going on, whereas the junior lodge may be several hundred yards away, seeing and hearing nothing. Therefore, I consider that for a certain number of brethren from the youngest lodge of the province being set to carry the working tools would only be fair and be bringing matters more to a due level. Seeing that the Lodge of Edinburgh, No. 1—which was the Master's Lodge—leaves the carrying of the working tools to a junior lodge, I think that it would have been more dignified for the lodge of Glasgow—which was also the Master's Lodge—to adopt the same course, and refrain from quarrelling about such a matter. If they would only think less of show and pretension and more of the principles and ceremonies of the order, it would do far more good. Trusting they will yet do so.

I remain, yours fraternally,
W. P. B.
Glasgow, June 20, 1870.

ARK MARINERS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It may be interesting to the promoters or founders of the "Grand Lodge of Ark Mariners" to learn that they are acting in direct contravention of the laws of the land.

By the provisions of an Act passed in the 39th year of George III., chapter 79, Masonic meetings are rendered illegal, unless held in conformity with the General Laws of the Craft; and, as the assemblies of the Chivalric Orders are permitted by Grand Lodge, the penalties apply only to unauthorised bodies calling themselves Masonic. In order to try the question, and stop these absurdities which are beginning to bring Masonry into contempt, let me suggest that proceedings be at once taken against "M. Edwards" and his abettors, under the penal clauses of the Act of Parliament. I will gladly head a subscription to defray the necessary expenses of the prosecution, and many others are prepared to follow my example.

Yours fraternally,
LEX.

A SPURIOUS GRAND LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I desire to give through your columns the earliest possible intimation of my intention to request the Board of General Purposes to appoint a committee of inquiry into the circumstances attending the recent formation of a so-called "Grand Lodge" of Ark "Masons" or "Mariners"—the said committee to have power to call before them all the individuals who are alleged to have taken part in this illegal proceeding; and, further, to report to the Board upon the adoption of such measures as will effectually check the commission of similar offences for the future.

I am, dear Sir and Brother,
Yours fraternally,
A GRAND OFFICER.

Jottings from Masonic Journals.

FROM *Die Bauhütte* we learn that the annual meeting of the German Union of Freemasons will be held at Darmstadt, on the 23rd and 24th July next. Several eminent brethren, including Bros. Findel, Künzel, Seydel, Von Cornberg, and Cramer, will take part in the proceedings.

FROM the *Landmark* (New York) we extract the following items:—

The Keystone, in referring to the laying of the corner-stone in New York on the 8th of June, and the invited guests, says: "We hope the Craft from Philadelphia, invited guests, will leave nothing undone to give the best effect to their appearance, and credit to the Fraternity. We take a deep interest in the harmony and success of the pageant, and all our efforts have been directed to show that Masonry is both understood and appreciated by our brethren in Philadelphia. We are part of the great Masonic family, and that which benefits our New York brethren it is our duty to aid as far as possible. Their God is our God, their faith is our faith, their joy our rejoicing."

THE Grand Lodge of Virginia sustains the action of the Grand Lodge of Louisiana in cutting off from Masonic intercourse all Masons belonging to the so-called jurisdiction of the Grand Orient of France.

IN the State of Michigan, the Grand Recorder, under instructions from the Grand Commandery K.T. of that jurisdiction, has caused a *manuscript copy of the ritual* to be forwarded to each subordinate.

THE Grand Master of Ohio strictly forbids all Masons within his jurisdiction from visiting lodges of coloured Masons, or admitting coloured Masons as visitors to their lodges.

The Gavel says that the Grand Commander of the State of Wisconsin alludes, in his address, to the Rite of Memphis in such a manner that it seems the Sir Knights there have determined to frown it down.

THE Grand Lodge of Virginia has decided by a resolution that it has not the power to levy a tax for the purpose of the erection of a Masonic temple upon the subordinates or members.

THE Order of the Red Cross of Rome and Constantine is being received with great favour in Canada. A conclave has been recently established at Toronto.

The Toronto Gavel says that, in that jurisdiction the Warden cannot confer the degrees in the absence of the Master.

ACCORDING to the report of the Grand Lodge of Virginia, we see that Sidney Lodge, No, 108, has initiated a candidate who has had a leg amputated below the knee, and now uses an artificial limb. The District Deputy Grand Master immediately suspended the lodge until the opinion of the Grand Master could be had. The Grand Master confirmed the action of the Deputy, and referred the whole in his report to the Grand Lodge, which referred it to the Committee on Jurisprudence, who reported that the Master had violated the injunctions of the Book of Constitutions, but presented a resolution, which was passed, removing the injunction, on the ground that they did not believe the action on the part of the Master proceeded from any improper purpose. This is what may be called whipping somebody around the stump.

GASPAR AGUERO BETANCOURT, the companion of the late Goicouria, who was captured by the Spaniards on the 13th ult., and garotted in Havanna on the 14th, was born in Puerto Principe, December 2, 1811. He became a member of the Masonic Fraternity in Maracaibo, and worked diligently for the welfare of the Craft. He was one of the seven brethren appointed to found the Lodge Jinima, at Puerto Principe. At the opening of the war against Spain he embarked in the cause of Cuba, and for his courage and intelligence was appointed by the patriots Governor of San Miguel.

THE Grand Master of Colorado has refused to grant a dispensation on the ground that the applicants had incurred considerable expense, and were already in debt. He adds: "The demands of the lodge for money to meet the current expenses become so pressing that, when a petition is presented, the brethren think more of the advantage to be derived by the candidate's election, in a pecuniary view, than of the qualifications which should recommend him to be made a Mason."

CHURCH APPETITES.—Indeed, it is a curious fact, that even down to the present time the clergy have always had a speciality for this kind of enjoyment. There is a story of a head waiter, who, on being consulted as to a clerical dinner party, requested to know to what religious division the guests belonged—explaining, by way of apology for the question, that the invariable rule for High Church diners was "more wine," but for Evangelicals, "more wittles."—*Food Journal.*

THE POPE A FREEMASON.

By Bro. Chalmers I. Paton.
(A Member of the Masonic Archæologicol Institute of England.)

Some two years ago I wrote to *The Scotsman* newspaper, as follows:—"Pope Pius IX. in his early days was brought up and trained for the army, it never being his parent's intention to turn his attention towards ecclesiastics, in consequence of his being liable to apopletic fits; and as a young man he became initiated in a Sicilian lodge. But it must be strictly borne in mind that at the date of his initiation, now over forty years, there was at that period nodirect prohibition by the Roman Catholic Church against any of its members becoming Freemasons. It was only in consequence of a number of lodges throughout the Continent, instead of strictly adhering strictly to the inculcation of all the excellent principles which Freemasonry teaches, having taught and turned their lodges into political clubs, as, under the guise of Masonry, they did much that would not be allowed elsewhere—in fact they had the liberty of speech. After this came to the knowledge of the Church of Rome, then a special and general prohibition was pronounced against all and every one of its members from belonging to, or joining the Fraternity. The last allocution which Pope Pius IX. had been advised to issue was on September 25th, 1865, and which was answered by Dr. Oliver, and also in the *Scottish Freemasons' Magazine* (now defunct), by the Editor."

The truth of Pope Pius IX. being himself a member of the Order has never been disputed by any member of the Roman Catholic Church in a private or public manner, and to myself it has been admitted by one who has had conversation with the Pope personally on the subject.

Freemasonry is not opposed to the Roman Catholic religion, or to any religion; least of all to the Christian religion. The very first Gothic charge requires Freemasons to comply with the Christian usages of any country in which they may travel or work. Masons may be of any religion; and although, generally, they profess Christianity, this is not always the case. Jews and Mahommedans are to be found amongst the members of lodges even in Britain. The system of Freemasonry allows the utmost freedom of religious, as well as of political opinion; but it requires that the subject shall not be mentioned in the lodge, so that no animosity may thereby be produced amongst the brethren, however they may think it proper to discuss it elsewhere, as to which the laws of Freemasonry do not restrict them. They are, however, absolutely forbidden to introduce any religious or political subject in their conversations in the lodge.

The first Gothic charge, as has already been mentioned, requires Freemasons to comply with the Christian usages of any country where they may travel or work. This, shows how Freemasonry seeks to conform itself to the laws and existing usages of every country in which it may be established. The true Freemason is a good subject or citizen wherever his lot may be cast, respectful of all the laws of his country, whether he approves them or not, and he lives in accordance with those great laws, which are the basis of the social as well as of the legal fabric.

How comes it, we may now ask, that Pope Pius IX., himself a Freemason, wages war against the Masonic Order, and prohibits all members of the Roman Catholic Church from joining it? What has become of his vow of fidelity as a Freemason? The answer is probably to be found in the dispensing power which the Pope claims, the power of dispensing with all oaths and obligations, "so that he, as God, sitteth in the Temple of God, showing himself that he is God," (2 Thes. ii., 4). This is not in accordance with that moral law, which all Freemasons, whatever their religious profession, recognise and hold themselves bound to obey; but the conscience of a Pope is not, it would seem, to be held under such restraint as the consciences of ordinary men. The law of auricular confession, also, brings the Roman Catholic Church into possible conflict with Freemasonry, the Freemason being bound to keep inviolate certain secrets, which, however, the priest may require him to divulge in the confessional; and the conversations which take place in lodges may thus, against all the rules of the Fraternity, be brought to the knowledge of those who will make use, for their own purposes, of the knowledge which they acquire. It was, probably, in some such way that the Pope and his counsellors became aware of the freedom of discussion on political subjects, which contrary to the rules of the Order, prevailed, or is said to have prevailed, in some of the Masonic lodges of the Continent, and which led to the prohibition of Freemasonry. Pius IX. himself may even have been present when such discussions took place. But however this may be, the Pope must be regarded by all who do not believe in his dispensing power, as still under the obligations which he took upon him when he became a member of the Order, and these obligations he must be held to have violated in his Allocution already mentioned, and in all his action against Freemasonry. As Pope, however, he probably deems himself entitled to change laws, and to set aside, when it suits his convenience, even that moral law which is of perpetual obligation on all mankind, and which every Freemason pofesses to observe. What rules of morality remain for a Pope, we may try to conjecture, but try in vain.

Intended Royal Visit to Reading.—Elaborate preparations are being made in Reading in view of the promised visit of his Royal Highness the Prince of Wales to lay the foundation stone of the new Grammar School of that town. The ceremony is appointed to take place on the 1st proximo. An address will be presented to the Prince on his arrival at the Great Western Railway Station, and thence a long procession will move to the site of the new school, which is situated on the Redlands estate. The stone is to be laid with Masonic honours. Triumphal arches are being erected by local architects at all the most prominent places in the route of the procession. The cost of these arches will be defrayed to a great extent by the leading local firms, including Messrs. Huntley and Palmer, Messrs. Sutton, Mr. Councillor Taylor, and one at the cost of the Freemasons. It is arranged that after the laying of the stone the Prince shall be entertained at a grand banquet in the Town Hall by the Corporation of Reading and the trustees of the school. The townspeople hope that the Princess of Wales will accompany His Royal Highness. Invitations have been sent to the Lord-Lieutenant of the county (the Earl of Abingdon), the Bishop of the diocese, the Lord High Steward of the borough (Mr. Beryon, M.P.), the High Sheriff of Berks (Mr. J. B. Blagrave, the members of the county and borough, and the mayors of neighbouring towns.

LODGE OF BENEVOLENCE.

The monthly meeting was held on Wednesday, the 22nd inst., under the presidency of W. Bro. John M. Clabon, P.G.D., assisted by Bros. Nunn and Coutts as Wardens; Savage, Smith, Cottebrune, Barnes, Sheen, Foxall, Levander, and a number of other brethren. Twenty-three cases came under consideration, of which twenty-one were relieved, or recommended for relief, to the extent of £410. Two were dismissed as ineligible, and it may be well to state that in future foreign Masons cannot be relieved, unless for the purpose of sending them home to their own countries.

The Pactolean streams of English Masonic charity will, practically, therefore, cease to flow for all outside the "English pale."

A LETTER FROM A FREEMASON IN DUNDEE TO A BROTHER IN EDINBURGH, GIVING HIS OPINION OF THE 1717 THEORY AS ABSURD.

It is my opinion that Speculative Masonry, or instructions in the art of architecture and the other sciences, have, from the days of early Egypt, been closely allied with the operative art. I believe, however, that these instructions have differed in the manner in which they have been imparted, according to the degree of freedom or intelligence pervading the time or the nation in which such have been attempted.

It would, therefore, be futile to attempt to prove a *verbatim* sameness in the present formula with that of 50, 100, or 500 years gone-bye; but I think any reader of ordinary research will find sufficient to satisfy him in the history of Egypt, Greece, Rome, and Great Britain, that the secrets of what we call Freemasonry were practised long before the Christian era.

I shall only give two local proofs against the 1717 theory—presuming that anything beyond these is already being gathered by others of your correspondents, or known by yourself.

From the building of the great tower in Dundee by William the Lion, in 1198, down to 1536, there was a regular lodge of Freemasons, that (according to Jervise) regulated the various matters belonging to the Order, by "Ald vss. and consuetud of *Our Lady luge* of Dunde." The Master of this lodge was retained by the town of Dundee in the same capacity as they now employ a town's architect, and when he was employed by the local Board of Works he was required, according to an old deed, dated prior to 1500, "to exercise the best and maist ingeniouss pyntiss and practikis of *his Craft*."

The tower was the work of "ane Mason" called Dorward, who on its completion was presented with a valuable gold ring of a peculiar design, by his Royal Master, this ring was ultimately lost on the present Hawk-hill of Dundee, while its master was engaged in a boar hunt, and strange enough found again, answering to the same description, while digging the foundations of a house about the year 1750, and is now in the possession of Mr. Neish, of the Laws A.B. Every stone in the tower of any consequence have the distinguished marks of the members of "Our Lady Luge" in Dundee, and can be seen and examined by the most sceptical.

A worthy gentleman, who has showed considerable liberality in the upbuilding of this same church, or more possibly in its repairs, which took place between 1588 and '90, had the following tribute to his memory engraven on a tablet in the chancel, which remained till the destruction of the edifice by fire in 1841:—

To Solomon's Temple, King Hiram sent from Tyre
  Fine cedar-wood, but upon great desire;
This church, thous Henry Lyall to repair,
  Didst freely give all that was necessar,
Tho' the Tyrian King gave Solomon towns twice ten
  Thou greater than these all, and best of men.

I hope no Freemason can doubt the active working of our good old Order at that date, at all events, and if not then, of course its age must be far older, before the same organisation could have been perfected.

We are informed that Bro. Lord Lindsay will be the new Provincial Grand Master for Aberdeenshire.

The summer festival of the Upton Lodge, No. 1228, was held on the 21st inst., at the Spotted Dog, Upton. About fifty ladies and brethren attended, and a very agreeable day was spent by all.

Letters from Bro. W. P. Buchan, "An American Freemason," and reports of Gilbert Greenall and other lodges, stand over till our next, also a report of a meeting of the "Royal Ark Mariners."

METROPOLITAN MASONIC MEETINGS

For the Week ending July 2, 1870.

MONDAY, JUNE 27.

Lodge 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
,, 905, De Grey and Ripon, Angel Htl., Gt. Ilford.
Chap. 183, Joppa, Albion Tavern, Aldersgate-street.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, JUNE 28.

Audit Committee, Girls' School, at 2.30.
Lodge 186, Industry, Freemasons' Hall.
,, 259, Prince of Wales, Willis's Rooms, St. James's.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JUNE 29.

Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
Chap. 820, Lily of Richmond, Greyhound, Richmond.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

THURSDAY, JUNE 30.

General Committee Girls' School, Freemasons' Hall, at 4.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JULY 1.

Lodge 1275, Star, Marquis of Granby, New Cross-road.
Chap. 754, High Cross, White Hart, Tottenham.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway Victoria Station, at 8; Comp. Cottebrune, Preceptor
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, JULY 2.

General Committee Boys' School, Freemasons' Hall, at 4.
Lodge 1194, Villiers, Northumberland Arms Hotel, Isleworth.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

A BACHELOR sea-captain was complaining that he couldn't get a satisfactory chief officer, when a young lady remarked that she should like a situation as first mate. The captain took the hint, and the girl.

Poetry.

IN MEMORIAM.

[Reflections of a bystander on beholding the funeral *cortége* of the late beloved and lamented Earl Howe conveying his mortal remains to their last resting-place.]

Thou hast sank beneath thine illness, and we bear thee to thy rest,
And deep are the emotions which agitate each breast;
Thou has quitted this world's suffering for a blissful home above,
And we look back on thy past life with reverence and love.

Let us drop the tear of sorrow as we stand beside the tomb
Of thee, whose bounteous pity relieved affliction's gloom;
Let us drop the tear of sorrow and bend the uncover'd head,
As we gaze upon thy funeral and reflect that thou art dead.

For the memory of thy goodness is imprinted on each heart—
How nobly thou hast acted thy philanthropic part;
Long will the recollection of kindly deeds like thine
Embalm the sacred ashes we now to earth consign.

And we doubt not Heaven's blessing will continue to attend
The exertions which thou madest to prove the poor man's friend;
Thy name will long be cherish'd and grateful lips will bless
The alleviation given by thee unto distress.

And if thy sainted spirit may look down upon us here,
As we realize each project thy noble mind held dear,
Thou wilt know how much we value the charity sublime
Which we trust is now rewarded in a fair Elysian clime.

T. J. S.

THE LAMENT OF AN UNEMPLOYED MARK MASTER MASON.

In the quarries of life, many years I have wrought;
And at length to the market my labour I've brought,
But the answer I got, I could scarcely believe:
"Your work may be good, 'tis not what I can receive."
I've made *fair work*, also *square work*,
In my age, as I had in my youth;
And tried, *mark well* what I now tell,
To hew out the Keystone of Truth.

Denied at the East gate, I then turned to the South;
Five children must have food to put into their mouth,
I succeeded no better, our wants to relieve;
"'Twas good work, although not the kind he could receive."
I've done *fair work*, also *square work*,
In manhood, likewise in my youth;
And worked, *mark well*, many a spell,
To polish the Keystone of Truth.

Not discouraged as yet, I still hoped for the best,
Though now weak and weary, bend my steps to the West;
But the effort was vain, for no work could I leave,
"'Twas new work, and true work, but he did not receive."
Said 'twas *fair work*, but not *square work*,
Such he had know from his youth;
Yet still, *mark well* what I now tell,
It was the right Keystone of Truth.

'Tis a sad and hard fate, to a sensitive mind,
To have all your best efforts heaved over behind;
Though quite willing to work, no employment receive,
Nor yet find any place, were your work you can leave.
Vain my *square work*, vain my *fair work*,
"*I've lost all my labour*," from youth;
But friends, *mark well* what I now tell,
"Grave your mark on the Keystone of Truth."

But I will not despair, the Great Architect above
Is full of long suffering, to boundless mercy and love,
And in His own good time, He will open some hearts,
To find me a place, if I pursue the right path.
Still making *fair work*, keeping to *square work*,
N'er forgetting any maxim of youth;
Still to *mark well* what at the end befell,
Those who adhered to the Keystone of Truth.

Remember, a time came, when the builder did send,
And proved the *disconsolate* workman's best friend;
Call'd him to the market, all his wants to relieve;
Showing his was the work, they were bound to receive.
Praised his *fair work*, good as *square work*,
Pride of the old, joy of the youth;
Let all *mark well* what then befell,
Placing his mark on the Keystone of Truth.

Mark the change for the man, so lately neglected,
Now his work is well-known, by all Masons respected,
Bid Fame sound her trumpet, let no man now stop her,
Let his praise be sung from Jerusalem to Joppa.
Praise his *fair work*, praise his *square work*,
Make glad his age, sad was his youth;
Courage then, *mark well*, all this befell:
Bide then by the Keystone of Truth.

W. W.

23, Percy Circus.

GALVANISM.—Pulvermacher's Monthly Record of Cures is *now ready* for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

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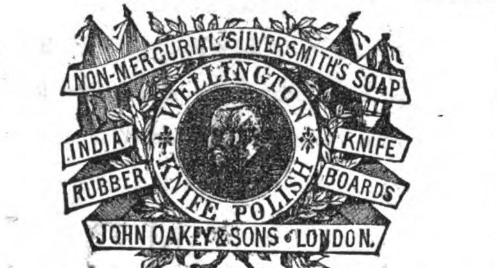

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THE

Freemason.

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AT TWELVE O'CLOCK PRECISELY, ON

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To declare the number of Children then to be elected.

EDWARD HENRY PATTEN, P.G.S.B.
Secretary.

4th July, 1870.

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June 21st, 1870.

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Will be held at the

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At 10 A.M.

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Prov. G. Master,
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By authority,
WILLIAM JAMES HUGHAN, P.M. No. 131,
Provincial Grand Secretar.

TRURO, CORNWALL, 23rd June, 1870,

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Reviews.

Furness, Past and Present; its History and Antiquities. Part I. By G. MARKHAM TWEDDELL, *F.S.A.* Published by J. Richardson, Barrow-in-Furness.

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The issue will be complete in twenty monthly parts, and each part will contain three full-page engravings, either portraits of distinguished residents or views of the principal objects of interests in Furness, and the surrounding neighbourhood, which is celebrated for its magnificent scenery.

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The system designed by this enterprising publisher is, though simple, certainly the most effective yet introduced to public notice, and must prove invauable to all who have occasion to communcate secretly with others, as it obviates the possibility of the cipher being read unless the receiver of the message has a previous arrangement with the sender. By the adoption of a key word the interpretation is perfectly easy, without it, quite impossible. We cordially commend the code to the attention of our readers at home and abroad.

THE BOOK EGYPT.

There is enough of symbolism in Freemasonry to excite in the minds of thoughtful Masons, who "make the liberal arts and sciences their study," to induce them to extend their enquiries into the systems of theosophy and morality, in which symbolism was more largely and reconditely employed. The field of investigation is a very large one. All the ancient teachers of wisdom made use of symbols in the initiation of aspirants, and in all their subsequent education; and none of the ancient philosophers or theosophies can be understood by one who is ignorant of symbolic science. Egypt was the cradle of this science, and it is to that extraordinary country that we trace back the preservation and promulgation of what is called occult science, or Hermetic Magianism. Eliphas Levi has much and curious learning on this interesting subject in his work, "Histoire de la Magie," and it occurs to me that a translation of a small portion of what he has written may be interesting to some of the readers of THE FREEMASON.

It is in Egypt, as he observes, that magianism is complete as a universal science, with its dogmas systematically and perfectly formulated. Nothing surpasses, nothing even equals, as a resumé of all the doctrines of the old world, the few sentences engraved on a precious stone by Hermes, and known as *The Emerald Table.* The unity of being and the unity of harmonies, whether ascending or descending the progressive and proportional ladder of the Word; the immutable law of equilibrium, and the proportional progress of universal analogies; the agreement of the idea with the Word, giving the measure of agreement between the Creator and the created; the necessary mathematics of infinity proved by the measure of a single corner of the finite; all this is expressed in a single proposition by the Egyptian hierophant :—

"That which is superior like that which is inferior, and that which is below like that which is above, go to form the wonders of the whole."

Then comes the revelation and learned description of the creative agent—of the pantomorphian fire, of the principal means of the occult power, in a word, of the astral light. "The sun is its father, the moon is its mother, the wind bore it in its womb."

Thus, this light emanates from the sun, receives its regular motion and influences from the moon, and has the atmosphere for its receptacle and prison. "The earth is its nurse." That is to say, it is balanced and put it motion by the central heat of the earth. "It is the universal principal, the TELESMA of the world."

Hermes next teaches how this light, which is also a force, may be used as a lever and a universal dissolvent; also as a formative and coagulative agent.

How this light must, from bodies wherein it is latent, be drawn, in the condition of fire, of motion, of splendour, of luminous gas, of ardent water, and, finally, of ignited earth, to imitate, by the aid of these divers substances, all the creations of nature.

The Emerald Table is the whole of magianism in a single page.

The other works attributed to Hermes, such as *Gymandre, Asclepius,* &c., are generally believed by critics to be productions of the Alexandrian school. They nevertheless contain the Hermetic traditions preserved in the sancturies of theurgy. The doctrines of Hermes cannot be lost to those who have the keys of symbolism. The ruins of Egypt are like scattered pages, which we may yet collect, and with them reconstruct the entire Book; a prodigious book whose capital letters were temples, whose phrases were cities, punctuated with obelisks and sphinxes.

The division of Egypt was a magian synthesis; the names of its provinces corresponded to the figures of the sacred numbers: upper Egypt, a figure of the celestial world and country of the extatics; lower Egypt, a symbol of the earth; and middle or central, Egypt, the country of science and of high intitations. Each of these three parts was divided into ten provinces, called Nomes, and placed under the special protection of gods. These gods, thirty in number, grouped in threes, express, symbolically, all the conceptions of the ternary in the decade, that is to say, the triple signification—natural, philosophical and religious—of the absolute ideas primitively attached to numbers. Thus, the triple unity, or the original ternary; the triple binary, or the reflection of the triangle, which forms the star of Solomon; the triple ternary, or the whole idea under each of its three terms; the triple quaternary, that is to say the cyclical number of the astral revolutions, &c. The geography of Egypt, under Sesostris, is a pantacle, that is to say, a symbolical resumé of all the magian dogma of Zoroaster, recovered and formulated by Hermes.

The land of Egypt was a great book, and the teachings of this book were repeated, translated in painting, in sculpture, in architecture, in all the towns and in all the temples. Even the desert had its eternal teachings, and its word of stone is seated at the base of the pyramids, those limits of human intelligence before which a colossal sphynx has for so many ages seemed to meditate, while slowly burying itself in the sand. Its head, mutilated by the ages that have passed over it, still continues above its tomb, as if waiting for a human voice to come and explain the problem of the pyramids to the new world.

Egypt is to us the cradle of science and wisdom; she clothes the dogmas of the first Zoroaster with images, if not richer, at least truer aud chaster, than those of India. The sacredotal art, and the royal art there formed adepts by initiation, and initiation was not confined within the egotistic limits of castes. There, the Hebrew slave was seen to initiate himself, and arrive at the rank of prime minister; perhaps of high priest, for he espoused the daughter of an Egyptian priest, and the priesthood never misallied themselves. Joseph realised in Egypt the idea of communism; he rendered the priesthood and the state the sole proprietors of land, and consequently the arbiters of labour and of riches. He thus abolished misery, and made the whole of Egypt one patriarchial family. Joseph, it is known, owed his elevation to his skill in the interpretation of dreams, a science in which the Christians of our day refuse to believe, although they admit that the Bible, in which the wonderful divinations of Joseph are recorded, is the word of the Holy Spirit.

The absolute hieroglyphic science had for its basis an alphabet in which all the gods were letters, all the letters ideas, all the ideas numbers, and all the numbers perfect signs.

This hieroglyphic alphabet, with which Moses formed the great secret of his Cabala, and which he took from the Egyptians (for according to the Sepher Jezirah it came from Abraham)—this alphabet is the famous Book of Thot, believed by Count de Gébelin to exist in our own day under, the form of that droll pack of cards called the *tarot*.

Moses tells us that when the Israelites came out of Egypt, they carried away with them the sacred vases of the Egyptians. That story is allegorical, for the great prophet would not have encouraged his people in theft. The sacred vases were the secrets of the Egyptian science, which Moses had learnt at the Court of Pharaoh. Far from us be the idea of attributing to magianism the miracles wrought by the inspired man of God; but the Bible itself tells us that Jannes and Jambres, the magicians of Pharoah, that is to say, the learned priests of Egypt, accomplished by their art marvels similar to some of his miracles. They changed wands into serpents, and serpents into wands. They changed water into blood, and they brought forth an immense quantity of frogs, but they could not produce the flies nor the lice. They acknowledged themselves beaten.

Moses triumphed, and led the Israelites out of the land of slavery. At that epoch, the true science was lost in Egypt, because the priests, abusing the confidence of the people, permitted them to fall into a state of brutalising idolatry. That was the great lapse of esoterism. They should have thrown a veil over the truth to the eyes of the people, without hiding it; they should have guarded symbolism from the degradation of absurdity; they should have preserved the sacred veil of Isis in all its pristine beauty. But that was what the Egyptian priesthood were not capable of doing. They degenerated, by degrees, until at length, the hieroglyphic forms of Osiris and Anubis were taken for living realities; Osiris became an ox, was led about under the title of the Apian bull, and the priests permitted the people to worship that which had been intended for their food.

WILLIAM CARPENTER.

THE PRINCE AND PRINCESS OF WALES AT READING.

Royalty— if it has its cares and responsibilities, has its pleasures, and we should imagine few events could afford greater pleasure to each and any member of the reigning family than the reception which the people of Reading accorded to their Royal Highnesses the Prince and Princess of Wales on Friday, the 1st inst. The town literally gave itself up to rejoicing, and the loyalty of the inhabitants knew no bounds. The enthusiasm which the Royal visit evoked was most gratifying, and spoke eloquently of the affection with which the Royal Family are regarded by the people. The hearty cheering, too, betokened even more than the gay devices and other demonstrations of welcome, the genuine pleasure which the presence of the illustrious visitors inspired. The 1st of July, 1870, will henceforth be a memorable day in the history of Reading, and among the towns and cities of England, Reading will be ever conspicuous for its display of loyalty and proof of its affection for the Throne.

Speaking in general terms, the decorations were exceedingly numerous, and in many instances handsome. Some of the triumphal arches were most elaborately ornamented, and at many of the private residences great expense had been incurred. At the Town Hall the decorations were of a very elegant description.

Considering that this was the first occasion on which his Royal Highness has laid a stone in the capacity of Past Grand Master of Freemasons, it was certainly a happy arrangement that the arch under which the Royal party passed immediately after their arrival in the borough, should have been erected at the cost of the Masonic brethren of Reading, and ornamented with the signs and emblems peculiar to the Craft. The arch was erected in Friar-street, at the entrance of the road leading to the Great Western Railway Station, and the Company kindly removed the centre pier and gates to permit of its construction. Bro. Chas. Smith, P.S.W., architect, of Friar-street, furnished the design, and Mr. Sheppard, of Greyfriars'-road, was the builder. The entire roadway was spanned by a gothic arch, with the words "Hearty welcome" towards the the railway-station, so that it could be distinctly seen on entering the town, and the Masonic sentiment, "Hearty good wishes M.W.G.P.M.," towards Friar-street, seen on the return route. Above the apex of the arch were the plume and motto "Ich dien," supported by an imitation of the regalia worn by his Royal Highness in his Masonic capacity. The side arches had on one face the Masonic arms, and on the other the Royal arms, with the various emblems of the Craft. The flags were also enriched with Masonic symbols, formed into trophies above the arches. The piers were covered with fir-tree evergreens and laurel margins, and the arch with evergreens and flowers. The decorative portion of the work was performed by Messrs. Mills and Sons, of 66, Amelia-street, Walworth, and was very tastefully executed, Bro. Smith being perfectly satisfied with the way in which his beautiful design was carried out.

The trowel was presented by two lodges and was the joint design of the Provincial Grand Secretaries Bros. W. Biggs and G. Botly, P.P.G.S.W., the latter of whom manufactured the trowel. At the top of the plate of the trowel is a Grand Master's emblem, and in the centre is a beautiful engraving of the Reading Grammar School; it bears the following inscription :—"Presented by the Freemasons of Reading, Lodges 414 and 1101, to His Royal Highness the Prince of Wales, K.G., P.G.M. of England, on the occasion of his setting the principal stone of the Reading Schools, July 1st, 1870." At the base of the plate is attached a massive ivory handle magnificently carved. The trowel is a masterpiece of artistic work.

The mallet, which is now in the possession of the Provincial Grand Secretary, was the work of Mr. Fuller, of 6, St. Mary's Butts. It is made of Australian cedar, and inlaid with a piece of "Herne's Oak," the coronet on the handle being of tulip wood. On the 19th May, 1837, the County of Berks was enrolled as a Masonic Province by H.R.H. the late Duke of Sussex, the then Grand Master of England, and John Ramsbottom, Esq., (afterwards M.P. for Windsor), was installed as the first Provincial Grand Master, at which meeting his son, Captain Ramsbottom, was invested the first Senior Grand Warden. This piece of cedar from which the mallet was made, was brought from Australia by Captain Ramsbottom, and purchased from him by the Mr. Fuller before named. It will therefore ever carry with it a peculiar significance, as not only being one of the first set of operative tools ever used by H.R.H. as a Mason, but made from wood brought to this country by the first Senior Grand Warden, and son of the first Provincial Grand Master of the Province of Berks and Bucks.

The procession left the Great Western Railway Station in the following order :—

Detachment of the Yeomanry Cavalry.
Band.
Philanthrophic Society.—The members marching in fours.
Foresters.—The members of the various Courts marching four deep.
Oddfellows.—The Members of the various Lodges four deep.
Band.
Freemasons.—The various Lodges of the Province of Berks and Bucks, having previously opened lodge at the Assembly Rooms joined the procession within the Masonic Arch at the Railway Gates, formed in Masonic order and proceeded as follows :—
Two Tylers, with drawn Swords.
Brethren, not Members of any Lodge.
Lodges of the Province according to their Numbers, Juniors going first.
Provincial Grand Lodge.
Architect with the Plans.
Grand Steward. { A Cornucopia with Corn, borne by the Master of a Lodge. Two Ewers with Wine and Oil borne by Masters of Lodges. The Mallet borne by a Master of a Lodge. } Grand Steward.
Past Grand Pursuivants.
Grand Organists.
Assistant Grand Director of Ceremonies.
Grand Director of Ceremonies.
Grand Superintendent of Works bearing the Trowel on a Cushion.
Past Grand Sword Bearers.
Past Grand Deacons.
Grand Secretary, with Book of Constitutions, on a Cushion.
Past Grand Registrars.
Grand Registrar.
Grand Treasurer bearing a phial containing the Coin to be deposited in the Stone.
Past Grand Wardens.
Visitors of Distinction.
Past Provincial Grand Masters.
Provincial Grand Masters.
The Column of Junior Grand Warden borne by the Master of a Lodge.
The Junior Grand Warden with the plumb rule.
The Column of Senior Grand Warden borne by the Master of a Lodge.
The Senior Grand Warden with Level.
The Junior Grand Deacon.
Grand Steward. { The Chaplain bearing the Volume of the Sacred Law on a Cushion. } Grand Steward.
Deputy Grand Master, with Square.
Grand Steward. { The Right Worshipful Grand Master. } Grand Steward.
Grand Sword Bearer.
The Senior Grand Deacon.
Two Grand Stewards.
Grand Tyler.
Band and Staff of the Royal Berks Militia.
Chief Superintendent of Police.
Police Officers and Officer carrying Civic Banner.
Town Wardens, with Staves.
1st Carriage—Members of the Town Council (not School Trustees).
2nd Carriage—Members of the Town Council (not School Trustees).
3rd Carriage—Members of the Town Council (not School Trustees).
4th Carriage—School Trustees and Visitors.
5th Carriage—School Trustees.
6th Carriage—School Trustees.
Mace Bearer.
7th Carriage—The Mayor, the Mayor's Chaplain, the Recorder, and Town Clerk.
Serjeants at Mace.
Escort of Yeomanry Cavalry. { 8th (Royal) Carriage—their Royal Highnesses the PRINCE and PRINCESS of WALES. } Escort of Yeomanry Cavalry.
9th Carriage—Royal Suite.
10th Carriage—Royal Suite.
Yeomanry Cavalry.
11th Carriage—The High Sheriff of Berks, with the Lord-Lieut. of the County, the Lord Bishop of the Diocese, and the Archdeacon of Berks.
12th Carriage—Members of Parliament.
13th Carriage—Members of Parliament.
14th Carriage—Justices of the Peace for the Borough.
15th Carriage—Mayors of Boroughs.
16th Carriage—Mayors of Boroughs.
17th Carriage—Mayors of Boroughs.
18th Carriage—Mayors of Boroughs.
Yeomanry bringing up the rear.

A monster tent was erected over the centre of the buildings, and seats were erected all round. A raised dais on the east side of the stone was handsomely fitted up for the occasion, and State chairs were placed for the Prince and Princess. The wings of the dais were occupied by the suite and visitors accompanying the Royal party. On the Prince and Princess entering the reception hall, the company rose and remained standing. The Mayor and Corporation, Borough Magistrates, School Trustees, High Sheriff of Berks, Lord Lieutenant of Berks, the Bishop of the Diocese, Members of Parliament, Mayors of Boroughs, and others took their places. As the Junior Lodge of Freemasons arrived at the entrance of the tent, the members remained stationary, opening right and left, and so on with all the lodges to the Provincial Grand Lodge, which advanced through all the lodges and entered the tent, followed by the other lodges in seniority. The Mayor and Town Clerk approached the dais, and an address was read to his Royal Highness.

The PRINCE, who was loudly cheered, said,—Mr. Mayor, my Lords, Ladies, and Gentlemen,—I desire to record my cordial thanks for your address, and to assure you on the part of the Princess and myself of the pleasure it affords us to visit a town so conspicuous in the pages of English history. It is most gratifying to me to co-operate with you, gentlemen, in securing for your town the benefits contemplated by the Royal Founders of this ancient school. In extending to Reading and its county the advantages of a middle class education, you are providing an education, which, if conducted on sound principles must conduce to the welfare and happiness of all who desire to profit by them, and that this result is anticipated, is satisfactorily indicated by the amount of contributions already subscribed. For myself, I sincerely trust that the good work for which we are now assembled to lay the first stone, may, under God's blessing, prosper, and accomplish its purpose. It will at least prove to a succeeding generation, that we on our part have striven with all our hearts and all our means to ripen the good seed sown by our fathers upwards of 300 years ago. (Loud cheers.)

During the whole of the time the Royal party were in the tent, the wind blew boisterously, and it was almost impossible to hear what was said. The Prince looked remarkably well, and the Princess, who wore a dress of muslin over pink silk, and a pink bonnet, appeared to be in excellent health. They were both heartily cheered and repeatedly bowed to the company. Her Royal Highness held in her hands a large bouquet, also a beautifully-bound copy of the programme.

The tent was crowded with members of the principal county families, and those who were present at the luncheon. Seats were placed on three sides of a square, and in the centre, on the dais, were arranged a number of foliage plants. The Royal seats were placed in the east, and chairs for the Royal suite were arranged in front of the tiers which were occupied by the Freemasons.

The Prince and Princess evidently appreciated the warm reception accorded to them, and repeatedly acknowledged the cheers which were given, and frequently smiled. The whole assembly, which rose on their Royal Highnesses entering the tent, remained standing during the ceremony.

The Mayor (having received from the hands of the Provincial Grand Master the trowel), in the name of the School Trustees, asked the Prince to proceed with the ceremony of laying the stone, handing the trowel and presenting the same on behalf of the Freemasons of Reading. The architect presented to the Prince a plan of the buildings, after which the Grand Chaplain advanced and offered up prayer. The Grand Secretary deposited a vessel containing specimens of all the gold, silver, and copper coins of the present reign, and the Town Clerk deposited a vessel hermetically sealed, containing records, &c. When both were deposited, the following hymn, composed for the occasion by Mr. W. Blake Atkinson, and set to a chorale of the late Prince Consort by Mr. W. H. Strickland, was sung by the Philharmonic Society :—

O Lord, to Thee our prayer addressing,
We, here assembled, humbly ask
That Thou wilt grant Thy fruitful blessing,
Henceforth to rest upon our task.

Throughout this work, Thy care extending,
With ever-watchful eye look down ;
Its progress, from all harm defending,
With Thine almighty favour crown.

Upon this spot both sow and nourish,
Within the heart of early youth,
The seeds of learning that shall flourish
In harvest-fields of golden truth.

May they, to manhood's year's attaining,
Their country's welfare keep in view ;
Her virtue and her right maintaining,
In distant days her fame renew.

Be it their best, their sole endeavour
Thy will to do, Thy will to love ;
Till all their labours end for ever,
Within thy realm of rest above. Amen.

The plumb-line was then applied by His Royal Highness, and having done so, the Prince said :—" May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the principal stone, and every other undertaking which may tend to the advantage of the Borough of Reading and this neighbourhood, and may this school be long preserved from peril and decay, diffusing its light and influence to generations yet unborn." The brethren responded, " So mote it be." The Grand Master then delivered to the Prince a Cornucopia, and the Senior Grand and Junior Wardens, the Golden Ewers, with wine and oil. The Prince having spread corn on the stone, poured out wine and oil, conformably to ancient custom, saying : " May the bountiful Hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all necessaries and comforts of this life." The brethren again responded, " So mote it be."

Prayer was then offered by the Lord Bishop of Oxford, the Philharmonic Society repeating the responses.

The ceremony concluded with the " Hallelujah Chorus," performed by the band of the Grenadier Guards and the members of the Philharmonic Society.

The Treasurer to the school then presented to the Senior Master Builder (Mr. Parnell a purse of gold, saying that it was the pleasure of the Prince that those who have hewed the stones, and those who have laid them, and all who have assisted, should " rejoice in the light."

A *récherché* repast was served up at the Town-hall by Mr. George, confectioner, King-street. The tables were loaded with every delicacy, and on the Royal table was placed a handsome massive silver gilt service, gratuitously supplied by Mr. Bracher, jeweller, Minster-street.

On the arrival of the Prince and Princess at the Town Hall, their Royal Highnesses were loudly cheered, and were received by the Mayor and Mayoress. The Mayor had the honour of escorting the Princess to the dining hall, and the Mayoress was graciously led by the Prince, followed by the distinguished visitors.

During the luncheon the band of the Grenadier Guards performed a choice selection of music. After the luncheon grace was said by the Lord Bishop of Oxford.

The Princess of Wales was so pleased with the ice biscuits set before her by Mr. George, that her Royal Highness requested him to furnish her with the recipe, which he accordingly did, and the Mayor intends forwarding a supply to Marlborough House, for her Royal Highness's use

THE PROVINCIAL GRAND LODGE

Was attended by several hundred members of various Provinces, and presided over by the R.W. the Pro. Grand Master of Berks and Bucks (Sir Daniel Gooch, Bart., M.P.), who thanked the brethren who had come from a distance to be present on this auspicious occasion. He also referred to the handsome arch at the railway gates, as reflecting great credit upon the Masons of Reading, at whose cost it had been erected. Bro. Weightman, M.W., handed to the Grand Master the silver trowel designed by Br. Biggs, P.G., Sec., and manufactured by Br. Botly, requesting him to present it to His Royal Highness the Prince of Wales as the gift of the Freemasons of Reading.

The officers and brothers present in the Pro. Grand Lodge, whose names we were able to glean, included His Grace the Duke of Manchester, P.G.M. of Hunts and Northampton ; Colonel Burdett, P.G.M. for Middlesex ; Bros. W. T. Mercer, Past P.G.M. (China), Bagshaw, P.G.M. Essex ; Perkins, P.G. Warden of England ; Rev. C. J. Martyn, P.G. Chaplain of England; also Past Grand Chaplains Bros. Ross, R. J. Simpson, Drs. Cox and Ravenshaw ; Bros. the Rev. J. R. D. Fidler, P.G.C.; Rev. T. Barton, Assistant Grand Chaplain of the Province ; Rev. A. P. Purey-Cust, Chaplain of Union Lodge ; J. Harvey, Grand Secretary of England ; Sir Daniel Gooch, Bart., *M.P.*, Grand Master Berks and Bucks ; Rev. Sir John Warren Hayes, Bart., Deputy Prov. Grand Master Berks and Bucks ; S. Wittey, D.P.G.M. of Wiltshire ; Capt. Brydges, D.P.G.M. Somerset ; D'Almaine, S.G.W. Berks and Bucks ; W. Biggs, Provincial Grand Secretary Berks and Bucks ; Holden, G. Treasurer ; Weightman, S.G.D.; Pennicott and Wise, G. Stewards ; R. Bradley, P.G.P.; R. Gibbons, P.M.; W. H. Cave, P.M.; F. G. Hall, G. Boyer, G. Purs.; G. Botly, P.G.D.; J. Blowers, P.G.S.B.; Belcher, P.P.G.W. Oxfordshire ; Rev. S. M. Barkwork, Rev. J. N. Palmer, P.P. G. Chaplain Oxfordshire ; W. Smith, P.P.S. England ; W. C. Bland, P.M.; J. W. Hounslow, P.M.; A. Beale, P.M.; B. Fielder, S.W. 574 ; G. J. Cosburn, Sec. 574 ; Morland, P.M.; Hodges, P.M.; Tombs, P.G. Sec. Wiltshire ; Strickland, P.G.O.; Dyson, P.G.O.; Smith, P.G.S.W.; C. Wheeler, S.D.; R. Johnston, J.W.; J. Bance, J.D.; A. Burns, Steward 574 ; H. E. Astley, Trendell, Rogers, &c. The whole demonstration was, without doubt, one of the grandest, viewed in a Masonic light, which has ever been witnessed in this country.

The entire Masonic arrangements devolved upon Bro. W. Biggs, of 6, Duke-street, Reading, the energetic Prov. Grand Secretary Berks and Bucks, and they were certainly carried out in a manner that reflected on him the greatest credit.—Extracted from the *Reading Mercury*.

SUMMER BANQUET OF LODGE SINCERITY, No. 189, PLYMOUTH.

On Friday evening, the 24th ult., the members of this lodge held their customary summer banquet at the Duke of Cornwall Hotel, Plymouth. The W.M., Captain Shanks, *R.M.*, presided, and there were present the Rev. John Huyshe, *M.A.*, the Prov. Grand Master of Devon, Bro. Metham, D.P.G.M., and several visiting brethren, and most of the members of the lodge. The toasts were the customary toasts of Freemasons' banquets, and they were pleasantly given from the Master's chair, and by the several brethren to whom some of them were confided. In proposing "The Prince of Wales and the Craft," the W.M. threw out a suggestion that it would be a gratifying thing to Plymouth if His Royal Highness could be induced, as he was Lord High Steward of the Borough, to lay the foundation-stone of the new Guildhall. The suggestion was received with cheers. Captain Shanks hoped it would not be unacceptable to the Mayor. The W. Master next proposed "The Right Worshipful the Prov. Grand Master of Devon" in terms warmly eulogistic, and the toast was received with enthusiasm.

The R.W. Grand Master, in returning thanks, expressed his gratitude, because theirs was the first lodge in the province which met together for the purpose of discussing the very important movement he meant to bring forward in the Provincial Grand Lodge. He might, perhaps, be excused if he adverted to a matter of some importance which would have to be discussed in the Provincial Grand Lodge. Hitherto there had not been more than a certain sum subscribed to the Grand Lodge. The Grand Lodge of England received 2s. a year for every member, and the Provincial Grand Lodge could not demand more than the same amount. He had been a Freemason getting on for fifty years, and he had always been told that the grand object of Freemasonry was charity, and he believed there was more charity exercised by them than by any other body in England. But when they came to be told that the whole of their organised charity consisted of a subscription of less than 1d. per week, they would think that a very small sum indeed. Yet every small sum, when distributed over a large community, made, in the aggregate, a large sum. Hitherto in this province they had only paid three-farthings a week to the whole of their charities, and he intended to propose at the next meeting of the Grand Lodge to make a subscription of one penny a week. That would be one shilling a year more for each member, and if that were multiplied by 1,700, the number of members in the province, it would make a large sum. Freemasons were not men in the humblest state of life ; indeed, it had been remarked that it was a great luxury for a man to be a Freemason, and it was not much to ask him to pay a penny a week in the enjoyment of that luxury. Half of this sum would go to the Grand Lodge of England, and half to the Grand Lodge of Devon. Should this proposal be assented to, they might distribute the funds in any way that might be acceptable. Freemasonry was progressive, as it ought to be. Formerly they had had charity by hundreds, but now they had it by thousands ; and he gave as an instance of this progress the fact that, during the last two years, £23,000 had been subscribed for the boys' school alone. He was anxious that the province of Devon should not be taunted with doing less for the charities than any other province, in proportion to its numbers, in the kingdom. If the province decided to subscribe the additional farthing, it would enable them to elect at least two, and probably three annuitants, at ten shillings a week, on the Fortescue annuity fund. If they could do that, he should have an answer to give to all those in London who now taunted them with the backwardness of their subscriptions in Devon. (Applause.) The Right Worshipful Master concluded by expressing an earnest hope that the brethren would give his motion their cordial support at the forthcoming meeting of the Grand Lodge.

Bro. C. Gibson, P.M., next proposed the health of the Deputy Provincial Grand Master of Devon, Bro. L. P. Metham, in warmly eulogistic terms, briefly descanting on the great services that he had rendered to Freemasonry.

Bro. Metham, having acknowledged the compliment, urged the brethren to support the P.G. Master in his proposition, not only out of regard to him personally and respect for his opinion on a subject of which he was completely master, but for the honour of the province, and for the relief of the poorer brethren, their widows and orphans. He remarked that in this utilitarian age the public would not be satisfied with mere professions, but had a right to expect, looking at the number and respectability of the members of the lodge, that they should do more in support of the great principles of the Order than they had yet done. Although they had done more for the aged Freemasons and their widows than for the other charities, yet what they had done was little indeed when weighed against the benefits which their distressed brethren in the province had received. He showed that they had now twelve annuitants on the list receiving nearly £400 a year between them—(hear, hear)—and that, as a province, they had absolutely done nothing whatever for the boys' school, while for that of the girls they had only two votes previous to his stewardship in May last, when five votes were added. Yet they were never without candidates, and the number was certain to increase. (Applause.) He protested that it was not true, as had been stated, that there was the slightest desire on the part of the Prov. Grand Master, or his Deputy, to do away with the festive board ; on the contrary, they both supported refreshment in moderation, as a means of bringing those brethren together who might never otherwise know each other, and of creating a kindly feeling. That it had been a pleasure to him to accept the invitation of every lodge, whether after lodge or at the annual festivals, and so had the Provincial Grand Master, thus showing that they cordially admitted the principle. He contended, however, that refreshments ought to be secondary to the great object of Masonry, charity ; that they would be reduced in a very small degree, and their enjoyment would be enhanced by an additional shilling being added to the provincial dues from each member, to be given to great Masonic charities for the relief of their distressed brethren, their widows and orphans. At the same time the brethren would understand that, under no circumstances, would the Provincial Grand Lodge fees be increased beyond the additional shilling now asked. He laid great stress on this point, as the only argument used by the leader of the opposition to the Provincial Grand Master's proposition, Bro. Watts, rested solely on the fear that this was a covert attack on refreshments altogether. Bro. Metham then warned the brethren that the opposition to the plan of the Provincial Grand Master was but the stepping stone to a wider and wilder scheme for the division of the province into two parts. He informed the brethren that Bro. Watts, at the meeting recently held, read a resolution to that effect, which he pledged himself to support in Grand Lodge. He concluded by avowing his belief that the brethren of Devonshire would support their Provincial Grand Master, whom they had so much cause to revere ; and by supporting him, show their attachment to the principles of the Order. He also corroborated what the Provincial Grand Master had stated, as to the complaints that were made in London of the low position the province of Devon held on the list of Masonic charities. The remarks of Bro. Metham were exceedingly well received. He then proposed the health of the W. Master, which was drank amidst the warmest applause.

The W. Master returned thanks, and expressed the gratification he felt in presiding over the lodge. Although he had more than 350 miles to travel, he meant to be present on every occasion of business that he possibly could, and he would carry out the duties of his office to the best of his ability.

Other toasts followed. Bro. Latimer proposed "The I.P. Master and P.M.'s of the Lodge," and, in doing so, expressed the satisfaction of the lodge at the earnest and faithful manner in which Bro. F. P. Balkwill had performed the duties of his office. With regard to the question of the charities, he was glad to hear the proposal of the Provincial Grand Master, and it would have his warmest support.

Bro. Balkwill very ably responded, and a number of other excellent speeches contributed to a pleasant and well-spent evening.

The arrangements at the hotel were in every respect satisfactory, and reflected credit on its management.

Reports of Masonic Meetings.

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THE CRAFT.

METROPOLITAN.

Lion and Lamb Lodge, No. 192.—An emergency meeting of this lodge was held at the Terminus Hotel, Cannon-street, on Thursday, the 30th ult., Bro. E. Roberts, W.M., in the chair, the officers present being, Bros. George Kenning, S.W., G.S. Middlesex; J. J. Harris, J.W.; W. Goodyer, P.M., Treas.; J. G. Marsh, P.M., A.G.P. Middlesex, Sec.; F. Trott, S.D.; Geo. Abbott, J.D.; Geo. Newman, Steward. Amongst the brethren present were, Bros. Chas. Hosgood, P.M.; E. King, P.M.; S. Muggeridge, Chas. Ankell, Geo. Parker, S. Lucas, Thos. Fisher, W. Younger, Chas. Hopkins, S. Haynes, R. E. Bright, J. Hyde; and Bro. E. F. Green, J.W. 475, visitor. The lodge was opened in due form by the W.M. in the first and second degrees, and Bro. Chas. Hopkins being present underwent the usual examination prior to raising in a satisfactory manner; the lodge was opened in the third degree, and the said brother was duly raised to the degree of M.M., the ceremony being performed by Bro. J. G. Marsh, P.M. and Sec. The lodge was then resumed in the first degree. Bro. E. Roberts, W.M., then occupying the chair, and Mr. E. Jones having been ballotted for and approved was regularly initiated into Freemasonry, the work being done in the W.M.'s usual good style. The remaining business of the lodge relative to a proposed summer banquet for which this emergency was called to consider, having been disposed of, the lodge was then closed with solemn prayer, and adjourned till the next regular lodge meeting.

St. Marylebone Lodge, No. 1305.—A meeting of this flourishing lodge was held at the Eyre Arms, St. John's Wood, on the 1st inst., under the presidency of W. Bro. Samuel G. Foxall, P.M. 742, the first W.M., who was supported by Bros. Pope, S.W.; Codner, J.W.; Botting, Treas.; W. Watson (P.M. G. Stewards' Lodge), Sec.; Stringer, S.D.; Chaplin, J.D.; R. Botting, I.G.; A. Emanuel, H. Emanuel, Gutteridge, Williams, Horsford, Byrd, Smith, Shillabeer, Ashwell, Little, Warner, Draper, Young, Baker and Roberts. The visitors were Bros. Fowler (205), Sharman (180), and Major Barlow (940). In the course of the evening Mr. J. L. Baker received the privilege of initiation, and Bros. Smith, Gutteridge, Ashwell, Byrd, Horsford and Shillabeer were admitted to the middle chamber of the Temple, the first three by the W.M., and the remainder by Bro. Codner as *locum tenens*. It is superfluous to dilate upon the excellent manner in which the work was done by two such experienced Masons as Bros. Foxall and Codner; it need only be said that like Sidney Smith's pea, it was as near perfection as could be. The bye-laws were read *seriatim* by the W.M., and were severally approved by the brethren. No other business offering, the lodge was closed in due form, and the brethren retired to a sumptuous banquet, which reflected the utmost credit upon Bro. Young's abilities as a caterer. When the cloth was cleared, the usual loyal and Masonic toasts were heartily given and received. The W.M.'s health was proposed in a cordial speech by Bro. Watson, and elicited great applause. Bro. Foxall in returning thanks, expressed his appreciation of the honourable position he held as the first W.M. of the lodge, and enunciated his hopeful belief that the St. Marylebone would be one of the most prosperous and happy lodges in the Craft. The name of "The Initiate," Bro. Baker, was well received, and the new-made brother briefly responded for the compliment. For "The P.M.s" Bro. Wentworth Little replied, and tendered his personal thanks for the high distinction of Honorary Member which had been awarded him by the members of the lodge. Bro. Major Barlow, in a humorous dissertation on Masonry in general, and trans-oceanic Masonry in particular, expressed the gratification of the visitors for their hospitable reception. Bros. Pope and Codner were toasted as the Wardens, and made capital responses. Bro. Stringer, S.D., acknowledged the next toast, viz., "The healths of the Officers," and "The Tyler's" toast, by Bro. Woodstock, brought to a close the harmonious proceeding of this very pleasant *réunion*.

MIDDLESEX.

ISLEWORTH.—*Villiers Lodge, No.* 1194.—This lodge held a meeting at the Northumberland Arms Hotel, Isleworth, on the 2nd inst. The chair was occupied by Bro. E. Clark, P.M., and amongst others present we observed, Bros. W. Dodd, S.W.; H. Allman, J.W.; Wentworth Little, Sec.; E. T. Osbaldeston, S.D.; F. J. Lancaster, J.D.; T. Smale, I.G.; Major Palmer, Steward; R. A. Steel, D.C.; F. Walters, P.M. Bro. R. G. Green was passed to the second degree, after which Bro. Little raised Bros. Woodbridge, Ridge, Forsyth, T. L. Green and Verity. The suffrages of the brethren were unanimously in favour of Bro. W. Dodd as W.M. for the ensuing year. Bro. Clark, P.M., was re-elected Treas., and J. Gilbert, Tyler. Bros. Walters, Palmer and Verity, were chosen as Auditors. The lodge was then closed, and the brethren adjourned to a cold collation and tea, separating at an early hour. The only visitors present were Bros. W. R. Woodman, *M.D.*, (P.M. 79), and W. H. Hubbard (P.M. 173).

Harrow Lodge, No. 1310.—This lodge met on Tuesday, July 5th, at the Railway Hotel, Harrow. Bro. J. Coutts, W.M. and A.G.P., presided. The work done was passing Bros. H. J. Clare and S. Corsham, and raising Bros. T. R. Darke, F. W. Tyas, and A. L Devereux (169). Bro. G. Pymm, I.G., was elected W.M; G. Cattall, P.M., re-elected Treasurer; and J. Bavin, P.M., re-elected Tyler. The lodge was then closed. Present, besides those named: Bros. F. Walters, P.M., Sec.; W. H. Green, J.W.; E. Harper, S.D.; S. Homewood, J.D.; J. Smith, J. Harrison, T. Brewer, J. C. Hall, F. Harrison, and others. Visitors: C. Long, 135; A. L. Devereux, 169, &c.

PROVINCIAL.

HINCKLEY.—*Knights of Malta Lodge, No.* 50.—The regular meeting of this old lodge was held at the Town Hall, Hinckley, on Wednesday, the 29th ult. The W.M., Bro. Rev. W. Langley, in the chair. Bros. Hopkinson as S.W., Davis, P.M., as J.W.; Newgent, W.M. of the Nuneaton Lodge, as S.D.; Hackett as J.D.; T. Harold, I.G. There was a very good attendance of brethren, including R. W. Bro. Kelly, P.G.M. of Leicestershire, and Bros. Cotman, Clarke, Atkins, Griffiths, Davis, and Geo. Clarke, P.M. Bro. Trim was raised to the sublime degree of M.M. Bro. T. Atkins was passed to the second degree, and Rev. P. H. Phelps, *M.A.*, Curate in charge of the parish church, was initiated. Several propositions of joining brethren were made, and great hopes were expressed that several influential gentlemen in the district would be proposed as candidates for initiation when the lodge meets after the summer recess. The W.M. then proceeded to invest Bro. Hopkinson as S.D., and Bro. Hackett as J.D., both brethren being excellent Masons. The lodge being closed, most of the brethren adjourned to supper at the George Hotel. The warrant of confirmation for the Mark Lodge, which has been worked from time immemorial with the Knights of Malta Craft Lodge, has just arrived from the Grand Lodge of Mark Masters of England and Wales; and under the rule of so good a Mason as Bro. Kelly, the Prov. G. Mark Master for Leicestershire, the Knights of Malta Mark Lodge, No. 30, will soon be in good working order.

WARRINGTON.—*Lodge of Lights, No.* 148.—The regular monthly meeting of this lodge was held on Monday, June 27th, at the Masonic Rooms. In the absence of the W.M., Bro. Finney, I.P.M., took the chair, and was supported by Bros. W. Richardson, J.W. 1250, as S.W.; Jas. Jackson, J.W.; John Bowes, P.M., &c.; Jos. Maxfield, P.M.; W. Mossop, W.M. 1250; P. Pearse, J.D.; J. Harding, I.G.; W. Crompton, S. Hunt, Chief Constable; W. Woods, S.W. 1250; A. F. Huttmann, C. Ekkert, W. H. Robinson, W. S. Hawkins, S.D. 1250; John Fair, Jos. Taylor, Jas. Hannah, P. G. Edlesten (1250), Jas Johnson, Tyler. The lodge was duly opened, the minutes read and confirmed, and then raised to the third degree, when Bro. Bowes assumed the chair, and gave the completion of the sublime degree of M.M. to Bros. Hunt and Fair. Their being no further business, the lodge was closed.

ROCHFORD.—*Lodge of True Friendship, No.* 160.—This old lodge held its annual installation meeting in their lodge room, at the Old Ship Inn, Rochford, on Friday, June 24th. The lodge was opened at 3 o'clock. Shortly afterwards the arrival of the R.W. Provincial Grand Master, Bro. R. J. Bagshaw, Esq., was reported, and he was met by his Provincial Grand Officers, past and present, including the P.G. Secretary. Bro. J. G. Carr, who escorted him to his seat in the lodge room in due form. Bro. D. B, Grout, Prov. G.A.D.C., was installed as W.M. for the ensuing year, the ceremony of installation being ably and impressively performed by W. Bro. Wm. Pissey, P.M. 160, and P.P.J.G.W. Essex. The W.M. then appointed his officers as follows: Bros. John W. Carr, the Provincial Grand Secretary of Essex, S.W.; Edward Judd, J.W.; H. Wood, P.M. and P.P.G.O., re-elected Treasurer; Geo. Burgess, P.M. and P.P.J.G.D.; re-appointed Secretary; Albert Lucking, S.D.; Thos. King, J.D.; George Brown, I.G. Before the lodge was closed, a vote of thanks to R.W.P.G. Master for his kindness in honoring the lodge with his presence was proposed by W. Bro. Wm. Allen, P.M., and seconded by W. Bro. Wm. Pissey, P.M., and unanimously carried. The following past and present Provincial Grand Officers, Past Masters, and visitors were present: W. Bros. Wm. Allen, P.M. 160, P.P.G.A.D.C.; H. Wood, P.M. 160, P.P.G.O.; Geo. Burgess, P.M. 160, P.P.J.G.D.; Geo. F. Browning, P.M. 160, P.P.J.G.W.; J. Brazier, P.M. 160, Fred. Wiseman, P.M. 160; Wm. Pissey, P.M. 160, P.P.J.G.W.; W. S. Pavitt, P.M. 160, W.M. 276, Provincial J. G. W.; J. Allen, jun., Paglesham, I.P.M. 160, and P.P.G.S.B.; Jones, P.M.; Peter Richmond, P.M. and P.P.G.D.C.; Garrington, P.M. and P.P.G.S. Works; W. Smith Cox, P.M. 1000, P.P.G.S.B.; B. Notley, W.M. 1000; Jas. Nicholson (276), Woosnam (1000), and Plenty (1000). At the close of the business, the brethren, 30 in number, sat down to an excellent banquet, provided by Bro. H. D. Brown, of the Old Ship Inn, when the usual loyal and Masonic toasts were duly honoured; some excellent songs were given by Bros. Fred. Wiseman, Brazier, Notley, and others, and the brethren separated, after enjoying a very pleasant evening.

LUTON, BEDFORDSHIRE.—*St. John the Baptist Lodge, No.* 475.—The installation meeting of this lodge was held at the Town Hall, Luton, on Friday, the 24th ultimo. Bro. Cumberland, W.M., in the chair, supported by his officers, as follows: Bros. Scargill, S.W.; Cawdell, J.W.; E. O. Williams, P.M. and Treas.; E. S. Green, S.D.; J. Catchin, J.D.; J. W. Green, I.G.; including, also, the following members: Bros. W. Phillips, P.M.; E. Austin, P.M.; Haselgrove, Johnson, Benson, Alford, S. Lane, Inwards, Barley, Drew, Adams, Lambie, Wright, and Day, Tyler. The lodge was opened in due form with solemn prayer, and the minutes of the last meeting were read and confirmed. The lodge was then opened in the second degree Bro. W. Phillips, P.M., occupying the chair as W.M., proceeded to install Bro. Scargill, the Master-elect, as Master of the lodge for the ensuing year. The lodge having been put in the third degree, the said brother was duly installed in the chair of K.S., the ceremony of installation being performed by the presiding P.M. in the most efficient and able manner. The W.M. having been regularly proclaimed according to ancient custom, the new W.M. then appointed and invested his officers as follows (Bro. Cumberland having been previously invested with the collar of I.P.M.): Bros. Cawdell, S.W.; E. F. Green, J.W.; E. O. Williams, P.M., Treas.; J. Lambie, Sec.; Rev. —. Adams, Chaplain; J. Catchin, S.D.; J. W. Green, J.D.; S. Lane, I.G.; Alford, Steward; Day, Tyler. After which the usual addresses were given, which terminated a very excellent and well-worked installation. Bros. Barley and Wright were present as candidates to be passed to the degree of F.C., having shown their proficiency in the former, were duly passed to that degree. There being no further business, the lodge was closed down and adjourned till the next regular lodge meeting. The brethren then retired to the George Hotel, where a sumptuous banquet was provided by Bro. Wadsworth, which was presided over by Bro. Scargill, the new W.M. The usual loyal and Masonic toasts were given, and ably responded to by the P.M.'s, officers, and visitors—the health and success of the newly-installed W.M. being received with much enthusiasm. The lodge, as well as the festive board, was honoured by the following distinguished visitors: Bros. E. Roberts, W.M. 192; Thos. Riley, 540; Gotto, P.M. 591 and 1087; S. Ballard, W.M. 540; Cookson, S.W. 540; Lucas; and Mortimer, P.G.O., Berks and Bucks, all of whom expressed themselves highly pleased with the hospitality afforded to them by the St. John the Baptist Lodge. The Tyler's toast terminated a most delightful and well-spent evening. It is but fair and our duty to mention that great credit is due to Bro. Wadsworth for the very excellent banquet so specially provided for the occasion, which was of the most *recherché* description, and, we need scarcely add, gave general satisfaction.

ASHBOURNE.—*St. Oswald Lodge, No.* 850.—The annual festival of this lodge was duly held on Monday last, the 4th inst., when the W.M.-elect, Bro. James Britton, S.W., was regularly installed by Bro. W. R. Holland, P.M. and D.P.G.S.W. of Derbyshire. Officers: Bros. L. B. Twells, I.P.M.; Benjamin Parkin, S.W.; John Howell, J.W.; L. M. Wood, S.D.; Shute, J.D.; J. S. Whitham, I.G.; J. Ridley, Sec.; William Richard Holland, P.M., D.C.; E. Bradley, Treas.; W. Arnold, Tyler. The muster was smaller than on some former occasions, but from letters and telegrams it appeared to be unavoidable. Brethren Captain Hay Pollark, W.M., Hoxeter, and G. A. Rooth, W.M. of the Scarsdale Lodge, No. 681, Chesterfield, were visitors. The ceremony of installation was very ably performed by Bro. Holland. The lodge was then closed in due form, and the brethren adjourned to a banquet at the Green Man and Black's Head Hotel, catered by Bro. Wallis in his usual sumptuous style.

MELTON MOWBRAY.—*Rutland Lodge, No.* 1130.—The regular monthly meeting of this lodge was not held in May, and for various reasons the brethren could not meet until Thursday last, when there was a very good attendance. The highly-popular P.G.M., Bro. Kelly, honoured the lodge with his presence. The W.M., Bro. Douglas, took the chair at 6 o'clock. Bros. Fast, S.W.; Bright, J.W.; S. Weaver, S.D.; Barnard, J.D.; Leadbeater, I.G.; and J. C. Clark, Steward, were all in their places. There were also present Bros. Langley, P.M., as Secretary; Oldham, Treasurer; Adcock, and Markham. Bro. Rev. C. H. C. Baker, *M.A.*, was passed, and Mr. James King was initiated. Bro. S. Weaver was elected as Provincial Grand Steward, and the lodge was closed in harmony at [illegible] o'clock, when Bro. Selby's good catering was duly appreciated.

HALIFAX, YORKSHIRE.—*De Warren Lodge, No.* 1302.—This lodge held its first regular meeting after its consecration on Monday, the 4th inst. In the absence of the W.M., in consequence of the sudden death of his brother (Bro. S. Firth) on Saturday last, the chair was occupied by Bro. G. Normanton, P.M., P.P.J.G.D., the other officers present being: Bros. Seed, S.W.; D. Whitaker, J.W.; W. Cooke, P.M., Sec.; W. H. D. Horsfall, S.D.; W. Asquith, J.D.; F. Whitaker, P.M., P.G.S., as I.G.; and J. Greenwood, P.M., Tyler. The minutes of the last meeting having been read and confirmed, votes of condolence were passed to the W.M. on the death of his brother, and also to the widow and family of our deceased brother. All the accounts having been passed, and a commitee appointed to draw up a code of bye-laws, it was arranged that no other business should be entered upon, and the lodge was accordingly closed.

ROYAL ARCH.

LEICESTER.—*Chapter of Fortitude, No.* 279.—A bi-monthly meeting of this lodge was held at the Freemasons' Hall, on Friday, the 1st inst., when, owing to various circumstances, the attendance of Companions was unusually small. A letter of apology was read from Comp. the Rev. Chrles J. E. Smith, (Rugby School), Scribe N., expressing regret at his inability to be present, and apologies were also received from several P.Z.'s and other Companions. The officers present were, Comps. L. A. Clarke, M.E.Z.; W. Kelly, P.Z. and P.G. Supt., as H., in the absence of Comp. G. H. Hodges; Geo, Toller, jun., J.; Strtton, E.; Atwood, as N.; Partridge, P.S.; Rev. Dr. Hacroft, S.A. Soj.; Sculthorpe, jun., A. Soj.; Bembridge, Janitor. The chapter having been opened by the Principals and the Companions admitted, a ballot was taken for Bros. R. W. Widdowson and J. Wright Smith, both of 279, who were unanimously elected. Bro. Widdowson was unable to attend owing to absence from the town, but Bro. Smith being present was duly exalted, as was also Bro. Frederic Eachus Wilkinson, *M.D.*, P.M. 181, and W.M. 766, who had been elected at a former meeting. After the conclusion of the ceremony Comp. Toller gave the historical lecture, and Comp. Kelly the symbolical and mystical lectures. Two candidates having been proposed for exaltation, the Chapter was closed with solemn prayer, and adjourned until October.

MARK MASONRY.

Melton Mowbray.—*The Howe Lodge, No.* 21.—The installation meeting of this lodge was held on Thursday, 30th of June. After the confirmation of the minutes of previous meeting, Bro. Kelly, R.W. P.G. Master for Leicestershire, took the chair, and installed Bro. Douglas in the chair of Adoniram in the presence of V.W. Bros. Robinson and Langley, G.Ch.'s. The W.M. then appointed his officers as follows: George Brown, S.W.; W. Adcock, J.W.; Bright, M.O.; Fast, S.O.; Markham, J.O.; Sharman, Sec.; Leadbeater, Treas.; Duncomb, S.D.; Newcome, J.D.; Barnard, I.G. A vote of thanks to Bro. Kelly as Installing Master, who on no occasion has ever spared himself trouble or expense when he could serve the cause of Masonry, was proposed and carried by acclamation. A letter from the Prov. Grand Sec. respecting the lodge going into mourning for Lord Howe was read, and the lodge was closed.

Truro.—*M. M. Lodge No.* 78.—The annual meeting of the Fortitude Lodge of Mark Masters was held at the Masonic Hall, Quay-street, Truro, on Thursday, the 30th ult., at six p.m., when the chair was taken by Bro. E. T. Carlyon, P. Prov. G. Reg., the W.M. The lodge was opened in form, and the W.M. and Treasurer were balloted for and elected, and the Tyler was chosen unanimously by the members. After which Bro. W. J. Hughan, P.M. 78, &c., P. Prov. G. Sec., and Past G. Overseer, took the chair, and advanced two brethren to the honourable degree of a Mark Master, in the usual efficient manner for which that brother is so well known. On the conclusion of this interesting ceremony, the W.M. presented the W.M.-elect, Bro. Thomas Solomon, S.W. No. 78, Prov. G. Reg., to Bro. W. J. Hughan, P.M., for the benefit of installation, which was accordingly rendered in ancient form, and Bro. Solomon was saluted and greeted as the W. Master of the Fortitude Lodge for the ensuing year. Bro. Solomon, *J.P.*, made one of his happy and genial speeches on assuming the chair, and having taken the opinion of the Board of Installed Masters—consisting of Bro. W. J. Hughan, P.M.; W. J. Johns, P.M., and E. T. Carlyon, P.M.—proceeded at once to appoint his officers as follows: R. John, S.W.; N. B. Bullin, J.W.; John Jeffry, M.O.; A. W. May, S.O.; J. C. R. Crewes, J.O.; Rev. H. B. Bullocke, *M.A.*, Chap.; William J. Johns, Treas.; W. H. Jenkins, Reg. of Works; J. C. R. Crewes, Sec.; William Middleton, S.D.; N. B. Bullen, Or.; R. Rowe, D.C.; J. Griffin, I.G.; C. Trenthick and K. N. P. Mode, Stewards; John Langdon, Tyler. On the investment of the Treasurer much pleasure was evinced by the members, as the selection of Bro. W. J. Johns, P.M. 78, Prov. G. Warden, for that office has given general satisfaction to them all. The annual banquet was postponed until the next quarterly meeting, as the Prov. G. Lodge for Cornwall (Craft) will meet shortly in Truro. An excellent year for business is expected under the able rule of Bro. Thomas Solomon, *J.P.*, the W. Master.

Falmouth.—*M. M. Lodge No.* 94.—The Love and Honour Mark Lodge, No. 94, held its annual meeting at the Royal Hotel, Falmouth, on Thursday, the 23rd June, at seven p.m. Present: Bros. W. F. Newman, P. Prov. G. Overseer, W.M.; W. J. Hughan, P.M. No. 78, P.G. Overseer, &c.; John Niness, P.M. 101, Prov. G. Overseer; D. W. Tremewen, S.W.; Thomas Webber, *J.P.*, Sec.; and several brethren. By request of the W.M., Bro. J. Hughan advanced two candidates, and fully instructed them in the mysteries and advantages of Mark Masonry. After which Bro. John Niness, P.M. 101, installed Bro. D. W. Tremewen as the W.M. No. 94 for the ensuing year in a most efficient manner. On the conclusion of the ceremony the brethren adjourned to the banquet, presided over by the W.M., and a few hours were agreeably spent in chatting over the progress of Mark Masonry and making notes as to the antiquity and importance of the degree historically and Masonically.

LINES

Addressed to Lodge 402, Abbeyleix, Ireland, by Bro. John Harrison, P.M. 402, 646.

Again returns the night, and with it brings
  The cheerful faces to the festive scene,
The sunshine of that mystic light which flings
  Its mellow'd charm on all that falls between.

Cemented harmony of fraternal minds,
  Which consists in making men good and true;
No discord here, nor aught which reason blinds,
  But the well-known harmony of 402.

Long may your lodge by Wisdom's law be rul'd,
  Always in strength of upright minds consist;
Be in your system's Beauty strictly school'd,
  And all that's not harmonious still resist.

So shall our universal Order shine,
  Thus govern'd by the unerring light,
Which, radiating from the eye divine,
  Guides all true Masons in the path that's right.

Galvanism.—Pulvermacher's Monthly Record of Cures is *now ready* for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 20, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter to those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

INSTALLATION OF THE EARL FERRERS.

The annual festival of the Ferrers and Ivanhoe Lodge, No. 779, and the installation of its newly-elected W.M. Bro. the Right Hon. Earl Ferrers, P.G.S.D. (the son of its founder, from whom the first part of its name is derived), were celebrated at the Town Hall, Ashby-de-la-Zouch, on Tuesday, the 28th ult., when a large number of visitors, in addition to the members of the lodge, assembled to do honour to the occasion. The ceremony was announced to be performed by the R.W.P.G.M., Bro. Kelly (one of the founders), and among the other brethren present were Edw. F. Mammatt, W.M. and P.G.J.W.; the Revs. J. Denton, *M.A.* (Sec.), and Samuel Pyemont, *D.D.*, P.M.'s and P.P.G.S.W.'s; H. Etherington Smith, *J.P.*, and Geo. Fowler Brown, P.M.'s and P.P.G.J.W.'s; S. Love, P.M. and P.P.G.S.D., Treas.; Garner, J.W.; Faulkner, S.D.; Blood, J.D.; Johnson, I.G.; Stokes, Lewin, Lewis, Alcock, and others. Among the visiting brethren were W. Pettifor, P.M. 279 and P.P.G.S.W.; Duff, P.M. 523 and P.P.G.S.D.; Buzzard, W.M. 523 and P.G.A.D. of C.; Atwood (279), Palmer (S.D. 279, from Leicester), Rev. J. B. Mundy (1039), Captain Webster (I.C. 47, from Lichfield), Rev. G. M. Braune (P.M. 40, Hastings), E. B. Knoble (P.M. 353, Repton), R. Robinson, W.M.; J. Upton, P.M.; W. Dewar (624, Burton-on-Trent), H. Hillaur (Arboretum Lodge, Derby, and Prov. G. Secretary), N. Joyce (Secretary 726), and others.

The lodge having been opened, and the minutes of the last lodge duly confirmed, a ballot was taken for Trevor Morris, jun., Esq., *M.D.*, of Ashby, who was unanimously elected.

The P.G.M., accompanied by several P.G. Officers from Leicester, soon afterwards arrived; and having been received with the usual honours, took the chair, and, at the request of the W.M., proceeded to initiate Dr. Trevor Morris into the mysteries of the first degree.

A F.C.'s Lodge having been opened, Bro. Mammatt, the retiring W.M., presented his successor, Lord Ferrers, to receive the benefit of installation, which ceremony was then performed according to ancient custom; the Board of Installed Masters consisting of 17 members. After his Lordship had been proclaimed and saluted in the three degrees, and the P.G.M. had concluded the ceremony with the usual address to the W.M., the following brethren were appointed and invested by the W.M., as the officers for the ensuing year: Bros. Garner, S.W.; Faulkner, J.W.; Rev. J. Denton, P.M., Sec.; S. Love, P.M. (elected), Treas.; Blood, S.D.; Johnson, J.D.; Lewis, I.G.; Canner, Tyler.

The P.G.M., after giving the final charge to the brethren, announced that, as it was his intention, in future to allow, each year, six of the lodges in the province (in rotation) to nominate one of their members to him for appointment as a Provincial Grand Steward, he should be glad if the brethren of that lodge would do so, and communicate the name of the brother so elected to the P.G. Secretary before the meeting of the P.G. Lodge in the autumn.

On the conclusion of the business, the lodge was closed, and the brethren adjourned to the Queen's Head Hotel, where, after an elegant banquet, served in Bro. Love's well-known first-rate style, the usual loyal and masonic toasts were duly honoured.

The noble W.M. proposed "The Queen and the Craft," followed by "Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," and in so doing expressed the gratification which was universally felt amongst the Craft at the accession of the Prince of Wales to their ranks, and at the interest which he took in the Order.

The **Prov. G.M.**, in proposing "The Right Rev. Bro. the Lord Bishop of the Diocese, the Clergy and Ministers of all Denominations," alluded to the satisfaction felt by the Craft in the diocese in having at its head so learned and eloquent a divine, and, above all, so worthy a Mason, as the Bishop of Peterborough; and also to the benefit which was mutually conferred on the Craft and themselves when the clergy and ministers of other denominations took an active part in Masonry, as was fortunately so largely the case in the Province of Leicester and Rutland—there not being a single Lodge which did not possess one, and, in some instances, three or four clerical brethren.

The toast was responded to in appropriate terms by the Rev. **John Denton**, P.P.G. Chap. and P.P.G.S.W.

Bro. H. **Etherington Smith**, P.M. and P.P.G.J.W., proposed "The Army, Navy, Militia, Yeomanry, and Volunteers."

This was responded to by Bro. Capt. **Webster**, who said that during his military service in the East, and elsewhere, he knew of several instances among his brother officers, where, when in peril, Masonry had been of essential service to them.

Bro. **Love** also responded on behalf of the volunteers.

The W.M. proposed the "M.W. Grand Master," and, subsequently, "The R.W. Deputy Grand Master and the Officers of the Grand Lodge."

The Rev. Bro. **Denton** then proposed in highly complimentary terms "The Health of the R.W. Prov. G.M., Bro. Kelly," one of the founders of the lodge; and who, he said, was always ready and willing to assist all the lodges in the province, as on that and many former occasions he had assisted their lodge. (The toast was received most warmly and with musical honours.)

Bro. **Kelly**, in responding, alluded to the great interest which the late Earl Ferrers took in the establishment of the Ferrers and Ivanhoe Lodge, of which he was nominated in the warrant as the first W.M.; but into which office it pleased the G.A.O.T.U. that he should not live to be installed, and which then devolved upon the S.W., Bro. Edward Mammatt, whose son he (Bro. Kelly) had the pleasure of installing into office last year, as he had formerly installed his father, and as he now had the additional pleasure of installing to-day the son of the original founder, Earl Ferrers, an event on which he might congratulate both the lodge and its noble W.M.

Bro. **Pettifor**, P.P.G.S.W., responded to the toast of "The P.G. Lodge of Leicestershire and Rutland," proposed by Bro. **Brown**, P.M.

The I.P.M., Bro. **Mammatt**, in proposing "The health of the W.M.," also referred to the parts taken by the noble W.M.'s father and his own in the formation of the lodge, and said that, although only a boy at the time, he well remembered the frequent conferences on the subject between his late father and the late Earl Ferrers. He concluded by wishing the W.M. a successful rule over the lodge.

The youthful **Earl** expressed the great pride and pleasure he felt in being placed in the chair of the lodge bearing the name of his late father, and in having the honour to be installed by the Prov.G.M., who had assisted his father in the formation of the lodge. Having expressed the great interest he felt in the Order, the W.M. concluded by thanking the brethren for their cordial reception of the toast, and their support on this occasion. (The noble Earl resumed his seat amidst loud applause.)

The health of the "Visiting Brethren" was proposed by Bro. **Love**, P.M., and was acknowledged by the Rev. Bro. Mundy, of Lichfield, and by Bro. Upton, P.M. of the Abbey Lodge, Burton-on-Trent, a regular visitor to the lodge on these occasions.

The concluding toast was "The Past and Present Officers of the Lodge," which was responded to by Bro. **Garner**, S.W. and P.G.S., when the brethren separated after a very pleasant meeting.

It must not be omitted to be mentioned, that during the evening Bros. Atwood and Palmer, of Leicester, delighted the brethren with several songs.

PICNIC OF THE OLD GLOBE LODGE SCARBOROUGH.

The Annual Picnic of this lodge took place on Tuesday, the 21st June, on the estate (by kind permission) of Bro. Sir Harcourt Johnstone, Bart., *M.P.*, P.M. 200, P.S.P. G.W. N. and E. Yorkshire. The brethren and their friends, to the number of about 50, assembled in the grounds, which were thrown open for their amusement. Hackness Hall is distant from Scarborough about six miles, and is a splendid old English mansion. The grounds, vineries, gardens, &c., are beautifully arranged, and the lawn, shrubberies, and lake, with the noble swans thereon, combine to form a charming prospect, while the view obtained from the plateau, of hills and valleys, with splendid trees and woodlands, is most magnificent. The cheerful countenances of each party as we met them in their wanderings, clearly showed that the cares of the world were, for a time at least, forgotten. At 5 p.m. the "General Assembly" was sounded by a trumpeter of the band, and in a short time the company were seated under the brave old oaks, partaking of that cheerful repast, tea. Everything gave the highest satisfaction, both for quality, quantity and variety. Tea being over the brethren, ladies, and friends assembled on the lawn in front of the mansion and dancing commenced. Bro. R. H. Peacocke, the W.M., leading off in a country dance, in which all present joined. After this opening the dances were varied, and heartily kept up during the evening, and it was very gratifying to see so many enjoying this rational and pleasing amusement, with the brethren and friends vieing with each other in their endeavours to make every one happy. At 8.30 the "General Assembly" was again sounded, and all the party (including the *employés* of the Hall) were arranged for the last dance, the time-honoured "Sir Roger," which was led off with great spirit by the W.M. and the Housekeeper of the Hall. The National Anthem, and three hearty cheers for Sir Harcourt and Lady Johnstone and family, with three more from the non-Masons for the Freemasons, brought this pleasant afternoon's amusements to a close, and all returned home gratified.

The first meeting of the Keystone Lodge of Mark Master Masons, No. 109 (Bro. the V.W. Charles Lyne, D.P.G.M., W.M.-designate), will be held on Monday, the 25th inst., at 2.30 p.m., at the Masonic Hall, Dock-street, Newport, for the consecration and dedication of the lodge, installation of W.M., &c. The ceremonies will be performed by V.W. Bro. T. Binckes, G.M.S.

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The Freemason

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Births, Marriages, and Deaths.

DEATHS.

BLAIR.—On 4th July, R.W. Bro. Stephen Blair, Prov. G. Master for East Lancashire, aged 66 years.

FOURDRINIER.—On the 2nd inst., at 4, Hill-street, Peckham, S.E., Bro. Paul Fourdrinier, P.M. No. 183, and of No. 1113, only surviving issue of Bro. John Coles Fourdrinier, P.G. Steward, P.M. Antiquity, and of Nos. 183, 201, 384, 755 and 1113, P.P.G.W. North Wales and Salop.

HISCOCKS.—On the 29th June, Jane, the wife of Bro. Bedford Zachariah Hiscocks, P.M. Lodge 429, Ramsgate.

LYON.—On 2nd July, suddenly, at 140, Tachbrook-street, Pimlico, Bro. John W. Lyon, P.M. and Secretary of Robert Burns Lodge, No. 25, London.

Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

A WARWICKSHIRE BROTHER.—We are not surprised at your writing again. As we wrote the sentence it read thus, but we presume the reader must have fallen asleep over it:—"In every age the 'Sacerdos,' or Priest, has ever been distinguished by the spotless purity of his raiment—thus, the Druids wore white flowing robes; the Jewish High Priests were habited in 'coats' and 'mitres of fine linen;' and the modern surplice is but the same garb adapted to the tastes of a later generation."

T. P., *M.D.*—The head-dress is thus described in Robson's Knighthood:—"The cap worn by the Grand Master is made after the Macedonian fashion; it is one span in height, made of crimson velvet, lined with white satin, the four sides turned up, and on each side the monogram X P is embroidered in gold; the cap is likewise adorned with a black ostrich's feather. The Grand Crosses wore a similar cap of *blue satin*, and a white ostrich's feather. In time of war, or when they fought for the faith," according to the same authority, "the Knights wore a surcoat over their usual armour; it was of white stuff in the form of a scapulary; and in the centre the cross of the order, embroidered in red."

AN Illustrious Brother in Norway is thanked for his suggestion, which shall receive our best attention. The fact mentioned has been duly noticed in THE FREEMASON.

PROV. G. SEC.—We have no desire to speak ill of the wretched man, but really it reminds us of the anecdote of the witness who said, "If I was a chicken, and that nigger was about; why this chicken would roost high, that's all."

The Freemason,
SATURDAY, JULY 9, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

THE LESSON OF A LIFE.

MUCH has already been said, and well said, upon the death of him whose departure from amongst us has left a blank in English literature which will scarcely be filled for generations to come, but we feel it a duty not only to ourselves, but to our Masonic readers, to place upon record our deliberate conviction that in Charles Dickens the world has lost one of the brightest exemplars of true Masonic principles. We are aware that the deceased author was not a Freemason—that is to say, he had never been initiated, passed, and raised in the ancient degrees of the Fraternity; but it is none the less a fact, that his whole life was employed in the fulfilment of those great duties which are peculiarly enjoined by the precepts of the Craft.

We find in Dickens that exalted love for humanity which manifests itself in unceasing labour for the good of the human race. We find in him—for the man yet lives in the imperishable creations of his brain—that sympathy for the poor, the weak and the oppressed, which is one of the guiding impulses of noble natures; a sympathy which is developed by actual experience of the infinite cares and sorrows of life, and especially of those which are inseparable from the struggle for existence in a land where competition is fierce, and the very right to live is contested.

No one, perhaps, had studied more profoundly the life of great cities than Dickens, and certainly no one has painted more vividly its tribulations, its consolations, its joys, and its miseries. In him we have no fanciful delineator of human woes, no sentimental traveller weeping over imaginary griefs; but a man who feels with and for his kind, and whose generous heart beats in response to every human emotion. In the present age, when the tendency of many works of fiction is demoralising and degrading, the value of a pure writer, whose exquisite conceptions command popular applause without pandering to popular tastes, can hardly be over-estimated. Like the heroic band in the Pass of Thermopylæ, the genius of such a man maintains the battle of truth, almost single-handed, against the swarming legions of error and vice. Nor is the combat so unequal in the end, because the works of a truly great man live after him, and become a heritage and a joy for succeeding ages. Dickens entered the literary arena with ungloved hands, and dealt ready and rapid blows at the vulnerable points of our social system; but his aims were high, his designs supremely noble, and his whole heart overflowed with kindness and goodwill for all. Truly he has peopled the world of imagination with figures that we feel to be our own flesh and blood—shapes that are not all unsubstantial, but seem to live and move in an atmosphere of reality. It is this *vraisemblance* that gives such a charm and a power to his productions—every scene seems familiar, and every character assumes the aspect of an old friend.

Other writers have possessed this faculty, and others may have evinced a wider range of thought, but none have dedicated their gifts so freely, purely, and delightfully to the service of their fellows than the great novelist, whose decease is now mourned by every civilised people on the face of the globe.

Our Masonic contemporaries, the *Monde Maçonnique* of Paris, and the *Landmark* of New York may be cited as instances of the deep and universal sorrow for Charles Dickens' death. A biographical sketch appears in the former, in which a just tribute is rendered to the memory of the great dead by M. Sainte-Anne, who speaks of Dickens as "this marvellous spirit, whose only enemies were ever ignorance, tyranny and superstition, and these enemies he hated with a good and vigorous abhorrence." The *Landmark* says that "when he left our shores for the last time, he carried back with him all our old love and admiration; and to-day the American people are among his chief mourners." Well may Freemasons lament the loss of such a man, because he was the incarnation of the ruling principles of our Masonic creed.

"To be happy, and to communicate happiness to others," these were the ideas which guided his pen, and inspired his grandest efforts. "To aid in lessening the aggregate of human misery and vice," was to him a sacred duty, and this duty he accomplished in an artistic and practical manner. Venerable abuses, time-honoured obstructions, disappeared before the touch of his comprehensive weapon; and bumbledom trembled and shrank away from his keen and searching gaze. No form of iniquity escaped; the chicanery of the law, the delays of justice, red-tape puerilities official circumlocution, all were exposed and annihilated, as well as grosser and more palpable systems of oppression. The good that Dickens accomplished in this direction alone, is enough to entitle him to the lasting gratitude of mankind; but his fame rests not only upon such achievements as these; his real power is to be traced to that rare faculty with which some great men are dowered—the faculty of kindling at once the hearts and minds of men. Thus, a simple chord is stricken, but the universal soul of humanity is stirred, a common sympathy unites every reader by an invisible, but all powerful tie. We envy not the man who can rise from the perusal of one of Charles Dickens' works without feeling mentally purer and better, or without experiencing larger and more charitable views of the world in general. Therefore, inasmuch as the entire tendency of his writings is so thoroughly in accord with Masonic ideas, it is but right that we should record our appreciation of the man. More able and facile pens than ours have sounded his praises, but none can do so more sincerely. It is, however, a satisfaction to know that he died in the plenitude of his fame—his glorious intellect undimmed by the shadows of disease or decay—death found him in harness, and carried him away to work in a brighter land. It is also a gratification to note that the finest tribute to his memory which has yet appeared, is penned by our accomplished brother, George Augustus Sala, whose friendship for the lamented dead was most cordial and affectionate. And it need hardly be added, that wherever the English language is read or spoken, the name of Dickens will ever bear a lofty place in its literature, among "the few, the immortal names, that were not born to die."

Multum in Parvo, or Masonic Notes and Queries.

It may be news to some of your readers to hear that the recent abortive attempt to form a Grand Lodge of Ark Mariners (Heaven save the mark!) was part of an organised effort to bring into contempt *all* the unrecognised degrees in Freemasonry. One of its promoters openly boasted that he would overthrow the S.G.C. 33°, the Grand Conclave K.T., the Red Cross degrees, and the Grand Lodge of the Mark!!! but so far he has reckoned without his host, or rather his tavern-keeper. Old Trust is dead and young Mr. Ready-Money has taken his place.

Accidentally passing the mouth (query door?) of a certain tavern I heard sounds of lamentation and distress! *Verb. sap.*

WIDE-AWAKE, 33°.

FREEMASONRY AND THE RELIGIONS OF THE WORLD.

It is my intention as soon as my numerous engagements permit, to write a series of articles in THE FREEMASON, to be entitled "Grand Lodges, and their Relation to the Religious Faiths of the World;" in which the principles advocated by the two excellent Masons, Bro. Jacob Norton, of Boston, U.S., and Bro. William Carpenter, of London, will be examined, and the resolutions of various Grand Lodges in relation to such enquiries will be presented and considered with respect to their consonance with the universal, unsectarian, and cosmopolitan basis of the Craft.

WILLIAM JAMES HUGHAN.

THE SCOTTISH TEMPLARS.

I do not know whether the acts of Alexander Deuchar are repudiated by the present members of the Order, but I shall be glad to learn why any doubts are cast upon the legality or propriety of what he did? I suppose we all know that he actually was at the head of the Order in Scotland, and that he resigned to make way for Sir David Milne. Why are doubts now cast upon him?

LUPUS.

ENGLISH HEDGEROWS.

In a paragraph appearing at page 323 of THE FREEMASON. we are told "of the prodigious waste of land by hedges," and that they "consume at least three feet of land on each side." If stone walls were built instead, they would answer well for shelter, and at the same time plants and all kinds of grain could grow quite close to the walls, thereby saving a great deal of ground. It is to be hoped that farmers in England and elsewhere will take the hint, and thus give a good deal of labour to the operative Masons—many of whom are amongst our best Freemasons.

CHALMERS I. PATON.

THE ST. CLAIR CHARTERS.

In a recent communication on "The Antiquity of Freemasonry," Bro. W. P. Buchan quotes 1600 and 1628 as the dates of the two documents known as the St. Clair Charters. This has been met by a rather pointed contradiction, the brother making it asserting of the first of these chapters that "there is sufficient evidence that it belongs to the earlier part of the 17th century, and to the reign of James VI. *after* his accession to the English throne."

We have examined the originals of the St. Clair Charters: both are without date. The first was issued with the consent of, and is signed by, William Schaw, Master of Work, who died in April, 1602. The crowns of England were not united till the accession of James the Sixth of Scotland as James the First of England, March 24, 1603, consequently the date of the charter in question must have been *before* that event. Probably in 1600-1.

Though the copy of the second charter, which is preserved in the Advocate's Library, is dated 1630, there is good ground for believing that the deed was executed two years prior to that date. In a communication on this subject which in 1866 we made to the Grand Lodge of Scotland, we gave the data upon which we concluded that there was a strong probability that the second charter was signed between 16th October, 1627, and 13th October, 1628. From evidence discovered in the course of our present examination of the records of the Lodge of Edinburgh (Mary's Chapel), the question of date is still further narrowed.

D. MURRAY LYON.

THE "ORIGINATOR" OF THE 1717 THEORY (page 307).

Bro. Buchan never pretended to be the "originator" of the 1717 theory, although he may perhaps with propriety be called the champion, or a champion, of it.

LEO.

BROS. J. G. FINDEL AND JOHN YARKER.

In your contemporary, of the 2nd inst., I perceive Bro. Yarkermaking a most uncalled-for attack upon our Masonic historian, Bro. Findel. Bro. Yarker says "his statements are worthless." Now, I consider this both untrue and unjust. He may make a *few* mistakes, but on the whole his work is by far the most reliable and valuable history of Freemasonry I have yet seen. No English work exists as yet aught equal to it. And as for Bro. Yarker's statement: "the Templars, who undoubtedly used *all* our symbols," it is most jesuitical; and tends to suggest that the Templars practised our ceremonies, &c., which idea is simply pure "moonshine"—dreams. As for the "Cologne Charter," its internal evidence condemns it, just as with the 1670 tobacco-box. Bro. Yarker should get his bump of discrimination rubbed up a little, it seems to be rather dead. The Masonic Templars sodality is only about one hundred years old, and neither they nor the *Speculative* Freemasons could ever have had anything earthly to do with the *old* Knights Templar; consequently I should like to know where, when, under what circumstances, and in what connection did the *Templars* use "*all* our symbols?"

W. P. BUCHAN.

THE 1717 THEORY CONFIRMED.

I beg sincerely to thank Bro. G. Bacon, Secretary 297, for his remarks at page 307. I am not at all surprised at the words "I was the first person made a Freemason in London,"[*] for I expect more of the same sort to crop up by-and-bye. The "I," I suppose, refers to William Stukley, or Stukeley, *M.D.*, *F.R.S.*, Rector of All Saints, Stamford, Lincolnshire, who was born in Lincolnshire in 1687, and died 1765; consequently in 1717 he would just be thirty years of age. He was (we are told) a laborious and learned antiquary. In 1736 he wrote a description of Stonehenge, and in 1743-52 on Aubury, a Temple of the Druids, &c., and many other works.

As Bro. Bacon's quotation informs us, he was in London in 1717, and being a literary man (and for all I as yet know, even then a *F.R.S.*), he might be acquainted with Desaguliers, and so come to join the new society, and as some one had to be the first man made, it was just as likely to be he as another; ergo, if this quotation is authentic and the MS. reliable, the first man who was made a Speculative Freemason, and who was *put through* in due form our system of working, was Dr. William Stukeley, *F.R.S.* Of course the question rises—Where did those who gave him his degrees, &c., receive their own knowledge from? To which I answer—They were the manufacturers, &c.

I highly appreciate the manly courtesy of Bro. Bacon upon this occasion, and, although I threw out no sign of distress, he may have imagined that a little friendly help would not be rejected while weathering the anti-1717-theory-storm of the last few weeks. I also beg to record the pleasure with which I read the very sensible remarks of Bro. W. G. Doric at p. 259.

As to Bro. Paton's "Extracts from Works showing the 1717 theory to be absurd," said extracts are pure nonsense. The *first* Grand Lodge was held in *London* in 1717; so the York pretensions are entirely baseless. And as to Mr. Crawford's work on the rise of the trades in Glasgow, the quotation from it is all a mistake, I saw Mr. Crawford personally on the matter, who was sorry it appeared in his book. When I told him the "Charter" was to be sent to Professor Innes, he said: "That is the man; send it to him, and he will soon tell you what it is." More passed, which it is unnecessary at present to mention.

W. P. BUCHAN.

[*We call Bro. Buchan's attention to Bro. Bacon's letter in another column.—ED. *F.*]

ORDER OF ST. JOHN.

A List of the Grand Priors in England.

The Prior of the Order was *primus baro Anglia*, "because," says Selden, "being last of the spiritual barons, he chose to be first of the temporal." By a writ of the 4th Henry VI., the Prior of St. John of Jerusalem in England, with others, was summoned to attend with all possible haste at the said King's Parliament at Leicester, and money was paid to him out of the king's exchequer for his expenses of travelling.

There is preserved a curious illuminated drawing upon vellum of the House of Lords in the reign of Henry VIII., in which the Prior of St. John of Jerusalem is seated at the head of the temporal barons. Sane Baro, truly a Baron, or a Baron indeed, was the proud motto of the Lord Priors of St. John.

In Scotland the Preceptors of Torphichin had seats in Parliament as Lords St. John.

Garnarius, Garnerius de Neapoli was prior before 1162.

Richard de Turk, after 1190.

Ralph de Dyna.

Alan. Consecrated Bishop of Bangor on the 16th April, 1195.

Gilbert de Vere, 1195.

Hugh de Alneto.

Robert the Treasurer.

Tevric de Nussa, or Mussa. This name occurs in 1237 and 1238.

Robert de Manneby, in 1251 and 1262.

Roger de Vere, died prior in 1270.

Joseph de Chauncy, in 1274 and 1280.

William de Henley, prior the 10th of February, 9th Edward I., A.D. 1280. His name occurs in 1288. "Frater Josephus de Chauncy, fuit Prior in 1274 and 1280. Iste fieri fecit Capelam Domni Prioris in domo de Clerkenwell, tempore Edward I. Frater Will de Henley factus Prior in 1280. Fieri fecit Clanstrum de Clerkenwell."

Peter de Hakham, or Hagham, in 1291 and 1293.

William de Tothale, in 1297. He died the 12th of October, 1318.

Richard de Paveley, in 1318 and 1321.

Robert de Dyna.

Thomas L'Archer, 1323. He died the 28th of August, 1329.

Leonard de Tybertis, in 1329 and in 1332. During his rule the possessions of the Templars were given to the Hospitallars.

Phillip de Thame, in 1335 and 1353.

John de Paveley was prior in 1355, again in 1371. He was admiral of one of the king's fleets in the 49th Edward III., and again in 1377.

Robert de Hales was prior in 1372. In 1380 he was Treasurer of the Exchequer.

John de Radington, in 1382, and again in 1406.

Walter Grindon, in 1408, and again in 1416.

William Hulles was prior in 1417, also in 1431.

Robert Mallore, in 1432.

Robert Botyll was prior in 1439. He vacated the priorate in 1469.

John Longstrother became Prior on the 9th of

March, 1469. Sir John Longstrother, Bailiff of the Eagle, and Seneschal of the reverend High Master of Rhodes, was elected Prior of the Hospital of St. John of Jerusalem in England in the year 1469, and swore feality to King Edward on the 18th of November in that year, and again to King Henry on the 20th of October, 1470. Being a zealous Lancasterian, he was on the same day appointed Treasurer of the Exchequer. On the 16th of February following King Henry sent him to conduct the queen and prince from France to England, and granted him "of our Treasoure cc. marc to have of oure yefte by way of rewarde for his cost and expenses in that behalve;" and on the 14th of the same month, in conjunction with John Delves, Esq., he was appointed Warden of the Mint. He returned out of France with Queen Margaret in April, 1471, being at that time called Treasurer of England.

William Tournay was prior in 1471 and 1474.

Robert Malton, in 1474 and 1476.

John Weston was prior in 1477, again in 1485.

John Kendall was prior in 1491. He died in the month of November, 1501.

Thomas Docwra succeeded on the 1st of May, 1502: again in 1519.

William Weston was the last Prior before the Reformation. He died on the 7th of May, 1540.

Newcourt reports Simon Botard, Elias Smethton, Stephen Fulborn, and Walter as Priors, without attaching dates, although he believes them to have been Priors in the reign of Edward I.

Sir Thomas Tresham was Prior on the re-erection of the House, in November, 1557. The Order was restored by Philip and Mary, who incorporated the Prior and Brethren of St. John with a Common Seal. In this charter, Sir Thomas Tresham, of Rushton, is named as Lord Prior; and as such he was summoned to the first and second Parliaments of Queen Elizabeth.

Sir Richard Shelley succeeded in 1566.

The Bailli Terretti was Prior in 1577.

The Bailli Nari, in 1588.

Sir Andrew Wise was Grand Prior in 1593. He was nominally Prior in England in 1598. Being reduced to the greatest extremity, the Roman Pontiff decreed that the langue of Castile and Leon should allow him out of its revenue a thousand ducats a year. The Spanish Knights, objecting to pay this sum, there was a trial before the Grand Master to enforce it.

During the following century the Bailli Zambeccari and the Bailli Lomellino were successively Grand Priors of England.

HABITS.

Like flakes of snow that fall unperceived upon the earth, the seeming unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change—no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by inperceptible accumulation may overthrow the edifice of truth aud virtue.—*Jeremy Bentham.*

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

HEAR ME AGAIN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am not sorry that anything I have written should have called forth, even under a misconception, so good-tempered, and genial a letter as that of Bro. Norton's, which appeared in the last FREEMASON. It does one good to read so ingenious an expression of liberal opinion, and it would induce me, if I were younger and had more leisure, to take a trip across the Atlantic to gaze on that good-tempered-looking countenance which it seems to be Bro. Norton's fortune to wear, and occasionally to bring over to England. Excellent, however, as some of Bro. Norton's observations are, and worth being borne in mind by every Mason, I must be permitted to say that all his reasoning upon my communications on "A Step in the Right Direction" proceeds upon a total misapprehension of what I have written, and that none of my expressions will bear the construction he puts upon them. Where have I written a word in favour of introducing religious discussions into a lodge? Where have I written a word in favour of standing up in a lodge in defence of my views of religious truth? Nowhere. In fact, I expressly repudiated the imputation of having done so when Bro. Norton formerly charged me with it. What I wrote against was undue sensitiveness or fastidiousness on religious topics in our intercourse with each other—a silly affectation of pretending to have no religious convictions at all, for fear of giving offence to any one who happened to differ from us. If I left myself open to misconstruction in my first brief communication on the subject, I surely guarded myself against it in my second communication, in which I expressly disclaimed the idea of introducing religious topics into a lodge, as a thing "inconsistent with the institution and foundation of Masonry." And this I put in so many ways that it is astonishing Bro. Norton should still misunderstand me. Let me now say, once for all, that I fully acquiesce in Bro. Norton's judgment as to the evils that would be inseparable from doing what he alleges I am desirous to do. But let me close this short rejoinder to Bro. Norton by showing how infectious good temper and amenity are, by saying that, upon the topic upon which we have both written, he has expressed my convictions much more intelligently and convincingly than I myself could have done.

I am yours faithfully,
WILLIAM CARPENTER.

[We thoroughly endorse Bro. Carpenter's sentiments on the subject, knowing well that he would never advance ideas contrary to the principles of the Craft.—ED. *F.*]

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I do not quite comprehend the "*Doric*" *dialect* (page 322), and therefore I may possibly misunderstand our learned brother, who so sharply criticises Brother Yarker's remarks (that there are writers who take up subjects "for which their education and knowledge unfit them") when he says, inferentially, that the "secrets of nature" may be explored by those who cannot boast a college education.

I am not aware that Brother Yarker referred to "secrets of nature," and I have yet to learn that *any* have been *discovered*, or are discoverable, by a Masonic initiation.

Bro. Yarker no doubt meant that those who enter the arena of *metaphysical* and *theological* discussion ought to have some knowledge of the ancient religions of the world—that they ought to know something about the Sabœans, the Egyptian mysteries, the Vedas, the Confucian system, the Pythagorean and Platonic philosophies, the Zoroastrian, Scandinavian, and other cosmogonies and mythologies—but he certainly did not mean to deter the brethren from the study of geology, astronomy, chymistry, and mathematics generally, for in such sciences the real "secrets of nature" lie, and a college education is not necessary to those who have a genius for such studies.

How competently Bro. Doric is versed in *history*, may be gathered from his recent remarks on the "Red Cross of Constantine" controversy, and I have no doubt that by a careful study of Gibbon he may, in a few years, be qualified to give his opinions more forcibly on historical questions—which are evidently his *forte*—without attempting to emulate the fame of Copernicus, Newton, Davy, Murchison, Faraday, Arago, and others who have revealed to us the arcana of Nature; and I am sure that Bro. Yarker, when the time comes, will not refuse his plaudits.

But ordinary "common sense," unaided by study, will not suffice for the discussion of questions which are based on the knowledge of past generations. And even a cruise in the "Royal Ark" will not make a Grand Mariner a *Maury*, but will probably bring him into shallows, from which "Grand Noah" will not be able to extricate him, notwithstanding the patronage of that original Board of Admiralty which guarantees the success of such sublime voyages.

Yours fraternally,
SP.

SOMETHING WRONG.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your issue of last week I observe a letter under the above heading, which seems to reflect a little on Lodge Saltcoats and Ardrossan, No. 320. That lodge is accused of refusing to admit members of Lodge No. 442, and I am sorry to say the charge is well founded. The lodge in question, however, adopts this unmasonic course for very special and exceptional reasons. They have a ground of complaint against three leading office-bearers (the Master, Senior Warden, and Secretary) of Lodge No. 442, the nature of which need not now be explained. They have tried every legitimate method of settling the dispute; but they have hitherto failed in even getting the individuals in question to meet them to deny the charges, or admit them. Appeals to the Provincial and Grand Lodges have been equally unsuccessful. It was, in the opinion of No. 320, a scandal on Masonry that such a state of things should be allowed to continue, especially when the Grand Lodge recognised both lodges by receiving fees and issuing diplomas to both. In hopes that the matter would thus be brought to a hearing, No. 320 reluctantly adopted the course of which your correspondent complains, naturally concluding that the members of No. 442 refused admission to our lodge would demand redress either from Nos. 320, 442, or, better still, from the Grand Lodge herself, and thereby bring the matter to a final issue. Several of the rejected members of No. 442 were loud in their protestations, but there the matter invariably ended, and No. 320 was never called upon to explain why such treatment was meted out to brethren. Bro. Taylor is the first who has openly broken the ice, and the brethren of No. 320 only hope that the question of dispute will now be thoroughly investigated, and matters placed on a satisfactory footing. Personally, I am not surprised that Bro. Lawrie did not reply to Bro. Taylor's letter, as I have unmistakeable proof that up to the 10th inst. Bro. Taylor's name did not appear in the Grand Lodge books as a member of No. 442, although he has been a Master Mason since the middle of March last—paid his fees entitling him to his diploma, and to be entered in the Grand Lodge book as a member of said lodge. However, the leading feature of the Grand Lodge's proceedings, as far as I have seem, seems to be diligence in receiving cash, while matters deeply affecting the welfare of the Craft (such as the dispute in question) are systematically overlooked. As far as I can judge, the withholding of Bro. Taylor's diploma is quite against Masonic usage, and not according to the system pursued by No. 320; but is quite in accordance with the rule pursued by No. 442, as that lodge seems to have invented a new style of Masonry suited to their own peculiar circumstances. Hoping that for the benefit of the Craft in general you will insert this in your first impression, and give it as much publicity as possible,

I am, Sir, yours fraternally,
DUNCAN WILKIE, Secretary.
Ardrossan, June 29, 1870.

AN ERRATUM.

(To the Editor of The Freemason.)

DEAR BROTHER,—In to-day's issue you have made a slight mistake in my extract from "The Stukeley Collection," which alters the reading materially, by inserting a full stop after the word "London."

It should read as follows:—"I was the first person made a Freemason in London for many years; we had great difficulty to find members enough to perform the ceremony," &c., &c.

Fraternally yours,
G. BACON, Sec. 297.
46, Waterside, N., Lincoln, June 25, 1870.

"BOARD OF BENEVOLENCE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your paper of 25th ult., I read, under the head "Board of Benevolence:"—

"Two were dismissed as ineligible, and it may be well to state that in future *foreign* Masons cannot be relieved, unless for the purpose of sending them home to their own countries.

"The Pactolean stream of English Masonic charity will practically, therefore, cease to flow for all outside the 'English Pale.'"

May I be excused for asking who are thus meant when the term "*foreign* Masons" is used?

I know foreigners who are members of English lodges, and consequently contribute to our funds. Should they not participate in their distribution, if they unfortunately need it?

Masonry, I understand, is universal in its membership, and "the sun never sets" on its followers. I imagine, if such is its character, it must be so also in its institutions.

Has a Mason power to turn his back on a brother in need? Is he not bound by every duty to succour and assist him?

Your kind reply to the foregoing may clear up some doubts in my own as well as in the minds of others of your readers, and oblige,

Yours fraternally,
London, July 1, 1870. Z.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond, says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s 2½d., 2s. 9d, 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.

Jottings from Masonic Journals.

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THE Order of the Red Cross of Rome and Constantine is being received with great favour in Canada. Ill. Bro. Col. J. B. McLeod Moore, 33°, Inspector General of the New Dominion, has recently established a conclave at Toronto, and Installed Ill. Bro. S. B. Harman as Sovereign. Bro. Harman is Prov. G. Commander of K.T. in Canada, and Bro. M. L. Moore is Grand Prior of the Dominion.

THE *Freemasons' Journal*, of Montreal, reports that the Grand Lodge of Ireland, at its last communication, passed the following resolution :—"That as the Province of Quebec is in the territorial jurisdiction of the Grand Lodge of Canada, which Grand Lodge is recognised by the Grand Lodge of Ireland, the Grand Lodge of Ireland cannot recognise the so-called Grand Lodge of Quebec." Should the Grand Lodge of England follow in the same course, the American lodges that have recognised the new body may find that they have been a little too hasty.

THE Grand Master of the Grand Lodge of the Province of Quebec, Dominion of Canada, John H. Graham, *LL.D.*, is the Principal, and Classical Professor, of St. Francis College and Grammar School (Protestant), Richmond, Province of Quebec, and is one of the Fellows of McGill University of Montreal, of which the "St. Francis" is an affiliated college. Grand Master Graham is a native of Renfrewshire, Scotland.

IN addition to the Grand Lodges of the District of Columbia, and the State of Maine, as announced in a previous issue, we learn that the Grand Lodge of Quebec, Dominion of Canada, has been recognised by the Grand Lodges of the States of Iowa, and New Hampshire.

AT a large and influential meeting of the clergy and laity, recently held at Leicester, it was decided to raise a memorial to the memory of the late Earl Howe, who died on the 12th May. The memorial will take the form of a church, to be erected in the south-eastern part of the town, where such an edifice is much needed.

WE rejoice to hear that H.H. the Khedive of Egypt and his uncle, the D.G.M. of Egypt, Prince Halim Pasha, are again friends; from this happy reconciliation we augur a bright future for Freemasonry in the land of the Pharaohs.

AT a meeting of the Gooch Lodge, No. 1238, Southall, on the 4th inst., His Excellency, Daoud Pasha, was regularly initiated into the first degree of Freemasonry.

GRAND LODGE OF QUEBEC.

(Extract from Address of Grand Master of Maine.)

"In the able and interesting report of your Committee on Foreign Correspondence, which is herewith presented for your consideration, will be found two subjects to which I feel compelled to call your attention :—

"The first is the claim for recognition from a body styling itself the Grand Lodge of Quebec.

"Since the establishment of independent Grand Lodges in the United States, it has been held to be sound Masonic law that independent Grand Lodges may of right be organised where independent governments exist. This right has been affirmed and re-affirmed by American Grand Lodges until it is no longer a doubtful question. That right admitted, of course no action of mother Grand Lodges can prevent its exercise. In this case, we find—

"*First.* That the Province of Quebec is an independent State.

"*Second.* That more than three lodges united in forming the Grand Lodge.

"*Third.* That a majority of the lodges in the Province were represented at the meeting for organisation, or have given in their adhesion to the newly-created Grand Lodge.

"*Fourth.* That the proceedings in its establishment were regular.

"These being facts, I feel that it is the study of the Grand Lodge, and in accordance with its custom in such cases, to recognise the Grand Lodge of Quebec and give her a fraternal welcome into the family of the American Grand Lodges. In doing this, we affirm solemnly that we have none but the most fraternal feelings towards the Grand Lodge of Canada, and are only animated by a desire to promote the harmony of the whole Fraternity, and maintain the right. I have this morning received a despatch from M.W. Bro. Stevenson (G.L. of C.), requesting that action upon this subject be delayed until the receipt of a letter and documents which he mailed to me. You will undoubtedly comply with this request.

"The second subject is the unfortunate position maintained by the Grand Orient of France. This question, as well as the regularity of the Grand Lodge of Quebec, has been most thoroughly and ably discussed, by the indefatigable Chairman of your Committee on Foreign Correspondence."—(M. Ill. P.G.M. Josiah H. Drummond).

ANNUAL COMMUNICATION OF THE GRAND LODGE OF NEW YORK.

The first session of the annual communication of the Grand Lodge of Masons of the State of New York, was held in that city on Tuesday, the 7th ult., at Apollo Hall. The attendance was very large, nearly 700 lodges being represented by about 2,000 delegates. As the officers of the Grand Lodge entered the hall, a march was played by the St. Cecile Lodge, No. 568, New York, after which an anthem was well rendered by the same lodge, all the members of which are musicians. Grand Chaplain Schoonmaker then offered a prayer. Upon calling the roll the following officers of the Grand Lodge were found to be present :—M.W. James Gibson, Grand Master; R.W. John H. Anthon, D.G.M.; R.W. Christopher G. Fox, S.G.W.; R.W. Edmund L. Judson, J.G.W.; M.W. John W. Simons, G. Treas.; R.W. James M. Austin, *M.D.*, G. Sec.; R.W. and Rev. R. L. Schoomaker, R.W. and Rev. John G. Webster, G. Chaplains; R.W. Charles B. Foster, G. Marshal; R.W. Cornelius Esselstyne, G. Standard-Bearer; R.W. R. H. Huntington, G. Sword-Bearer; R.W. John Boyd, R.W. Philip Merkle, R.W. Wm. Sinclair, R.W. James M. Fuller, G. Stewards; R.W. C. A. Marvin, G.S.D.; R.W. Charles E. Young, G.J.D.; W. Johnson Fountain, G. Pur.; W. John Hoole, G. Tyler.

After the lodge was duly opened, and the rules to govern the body during its sessions read, the following representatives of Grand Lodges were introduced, and received with the appropriate honours. M.W. Robert Rusling Grand Master of New Jersey; M.W.'s W. E. Pine, Deputy Grand Master of New Jersey; Daniel B. Brum, Past Grand Master of New Jersey; William Mead, Grand Secretary of New Jersey; Noble D. Larued, Grand Sec. of the District of Columbia; R. L. Dodge, Grand Treasurer of Arkansas; Robert White, Deputy Grand Master of West Virginia; M.W. Bro. Stephenson, Grand Master of Canada. The latter, upon being presented to the lodge, expressed his gratification at being able to be present. In referring to the fact that Canada had recently been attacked by a band of men "falsely termed a brotherhood," he said that he himself was in command of a military force on the frontier, and had feared that his desire to attend the annual communication of the Grand Lodge of the State of New York would be thwarted. Fortunately, quiet had been restored, and he was thus able to be present, after having suffered only "a severe sun-scorching." In closing, he invited the New York body to visit the meeting of the Grand Lodge of Canada, to be held in Toronto, July 13.

At the conclusion of Bro. Stephenson's remarks, Grand Master Gibson read his annual address.

On the motion of John W. Simons, the address was referred to the usual committee for division into sections, &c.

The annual reports of the Grand Secretary, Treasurer, Trustees of the Hall and Asylum Fund, and New York Board of Relief, were then received, the first-named being in brief, as follows :—

Report of Grand Secretary James M. Austin—Total amount of money received for the year ending, May 31, $65,598 34; warrants issued to new lodge lodges, 7, from No. 689 to No. 696 inclusive; dispensations issued for lodges to the following places :—Utica, Greenpoint, Buffalo, Hudson, New Brighton, Mott, Haven, Cincinnati and Brooklyn; total number of lodges in good standing in the State, 643; total number of lodges having paid Grand Lodge dues, 631; number of Masons initiated during the year, 7,609; affiliated, 1,103; dimitted, 2,051; died, 695; total number of Masons in New York State, 74,079.

Resolutions thanking subordinate lodges for their liberality and the committee for their labours, were subsequently adopted. A number of prepared amendments to the Constitution, offered last year, were also discussed and finally adopted, and the Grand Lodge adjourned until Wednesday morning.

The Grand Lodge resumed labour at eight o'clock on Wednesday morning, and was opened by the M.W. James Gibson in ample form.

After forming in line in the hallway of Apollo Hall, the Grand Lodge, with the representatives of foreign Grand Lodges, and lodges of other States, proceeded to Madison-square, headed by a band of music.

There were present in the procession all the officers of the Grand Lodge of Pennsylvania, including the Most Worshipful Past Grand Master, Richard Vaux, the officers of the Grand Lodge of New Jersey, including M.W. Grand Master Rusling and Deputy Grand Master Price, the M.W. Grand and Deputy Grand Masters of the Grand Lodges of Canada, New Brunswick, Maine, Florida, and Missouri.

The arrangements included a line of march which should allow all the assembled lodges to be reviewed by the Grand Lodge, which should then join in the rear of the procession, and, on arriving at the proper point, pass again to the front, through open ranks, which should salute the Grand body as it passed.

The day opened fine, with a few white clouds just flecking the sky, and the slightest possible apology for a breeze. As early as seven o'clock a.m. the different bodies began to assemble in their lodge rooms, and promptly at half-past eight the different divisions, carrying guidons numbered from one to ten, were posted in the positions assigned to them along Fifth-avenue. Each division, with its right resting on the avenue, occupied one of the streets from Fourteenth to Twenty-second-streets, inclusive, and at nine o'clock they moved up Fifth-avenue in order of procession.

The brethren marched twelve abreast in excellent order. On either side of the avenue the walks were packed with people, while in the windows were perched the inmates of the dwellings.

At Madison-square the procession filed right and marched up Madison-avenue. When opposite the Union League Club House and Dr. Adam's Church, the members of the Grand Lodge of the State took a position on the sidewalk, and the main body saluted them in passing by removing their hats. The crowd become enormous, and in all directions one could only see a dense mass of human beings. The procession was so vast that nearly fifty minutes were occupied in passing a given point.

At the monument in Madison-square the Marshals in advance ordered a halt. The line extended back a distance of two miles. The order to "Open ranks" was given, and while the Masons fell back on either side, swift horsemen rode up and down the lines to clear the centre of the street. The Grand Lodge then marched through the centre of the procession, and reviewed the hosts. It was estimated that there were fully 15,000 Free and Accepted Masons in procession, wearing the uniform of the day. About eleven and a-half o'clock the order to "March" was again given, and the multitude moved towards the stand where the ceremonies were about to be performed.

At just "high twelve" Grand Chaplain Schoonmaker offered prayer, after which an anthem was sung by Cecile Lodge, No. 568.

Words and music by Bro. Harrison Millard, of St. Cecile Lodge, No. 568.

Song by St. Cecile Lodge, No. 568—W. Bro. D. L. Downing, Master. Bro. W. F. Sherwin, Chorus Conductor.

Here we meet to lay the Stone,
  Here our *Temple* shall be sound;
Here our hearts, not hands alone,
  By the Mystic tie are bound.
Here the *Craft* will meet again
  On the *Level* tried and known;
Meet as brothers, part as men
  Bound by ties now sacred grown.

Here for ages may it stand,
  Like a beacon, light to give;
While Life's waves shall wash the strand,
  Here *Masonic Truth* shall live;
Here our *Jewels* shall be stored—
  Peace and Love—Masonic gems,
Hung like pearls on Virtue's cord—
  Truths more brighter than diadems.

When the Architect of all—
  Heaven's Grand Master, full of love—
From our labour we shall call
  To the Lodge prepared above,
We will gather once again
  Round our Great Commander's throne,
And degrees of bliss attain,
  Higher than on earth are known.

Right Worshipful John H. Anthon, Deputy Grand Master, then addressed Most Worshipful James Gibson, Grand Master, as follows: Most Worshipful, the trustees of the Hall and Asylum Fund, after many years of labour, have at last arrived at that point of the undertaking when they are justified in putting into execution so much of the original plan as requires that a hall shall be built in the city of New York. In discharge of their trust they have purchased the ground whereon we now stand; and under resolution of Grand Lodge, adopted at the Annual Communication of 1869, have made suitable preparations for commencing the work at this time. I now have the pleasure of presenting to you the Chairman of the Committee of Arrangements.

Most Worshipful John W. Simons, Past Grand Master, and Grand Treasurer of the Grand Lodge, Chairman of Committee of Arrangements, here came forward and addressed the Grand Master as follows: Most Worshipful, the committee charged with making arrangements for laying the corner-stone have completed their labours. now have the honour to announce to you that all thing are in readiness for the solemn ceremonies of placing the foundation stone of our temple.

The Grand Master then commanded silence, while Grand Chaplain, John G. Webster, delivered the invocation.

The brethren fervently responded, and another anthem was sung by Mozart Lodge, of Philadelphia.

Words by M.W. Richard Vaux, P.G.M.; music composed and arranged by W. P. Cunnington.

Sung by Mozart Lodge, of Philadelphia, W. Joseph H. Livingston, Master.

In every clime, from age to age,
  Masons performed their mystic rite;
Craftsman, scholar, poet, sage,
  Met and beheld Masonic light.

In every clime, in every nation,
  Masons their Temple build in peace;
From corner-stone to dedication
  No discord caused their work to cease.

Apprentice, Craft, and Master Mason
  Each his allotted task performed,
And in whatever place or station
  Devoted faith his task adorned.

Strong in this faith, in bonds united,
  Which hostile men essay to sever,
Our solemn vows to each are plighted
  To be a Brotherhood for ever.

Masons here lay a sure foundation,
  Amid their prayers and joyous lays,
On which to build a habitation,
  Now as it was in ancient days.

Then ask of God His choicest blessing,
  That Masons' work may perfect be,
And Masoury each heart possessing,
  The Craft may dwell in unity.

Grand Master: The Grand Treasurer will place in the corner-stone the articles prepared for the purpose.

The leaden chest prepared for the reception of the articles to be so placed under the corner-stone was then brought forward, and the various coins, &c., deposited therein.

The Grand Master and principal Grand Officers then proceeded to the corner-stone, bearing the leaden chest, which was placed in the hands of artists to be sealed. This process occupied just fifteen minutes, after which the corner-stone was raised from its place, the leaden chest deposited in the cavity, and over it was placed a copper plate, bearing appropriate inscriptions on both sides.

Then the builder of the Temple, Bro. John T. Conover, of Holland Lodge, No. 8, brought forward the cement and spread it plentifully upon the nether stone, Grand Master Gibson finishing the work with a few strokes of his trowel—not using on this occasion the silver instrument presented for that purpose, but a new steel trowel provided by Bro. Conover. The stone was then lowered into its place, St. Cecil Lodge meanwhile singing an anthem:—

Words by Bro. A. Pike; Music by Bro. W. K. Bassford,
Sung by St. Cecile Lodge, No. 568.

"In God we trust," was sweetly sung
By every Morning Star on High;
"In God we trust," right gladly rung
From sons of God, in loved reply;
When from old Chaos systems rolled
From Darkness, Light in rosy youth,
And Faith, enwrapped in clouds of gold,
Taught men to know Masonic Truth.

"In God we trust," the builders said,
And Faith built up the Temple wall;
In Hope our Corner-stone is laid—
Let Faith hold up our lofty Hall!
May all be done by *Square* and *Plumb*,
The walls be builded true and strong;
And may we altogether come
To Sing the Dedication Song.

Here may we with Fidelity
Our sacred covenants fulfil;
Here Faith and Hope our Sovereign be,
And Truth inspire the earnert will;
Here Loving kindness always reign,
And Toleration, born of Love.
Oh! may we not have lived in vain,
When summoned to the Lodge above.

The Grand Master then returned to the Grand East, and, addressing Deputy Grand Master Anthon, said:

Grand Master: R.W. Deputy Grand Master—What is the proper jewel of your office?

The Deputy Grand Master replied, "The Square."

G.M.—What does it teach?

D.G.M.—To square our actions by the square of virtue, and to prove our work.

G.M.—Apply the jewel of your office to the foundation stone and make report.

D.G.M.—Most Worshipful, I find the stone to be square, and that the Craftsmen have performed their duty.

G.M.—R.W. Senior Grand Warden, what is the jewel of your office, and what its uses and lessons?

S.G.W.—The Level. It teaches us the equality of the brethren, and is used to lay horizontals.

G.M.—Apply your jewel to the foundation-stone, and make report.

S.G.W.—Most Worshipful, I find the stone to be level, and that the Craftsmen have performed their duty.

G.M.—R.W. Junior Grand Warden, what is the jewel of your office, and what are its uses and lessons?

J.G.W.—The Plumb. It is used to erect perpendiculars, and teaches us to walk uprightly, in the fear of God.

G.M.—Apply your jewel to the foundation-stone, and make report.

J.G.W.: Most Worshipful, I find that the stone is plumb. The craftsmen have performed their duty.

An overture was then performed by the 71st Regiment band, after which Grand Marshal Frederick W. Herring, by the direction of the Grand Master, made the following proclamation from the West, the South, and the East, repeating it at each place: "In the name of the Most Worshipful James Gibson, Grand Master of Masons in the State of New York, I do declare this stone to be plumb, level, and square; to be well formed, true, and trusty, and duly laid according to the ancient customs, usages, and forms of our Craft."

Another anthem was then sung by St. Cecile Lodge.

Air—"God Save the Queen."

Ere this vast world was made,
Or its foundations laid,
Our Art begun;
Cherub and cherubim,
Seraph and seraphim,
Joined in one glorious hymn
Before the Throne.

God their *Grand Master* was,
Fixed their unerring laws
By His decree.
Faith, Hope, and Charity,
Friendship and Unity,
Truth, Love, and Secrecy,
All laws divine.

Oh! may our constant theme
To Heaven's great King Supreme
Be grateful Love.
May we, where'er we meet,
Chant hallelujahs sweet,
And with glad hearts repeat
Jehovah's praise.

The Grand Stewards then bore to the stone the elements of consecration, and the Deputy Grand Master, Senior and Junior Grand Wardens, proceeded to consecrate it. The former scattered some corn on the stone, saying: "May the blessings of the Supreme Architect be upon the people of this State, and the Craft be nourished with the corn of peace."

A vessel of wine was presented to the Senior Grand Warden, who, pouring a small portion on the stone, said: "May the health of the Crafstmen employed in erecting this edifice be preserved, and may the Giver of all good keep them from accident, and bless and prosper their labours."

The vessel of oil was presented to the Junior Grand Warden, who, pouring a small quantity on the stone, said: "May the Creator and Ruler of the world vouchsafe His blessing upon our Craft, wherever dispersed; bless our country, preserve our Union, give peace and prosperity to the people of New York, and to all the nations of the earth."

After music by the orchestra of Mozart Lodge, the Deputy Grand Master presented the architect.

The Grand Master handed the architect the plumb, level, and square, and a plan of the work, and directed him to proceed with his labours.

The Grand Master then addressed the Craft as follows: "Men and Brethren, we are assembled here to-day as regular Masons, bound by solemn engagements to be good citizens, faithful to the brethren, and to fear God. We have commenced the building of a house, which we pray may be a place of concourse for zealous Craftsmen in ages to come; that by it harmony and unity may be promoted among the brethren, and the fame and usefulness of our ancient and honourable institution promoted. The Grand Marshal will now make proclamation of the completion of our ceremony."

The Grand Marshal then made proclamation from the West, South and East, as before, in the following terms: "Know ye that the Most Worshipful James Gibson, Grand Master of Masons in the State of New York, has this day at this place laid the corner-stone of the Masonic Temple, in accordance with the forms and ceremonies of our ancient Craft."

The Grand Master then directed that the assemblage should close up around the Grand East in order that all might hear the oration. Rev. Dr. Elbert S. Porter, pastor of the First Reformed Church, then delivered the following oration: "Brothers, long desire is this day gratified. The august ceremonies we have just witnessed reward past hopes and quicken new expectations. On these foundations shall rise in massive beauty that structure within whose ample courts the great work of operative, moral Masonry shall be carried on from generation to generation. It is with just and honourable pride that we celebrate the promise of this corner-stone. Through years of generous and patient labour preparations have been made to secure the advent of this hour, wherein the Masonic fraternity of the Empire State plants in this imperial city of the great Republic that fruitful stone whose successive harvests of beneficence shall be multiplied long after our hands shall have been folded in death. Well may we rejoice and give thanks that we have been permitted to behold this goodly work auspiciously begun! Well may all who find their happiness in the service of mankind share in our joy. Brothers, as an orthodox minister of the blessed Gospel, I desire to take permission from this occasion to say a few things touching the character and objects of our venerable and world-wide fraternity. I shall speak only of what I know, and testify only of what I have seen, in the workings of our beneficent institution. Masonry is neither political, sectarian, nor national. It is not subject to any party in the State, to any denomination in the church, nor to any civil community; and yet it is both patriotic and religious, and dedicated to the interests of political freedom. The centre of Masonic unity is faith in God, the Father and Preserver of mankind. Its chief manual is the Holy Bible; its symbolism through all degrees is intended to teach self-restraint as essential to personal edification. Its constitution and laws organise charity, and compel the cultivation of brotherly love. Nor does this fraternity confine its care to its own members. For the widow and the orphan it husbands its resources, while to the poor and needy it imparts systematic relief. I am not here to defend Masonry. Yet we cannot forget that it has been wantonly assailed. For the most part, however, its enemies are its eulogists. It has to-day the honour of bearing the anathema of the proclaimed enemy of popular intelligence and civil liberty. That the priest of the Roman Vatican should be at enmity with our venerable fraternity is most natural, for in every lodge of Masons there is an open Bible, and all the duties of Masonry are enforced by lessons from its sacred pages. In the impending controversy through which our country is to pass, it may be taken for certain that a declaration will wring along the Masonic ranks, "We won't give up the Bible." Were Masonry to abandon that Book divine, its lodges would be closed, its work cease, and as an organisation it would perish from the earth. Certain Protestants, also, finding imperfections in the lives of Masons, have hastily pronounced against the Brotherhood. But the logic of prejudice sooner or later commits suicide, and honours itself most in the moment of its death. The prejudice raised against our fraternity has fed itself chiefly, however, from a mistaken notion concerning the character of its mysteries. This prejudice is fast disappearing; for all may know that nothing takes place behind the veil of Masonry inconsistent with the published and widely-circulated declarations of the institution. Its signs of discovery and recognition are indeed its own. Yet these are no more than a humane alphabet, by which the words of humane duty are quickly composed. So that, in truth, beyond the technical matters required for its preservation, Masonry, as an institution, shines in the open day, and demands that it shall be known by its fruits. Our fraternity does not claim to be a church, nor in any way the rival or opponent of the Church of truth and love. Its membership is intermixed with all religious communions, and thus forms an alliance which mollifies sectarian animosities in the interest of human brotherhood. Masonry is fraternity for mutual help, guardianship, and improvement. It prosecutes its work with malice towards none, and with charity towards all. It respects the religious conscience, the social attitude, and the personal immortality of each one of its vast membership, and by a simple ritual aims to realize on the earth a brotherhood without caste and a humanity without cant. For the advancement of this sublime object this temple shall rise. But grander than it, more resplendent than its walls, more capacious than its courts, let the spirit of our generous fraternity ascend to behold the pathway of its sublime procession as it advances under its banners, inscribed with the motto, "Friendship, Love, and Peace." This vast concourse, when it shall have sung its final anthems, will separate to meet no more on earth for ever. Let it be our case so to conquer mortality that we may join the throng of the immortals in the Temple not made with hands, eternal in the heavens.

Another anthem was then sung, the bands, choir, and craft joining in the performance.

Words by Bro. A. J. H. Duganne; music—"Old Hundred."

Master Supreme! to Thee this day,
Our corner-stone with praise we lay;
And, resting on thy word fulfill'd,
To Thee, O Lord! our House we build.

Nor build we here with strength alone
Of carven wood or sculptured stone;
But, squarely hewed and broadly plann'd,
Our lives we raise like ashlars grand.

By Thee, O Lord! our work design'd,
The widow's son his help shall find;
And we shall frame for trembling youth
The winding stairs that lead to Truth.

In Faith we toil, in Hope we climb,
To Charity—our Arch sublime;
And evermore the keystone see,
O Master! Lord! in Thee, in Thee!

The benediction was then pronounced, and the assemblage dismissed.

Among the guests present were Richard Vaux, of Philadelphia, Past Grand Master of Pennsylvania; Winslow Lewis, of Boston, Past Grand Master of Massachusetts; Robert Rusling, Grand Master of New Jersey; and twenty or more others of Masonic dignity and fame. But the most interesting person on the platform was the venerable Daniel G. Taylor, of New York, said to be the oldest Mason in the United States. He is now in his eighty-second year, and received his Masonic initiation in Philadelphia fully sixty years ago.

In the afternoon, after the crowd had dispersed, the committee visited the ground to make sure that all was right, and found, to their surprise, in the hands of the police the sum of $100, beside several ladies' gold finger rings, all of which had been cast upon the stone by strangers as free-will offerings to the Hall and Asylum Fund.

In the evening, at the Academy of Music, a benefit in aid of the Masonic Hall and Asylum Fund was given under the auspices of Raymond Lodge, No. 664.

Mozart Lodge, the members of which came from Philadelphia to take part in the ceremonies of laying the corner-stone of the grand Masonic Temple, and in particular to contribute to the musical entertainment of the brethren, were in the evening entertained at dinner by St. Nicholas Lodge, under the auspices of R.W. Bro. Jerome Buck, District Deputy Grand Master. Tables were laid for over 300 guests in the grand dining-hall of the Astor House, and Messrs. Stetsons provided an unexceptional *menu*.

The brethren of Vaux Lodge of Philadelphia, under the escort of Manhattan Lodge, whose guests they were, repaired to the Metropolitan Hotel, where a grand banquet awaited them.

Keystone Lodge, No. 233, entertained St. Alban's Lodge, No. 68 of Newark, N.J., at the Revere House.

The Grand Lodge resumed its labours at 9 a.m. on Thursday. After the minutes had been read, a number of reports from various committees were received and other business transacted, and the G.L. was called off at 2 p.m.

At the opening of the afternoon session a standing committee was appointed by the Grand Master (one from each of the twenty-four districts) for the purpose of witnessing the exemplification of the standard work. This was done in accordance with an amendment to the Constitution recently adopted. Other questions were discussed, and the hour appointed for the special order, 3 p.m., having arrived—namely for the annual election of officers—the Grand Lodge proceeded with that business. Grand Master Gibson resigned his seat to the M.W. Bro. John J. Crane, and the following nominations were made:—

M.W. James M. Gibson, by R.W. William Sinclair.
R.W. John H. Anthon, by M.W. Joseph D. Evans.
R.W. Robert Macoy, by R.W. Charles W. Willets.

The nomination of R.W. Bro. Anthon was seconded by R. W. Bro. James W. Huested, who in the course of his remarks reminded the brethren that it was upon the motion of Bro. Anthon the present site was selected, and through his endeavours the corner-stone was laid.

The nomination of M.W. Bro. Gibson was also seconded, and R.W. Bro. Macoy declined the nomination, thus leaving but two candidates in the field. The election was an exciting one. The number of votes cast was 2370, and resulted in the election of the R.W. Bro. John Anthon as Grand Master of the Grand Lodge of the State of New York for the ensuing year. Great applause followed the announcement of the result, and M.W. Bros. Stephen H. Joshson and Isaac Phillips were appointed a committee to bring the Grand Master before the lodge.

R.W. Anthon, in brief but appropriate remarks accepted the office, and the Lodge was called off until 7 p.m.

At the evening session, before the special order—the election—was proceeded with, the following resolution, amongst others, was offered and adopted :—"That the officers of this Grand Lodge be instructed to apply to the next Legislature of the State of New York, on behalf of the Trustees of the Masonic Hall and Asylum Fund, for the passage of an Act to exempt from all taxation, and from the charge of Croton Water rent, the land and proposed buildings owned by said Trustees, situate on the north-westerly corner of Sixth-avenue and Twenty-third street, in this city."

The election of officers was then proceeded with, and with the following result :—

Deputy Grand Master—R.W. Bro. Christopher G. Fox, Buffalo.

Senior Grand Warden—R.W. Bro. Edward L. Judson, Albany.

Junior Grand Warden—R.W. Bro. James W. Huested, Peekskill.

Grand Treasurer—M.W. Bro. John W. Simons, New York.

Grand Secretary—R.W. Bro. James M. Austin, New York.

Grand Chaplains—R.W. Bros. Rev. R. L. Schoonmaker, Schenectady ; Rev. F. C. Ewer, New York ; Rev. John G. Webster, Palmyra.

Grand Pursuivant—W. Bro. Johnson Fountain, New York.

Grand Tiler—W. Bro. John Hoole, New York.

Grand Lecturer—R.W. Bro. George H. Raymond, New York.

Committees were appointed, who introduced the newly-elected officers to the lodge, all of whom accepted the positions to which they had been duly elected.

Before the installation took place a congratulatory address to the lodge was made by M.W. Bro. James Jenkinson, the Representative of the Grand Lodge of Ireland, resident at New York, on behalf of the Grand Lodge of Ireland.

The newly-elected Grand Officers were then brought forward and installed with the usual impressive ceremonies.

Grand Master Gibson, in transferring his authority, spoke as follows : Brothers, Your confidence twice reposed in me has enabled me to govern the Craft to the best of my ability. You have honoured me more than I could possibly have honoured you. I have tried only to do my duty. For your kindness, your honours and your love I thank you. It is for the master builders to inspect my work, but, such as it is, I have tried to have it always that which would be for the benefit of the Craft ; and now, in surrendering to a successor the emblems of authority with which you have so magnificently invested me, I do so with a perfect confidence that they are handed over to a worthy, trusty, faithful, and zealous officer. He is one worthy of your confidence, and all I ask for him is that you will ever show to him the same love and respect which you have ever shown to me.

The other officers were then installed, after which the Grand Lodge was called off from laour.

The Grand Lodge resumed labour on Friday morning at 9 o'clock, M.W. John H. Anthon presiding in the East. After a prayer by the Grand Chaplain (R.W. Rev. R. L. Schoonmaker), the Grand Lecturer presented his annual report, in which he congratulated the brethren on the great work already accomplished. He also delivered an eulogy on M.W. Bro. Robert D. Holmes, deceased, who, he said, "if true charity, Masonic kindness, goodness of heart, and love for his kind were passports to a celestial lodge, was now a member of the Grand Lodge on high." In closing his report, he alluded to the fact that in many places the work was imperfectly performed, owing to the establishment of so-called "Schools of Instruction," thus preventing uniformity in what was still termed by the brethren "the new work." He asked the Grand Lodge to take action on this subject, as without it objections made by the Grand Lecturer were of but little value.

The report was adopted.

In presenting the annual report of the Committee on Appeals, the Chairman, M.W. Bro. Clinton F. Paige, stated that the decisions of the retiring Grand Master had been so satisfactory, that no exceptions had been taken to his rulings, a thing unknown before during his connection with Masonry.

W. Bro. Jos. Koch, from the Committee on Warrants, reported in favour of granting warrants to all lodges now under dispensation.

M.W. John W. Simons presented the report of the Committee of Jurisprudence, which approved of all the decisions of Past Grand Master Gibson, except that which related to imposing additional penalties for the nonpayment of dues. This, the Committee thought, was purely a matter to be settled by the lodges, and the Grand Lodge should only interfere by legislation for the protection of the rights of individual brethren. The report further suggested an amendment to the Constitution, which was, in substance, that the highest penalty to be imposed for non-payment of dues should be suspension until such arrears be paid. The committee reported adversely to the proposed establishment of a National Grand Lodge from which a standard work should emanate.

R.W. Bro. William Sinclair presented the report of the Committee on Charities, which, as is usual, was referred to the Committee on Finance.

At 11 a.m., the discussion of the special order, namely, an amendment to the Constitution in reference to an increase of Grand Lodge dues, was proceeded with. A long debate ensued, and the amendment was but partially adopted. At 1 p.m. the lodge was called from labour for one hour.

Labour was resumed at 2 p.m., the lodge being opened by R.W. Brother Christopher G. Fox, D.G.M.

Various reports were received and resolutions proposed, of no general interest, however.

A resolution proposing an amendment to the Constitution, forbidding lodges from doing any work on Saturday —the Jewish Sabbath ; as also a recommendation that certain words be stricken from the Ritual as objectionable in a sectarian sense, were tabled without debate.

The customary votes of thanks were passed, and at 6 p.m., after the minutes of the session had been read, and a prayer offered by R.W. Bro. Rev. John G. Webster, the Grand Lodge of New York closed its eighty-seventh Annual Communication.—Abridged from the *New York Dispatch.*

Poetry.

[The following song, written for his grandchildren by the late William Henry Havergall, M.A., as a characteristic example of the many beautiful little poems which the gifted author delighted to write for the young, we reprint from last month's excellent number of "Our Own Fireside."]

Summertide is coming,
  With all its pleasant things,
Every bee is humming,
  And every songster sings.
Mornings now are brightsome,
  Inviting student thought ;
Evenings, too, are lightsome,
  With balmy quiet fraught !
Hearths no longer lure us,
  The fields instead we roam ;
Hearts albeit insure us
  A happy, happy home.

Summertide, I hail thee,
  The Empress of the year !
But thou soon would'st fail me
  Were not thy Maker near.
He thy course disposes,
  Thy light, thy scent, thy glow ;
He tints all thy roses
  And paints thy brilliant bow.
Laud Him all creation,
  The summer's mighty Friend ;
Near Him be our station,
  When summer ne'er shall end.

CLEVELAND.

Land of hills and woods and streams,
    Cleveland, Cleveland !
Fairer than a poet's dreams,
    Cleveland, Cleveland !
Hills with purple heather crown'd,
Woods where Autumn's tints abound,
And streams that flow with pleasant sound,
    Cleveland, Cleveland !

Land of ancient ruins grey,
    Cleveland, Cleveland !
Where hooded monks did ofttimes pray,
    Cleveland, Cleveland !
Beautiful art thou as when
Those grounds were trod by holy men,
Though long, long years have pass'd since then,
    Cleveland, Cleveland !

Land renown'd for mineral wealth,
    Cleveland, Cleveland !
Land whose breezes bring us health ;
    Cleveland, Cleveland !
Nature has dealt, with lavish hand,
Her bounties on this favour'd land,
Making it rich as it is grand,
    Cleveland, Cleveland !

Land of genius ! land of song !
    Cleveland, Cleveland !
What honour doth to thee belong,
    Cleveland, Cleveland !
Honour to thee, "Gem of the North,"
For here immortal Cook had birth,
Our Cook so famed o'er all the earth,
    Cleveland, Cleveland !

Land whose praises well were sung,
    Cleveland, Cleveland !
By one who left us all too young,
    Cleveland, Cleveland !
He died, but link'd his name with thee,
And Walker Ord will ever be
Revered as one who worshipp'd thee,
    Cleveland, Cleveland !

Stokesley. E. TWEDDELL.

We regret that the length of Bro. C. I. Paton's letter on the "Antiquity of Freemasonry" precludes its insertion this week. A report of the Consecration of the new Freemasons' Hall at Adelaide, Australia ; Stormbracken, and other communications, also stand over till next week.

" WE are glad to learn that Perry Davis's Vegetable Pain Killer is having so large a sale in our city, for we consider it an almost never-failing cure for pain in all its varied forms, and indeed a medicine no family should be without."—*Montreal Pilot.*

METROPOLITAN MASONIC MEETINGS

For the Week ending July 16, 1870.

MONDAY, JULY 11.

Mark Lodge, Mallet and Chisel, Horns Tavern, Kennington.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30 , Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, JULY 12.

Lodge 548, Wellington, White Swan, Deptford.
,, 1269, Stanhope, Thicket Hotel, Anerley.
Rose Croix Chapter, Metropolitan, Freemasons' Tavern.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7 ; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8 ; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8 ; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8 ; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood ; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JULY 13.

Committee R. M. Benevolent Institution, at 3.
Lodge 147, Justice, White Swan, Deptford.
,, 820, Lily of Richmond, Greyhound, Richmond.
,, 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
,, 1228, Beacontree, private rooms, Leytonstone.
,, 1260, Hervey, George Hotel, Walham Green.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8 ; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30 ; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8 ; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham ; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

THURSDAY, JULY 14.

Quarterly General Court Girls' School, Freemasons' Hall, at 12.
Lodge 1227, Upton, Spotted Dog Tavern, Upton.
Chapter 73, Mount Lebanon, Bridge House Hotel, Southwark.
,, 554, Yarborough, Green Dragon, Stepney.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8 ; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8 ; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JULY 15.

St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway Victoria Station, at 8 ; Comp. Cottebrune, Preceptor
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7 ; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross ; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8 ; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7 ; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8 ; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, JULY 16.

Audit Committee, Boys' School.
Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

ON Thursday, the 7th inst., the Manchester Lodge, No. 179, held their annual summer festival at St. Mary's Cray, Kent.

THE GRAND COMMANDERY OF MICHIGAN.

The Grand Commandery of the Sir Knights Templar of Michigan met on the 8th ult.

The Grand Commander Thomas A. Flowers, of Pontaic, submitted the annual report, from which we extract :—

Sir Knights of the Grand Commandery of the State of Michigan. In accordance with our Constitution we are again assembled in annual conclave to review the past and legislate for the future government of our Order within this Grand Jurisdiction. Having in this asylum offered our "prayers and oblations" to Almighty God, the giver of every perfect gift, and thanked Him for many blessings He has vouchsafed to the past year, and invoked His divine assistance in all our deliberations, that we may be guided aright, I will at once proceed to give an account of my official acts, and impart such information in regard to the welfare of this Order as may have come to my knowledge. It is a source of much pleasure to me to be able to state to you that, throughout our entire jurisdiction, our Order is in a very prosperous condition. Harmony prevails, and the monster Death, so far as I know, has thinned our ranks but lightly. . . . Within the jurisdiction of this Grand Body we number twenty-five commanderies working under charters, and three under dispensations, with nearly fifteen hundred numbers ; and it is a great blessing, indeed, that from so large a number so few should have been called to the asylum above. . . . At the request of Sir Knight R. J. Carney, E.C., I visited Bay City Commandery, U.D., for the purpose of instruction, in company with Sir Knight T. H. Armstrong, of Detroit Commandery, No. 1, and Sir Irving M. Smith, E.C., and several other Sir Knights of St. Bernard's Commandery, No. 16. I witnessed the conferring the Order of the Temple by the officers of this young commandery, which was done in a very creditable manner indeed, I conferred the Orders of the Red Cross and the Temple, and examined their records, which are kept in a very neat and creditable manner. . . . It is with much pleasure that I learn that the Knights in this jurisdiction are taking great interest in the drill, and are generally being uniformed. I would recommend that no candidate be admitted to the Order of the Temple until he shall have procured, or made provisions to procure, a uniform. . . . I recommend that this Grand Body appoint a Grand Visitor—one well versed in the ritual—whose duty it shall be to visit every commandery in this State, and give proper instruction, to the end that we may have uniform work throughout our entire jurisdiction. . . . I consider our present ritual imperfect, and, in many parts, ambiguous. It lacks verbal directions, and I would recommend that it be revised. I learn from Grand Master W. S. Gardner, that the Grand Commandery of Illinois have prepared and adopted a very complete and excellent ritual, with verbal directions. I would recommend that a copy of the Illinois ritual be obtained for examination.

The Grand Commandery was called to labour again at two o'clock p.m., and was in sessiou until half-past five. The following is the list of officers elected to serve for the ensuing year :

Rt. E.G.C.—G. S. Mitchell, of Jackson.
Rt. E.D.G.C.—D. Bavee, of Coldwater.
Grand Generalissimo—L. C. Starkey, of Kalamazoo.
Grand Captain-General—E. I. Garfield, of Detroit.
Grand Prelate—J. Coggshall, of Ionia.
Grand Senior Warden—Carlos G. Curtis, of Detroit.
Grand Junior Warden—I. M. Smith, of East Saginaw.
Grand Treasurer—Wm. Barclay, of Detroit.
Grand Secretary—Oliver Bourke, of Detroit.
Grand S.B.—S. C. Randall, of Detroit.
Grand Steward—E. M. Stevens, of Fenton.
Grand Warden—E. C. Grison, of St. Johns.
Grand C. of G.—W. V. Griffith, of Detroit.

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Best Double Size	1	0	per firkin.
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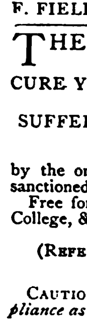

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THE Freemason.

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VOL. 3, No. 71.] SATURDAY, JULY 16, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

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A

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To approve a List of Fifty-five Candidates, as recommended by the General Committee, from whom the numbers to supply the vacancies to be declared as above shall be elected.

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By Bro. R. W. STEWART, V.P.—"That having regard to the exertions used in connection with the recent successful Anniversary Festival, the sum of £50 be granted to the Seceretary to defray his expenses during the six weeks' leave of absence granted by the General Committee."

By Bro. B. MALLAM, V.P.—"That the amount for the purchase of a boy into the Institution be increased from the sum of 150 guineas to 175 guineas; and that by the payment of 1000 guineas to the Institution, the donor shall only have the power of presentation for a period of 30 years."

By order,
FREDERICK BINCKES, Secretary.

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OF THE

Provincial Grand Lodge of Cornwall

Will be held at the
CONCERT HALL, NEW PUBLIC ROOMS,
TRURO,
On TUESDAY, the 19th JULY, 1870,
At 10 A.M.

THE R.W. BROTHER AUGUSTUS SMITH,
Prov. G. Master,
Will Preside, and also Dedicate the

NEW MASONIC HALL.

By authority,
WILLIAM JAMES HUGHAN, P.M. No. 131,
Provincial Grand Secretary.
TRURO, CORNWALL, 23rd June, 1870,

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FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 301.)

BEFORE THE SCHISM.

The Earl of Crawford succeeded Lord Strathmore as Grand Master, and his administration is remarkable for two events—in the first place, for the enactment of resolutions forbidding illegal assemblies of Masons, which foreshadowed the ultimate schism; and secondly, for certain unwise encroachments on the jurisdiction of the ancient York Grand Lodge by the establishment of lodges in the North of England.

On the 17th April, 1735, Lord Weymouth was installed Grand Master at the Mercers' Hall, the ceremony being attended by the Dukes of Richmond and Athol, the Earls of Crawford, Winchelsea, Balcarres, Wemys, and Loudon, Lords Cathcart and Vere, Bertie, and many other distinguished brethren.

The Grand Stewards' Lodge was constituted under Lord Weymouth's presidency, and warrants were also issued for Portugal, South America and West Africa. As the most remarkable circumstances recorded in the annals of the Grand Lodge of England were faithfully transcribed by the celebrated brother, William Preston, during the time he was an assistant in the Grand Secretary's office, the history of the English Craft at this period is best given by quotations from his "Illustrations of Masonry":—

One circumstance occurred while Lord Weymouth was Grand Master, of which it may be necessary to take notice. The twelve Stewards, with Sir Robert Lawley, Master of the Stewards' Lodge, at their head, appeared (for the first time) in their new badges at a Grand Lodge held at the Devil Tavern on the 11th of December, 1735. On this occasion they were not permitted to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many lodges objected to the measure as an encroachment on the privilege of every other lodge which had been previously constituted. When the motion was for confirmation, such a disturbance ensued, that the Grand Lodge was obliged to be closed before the sentiments of the brethren could be collected on the subject. Of late years the punctilio has been waved, and the twelve Stewards are now permitted to vote in every communication as individuals *(a)*.

The Earl of Loudon succeeded Lord Weymouth, and was installed Grand Master at Fishmongers' Hall, on the 15th of April, 1736. The Duke of Richmond, the Earls of Albemarle and Crawford, Lords Harcourt, Erskine, and Southwell, Mr. Anstis, garter king-at-arms, Mr. Brady, lion king-at-arms, and a numerous company of other brethren, were present on this occasion. His lordship canstituted several lodges, and granted three provincial deputations during his presidency—viz., one for New England, another for South Carolina, and a third for Cape Coast Castle, in Africa.

The Earl of Darnley was elected Grand Master, and duly installed at Fishmongers' Hall on the 28th of April, 1757, in presence of the Duke of Richmond, the Earls of Crawford and Wemys, Lord Gray, and many other respectable brethren. The most remarkable event of his lordship's administration was the initiation of the late Frederic, Prince of Wales, his late Majesty's father, at an occasional lodge convened for the purpose at the Palace at Kew, over which Dr. Desaguliers presided as Master. Lord Baltimore, Col. Lumley, the Hon. Major Madden, and several other brethren were present. His Royal Highness was advanced to the second degree at the same lodge; and at another lodge, convened at the same place soon after, was raised to the degree of Master Mason.

There cannot be a better proof of the flourishing state of the society at this time, than by adverting to the respectable appearance of the brethren in Grand Lodge, at which the Grand Master never failed to attend. Upwards of sixty lodges were represented at every communication during Lord Darnley's administration; and more provincial patents were issued by him than by any of his predecessors. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the Coast of Africa, New York, and the Islands of America *(b)*.

The Marquis of Carnarvon, afterwards Duke of Chandos, succeeded Lord Darnley in the office of Grand Master, and was duly invested and installed at an assembly and feast held at Fishmongers' Hall on the 27th of April, 1738. At this assembly, the Duke of Richmond, the Earls of Inchiquin, Loudon, and Kintore, Lords Colerane and Gray, and a numerons company of other brethren were present. The Marquis showed every attention to the society during his presidency, and, in testimony of his esteem, presented to the Grand Lodge a gold jewel for the use of the Secretary; the device, two cross pens in a knot—the knot and points of the pens being curiously enamelled. Two deputations for the office of Provincial Grand Master were granted by his lordship—one for the Carribbee Islands, and the other for the West Riding of Yorkshire. This latter appointment was considered as a third encroachment on the jurisdiction of the Grand Lodge at York, and so widened the original breach between the brethren in the North and the South of England, that from henceforward all correspondence between the Grand Lodges totally ceased.

On the 15th of August, 1738, Frederic the Great, afterwards King of Prussia, was initiated into Masonry in a lodge at Brunswick, under the Scots' Constitution, being at that time Prince Royal. So highly did he approve of the Institution that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin *(c)*, and for that purpose obtained a patent from Edinburgh. In this lodge many of the German princes were initiated, who afterwards filled the office of Grand Master with much honour to themselves and advantage to the Craft. Thus was Masonry regularly established in Prussia, and under that sanction it has flourished ever since.

No other remarkable occurrence is recorded to have happened during the administration of the Marquis of Carnarvon, except a proposition for establishing a plan to appropriate a portion of the charity to place out the sons of Masons apprentices, which, after a long debate in Grand Lodge, was rejected.

Some disagreeable altercations arose in the Society about this period. A number of dissatisfied brethren, having separated themselves from the regular lodges, held meetings in different places for the purpose of initiating persons into Masonry, contrary to the laws of the Grand Lodge. These seceding brethren, taking advantage of the breach which had been made in the friendly intercourse between the Grand Lodges of London and York, on being censured for their conduct, immediately assumed at their irregular meetings, without authority, the character of York Masons. Measures were adopted to check them, which stopped their progress for some time; but, taking advantage of the general murmur spread abroad on account of some innovations that had been introduced, and which seemed to authorise an omission of, and variation in, the ancient ceremonies, they rose again into notice. This imprudent measure of the regular lodges offended many old Masons; but, through the mediation of John Ward, Esq., afterwards Lord Viscount Dudley and Ward, matters were accommodated, and the brethren seemingly reconciled. This, however, proved only a temporary suspension of hostilities, for the flame soon broke out anew, and gave rise to commotions, which afterwards materially interrupted the peace of the Society.

Lord Raymond succeeded the Marquis of Carnarvon in May, 1739, and under his lordship's auspices the lodges were numerous and respectable. Notwithstanding the flourishing state of the Society, however, irregularities continued to prevail; and several worthy brethren, still adverse to the encroachments on the established system of the institution, seemed to be highly disgusted at the proceedings of the regular lodges. Complaints were preferred at every succeeding committee, and the communications were fully employed in adjusting differences and reconciling animosities. More secessions taking place, it became necessary to pass votes of censure on the most refractory, and enact laws to discourage irregular associations of the Fraternity. This brought the power of the Grand Lodge in question; and, in opposition to the laws which had been established in that assembly, lodges were formed without any legal warrant, and persons initiated into Masonry for small and unworthy considerations. To disappoint the views of these deluded brethren, and to distinguish the persons initiated by them, the Grand Lodge readily acquiesced in the imprudent measures which the regular Masons had adopted, measures which even the urgency of the case could not warrant. Though this had the desired effect, it gave rise to a new subterfuge. The brethren who had seceded from the regular lodges immediately announced independency, and assumed the appellation of *ancient* Masons. They propagated an opinion that the ancient tenets and practices of Masons were preserved by them, and that the regular lodges, being composed of *modern* Masons, had adopted *new* plans, and were not to be considered as acting under the *old* establishment. To counteract the regulations of the Grand Lodge, they instituted a *new* Grand Lodge in London professedly on the *ancient* system; and, contrary to their duty as Masons, under that assumed banner constituted several new lodges, in opposition to the regular established authority. These irregular proceedings they pretended to justify under the feigned sanction of the *Ancient York Constitution*; and many gentlemen of reputation, being deceived by this artifice, were introduced amongst them, so that their lodges daily increased. Without authority from the Grand Lodge at York, or from any other established power in Masonry, these refractory brethren persevered in the measures they had adopted, formed committees, held communications, and even appointed annual feasts.

(a) It was not till the year 1770 that this privilege was strictly warranted, when, at a Grand Lodge, on the 7th of February, at the Crown and Anchor Tavern in the Strand, the following resolution passed: "As the right of the Members of the Stewards' Lodge in general to attend the Committee of Charity appears doubtful, no mention of such right being made in the laws of the Society, the Grand Lodge are of opinion, *that they have no general right to attend;* but it is hereby resolved: That the Stewards' Lodge be allowed the privilege of sending a number of brethren, equal to any other four lodges, to every future Committee of Charity; and that, as the Master of each private lodge only has a right to attend, to make a proper distinction between the Stewards' Lodge and the other lodges, that the Master and three other members of that lodge be permitted to attend at every succeeding committee on behalf of the said lodge." This resolution, however, was declared not to be intended to deprive any lodge, which had been previously constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards' Lodge, of taking precedence of all the other lodges, the two oldest not excepted.

(b) At this time the authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character, within his province; and if, at the expiration of that period, a new election by the lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master.

(c) His Majesty's attachment to the Society soon induced him to establish several new regulations for the advantage of the Fraternity; and, among others, he ordained: 1. That no person should be made a Mason, unless his character was unimpeachable and his manner of living and profession respectable. 2. That every member should pay 25 rix-dollars (or £4 3s.) for the first degree; 50 rix-dollars (or £8 6s.) on his being passed into the second degree; and 100 rix-dollars on his being raised a Master-Mason. 3. That he should remain at least three months in each degree; and that every sum received should be divided by the Grand Treasurer into three parts—one to defray the expenses of the lodge, another to be applied to the relief of the distressed brethren, and the third to be allotted to the poor in general.

(To be continued).

THE Old Testament "Company" have met again, and continued their labours on Genesis i.

Obituary.

R.W. BROTHER STEPHEN BLAIR,

Prov. Grand Master, E. Lancashire.

This estimable brother, whose decease we announced in our last issue, was initiated in the St. John's Lodge, No. 327, Wigton, on the 7th March, 1832, and joined the Anchor and Hope, No. 37, Bolton, on the 27th May, 1834, in which he served the office of W. Master in 1835 and 1845, continuing a member until the day of his death.

Bro. Blair was appointed Prov. Grand Master for East Lancashire on the 30th of April, 1856, and subsequently Provincial Grand Superintendent of Royal Arch Masons for both divisions of Lancashire. He also represented Bolton in Parliament from 1848 to 1852, and was greatly esteemed and beloved by his neighbours and friends. His devotion to the Craft was unwavering during his long career as a Mason, the most recent proof of his zeal being a splendid donation of one thousand guineas to the Royal Masonic Institution for Boys, and few present will readily forget the ringing cheers with which the generous donor was greeted upon the occasion of the Festival in 1869, when the amount was announced. Under his sway, and that of Sir Thomas G. Hesketh, Bart., *M.P.*, Prov. Grand Master for West Lancashire, our Lancastrian brethren have become most munificent supporters of all the Masonic charities and it is to be hoped that Bro. Blair's successor will emulate so noble an example.

M.W. BROTHER JACOB CHRISTIAN COSMOS BRASTRUP,

Grand Master of Denmark.

We deeply regret having to announce the decease of M.W. Bro. Jacob Christian Cosmos Brästrup, the Grand Master of Denmark, who departed this life at Copenhagen, on the afternoon of Monday, the 11th inst. Bro. Brästrup occupied the position of a Privy Councillor, and was also the Minister of Justice and Public Worship for the Danish Kingdom. He was chosen Grand Master of the Masonic Order in succession to his late Majesty, King Frederick VII., and ruled the Craft with great judgment and success. M.W. Bro Brästrup was, we understand, a member of the Lodge "Cubus Frederici VII.", at Copenhagen, and his loss is one which will be profoundly felt by the Danish brethren generally, who entertained for their lamented deceased Grand Master the warmest sentiments of affection and esteem.

A NUMBER of the admirers of Baboo Keshub Chunder Sen propose to form a Theistic Society for the diffusion of the principles of the Brahmo Somaj in this country.

PROVINCIAL GRAND LODGE OF SUFFOLK.

On Monday, the 4th inst., the Provincial Grand Lodge of Suffolk held its annual meeting at Aldeburgh, and the inhabitants of the little watering place accorded the brethren a cordial welcome. In the neighbourhood of the railway-station there was a liberal display of bunting, and on the road leading to the town were erected two neat arches bearing the mottoes "Welcome" and "Union is Love." In part of the Town Hall and White Lion Hotel large poles covered with evergreens and bearing flags were fixed at regular distances, and altogether the town wore quite a festive appearance. The majority of the brethren arrived by the early train from Ipswich, and at this period of the day prospects of pleasant weather looked rather distant, as a steady rain was falling with indictions of lasting. However, shortly after 10 o'clock, the clouds dispersed and the remainder of the day was fine and warm. On arriving at Aldeburgh the brethren at once went to Alde House, were they were hospitably entertained at breakfast by Bro. Newson Garrett. At 10 o'clock a meeting of the Finance Board was held at the Lion Hotel, and at half-past ten lodge was opened at the Town Hall. The brethren having robed in the lower room of this quaint building, took their positions in the lodge-room above, to receive the R.W.P.G.M. Col. Sir Shafto Adair. There were upwards of 130 brethren present, being a larger number than for some years past. Lodge having been opened in due and ancient form, the minutes of the last Provincial Grand Lodge were read by the P.G. Secretary and confirmed. The minutes of the Finance Board were also read, and on their recommendation a sum of £5 was granted as temporary relief to a distressed brother in the province. It was also agreed, at the recommendation of the board, that the sum of £10 10s. should be granted to the Boys' and Girls' School, belonging to the Craft, and £5 each to the Institutions for Aged Men and Women. The P.G. Sec. reported that the balance in hand now was £91 7s. 11d.

The P.G.M. then addressed the brethren at some length on matters connected with the Province and Freemasonry generally. He congratulated them upon the large attendance, as it showed an increased interest in Masonry, and a desire to suffer inconvenience rather than forsake its duties. He regretted that they were about to lose their P.G. Sec., Bro. Marriott, from whom he had received the greatest assistance, but he hoped they they should not entirely lose his services for the future. He was also sorry to receive the resignation of the P.G.A.S., Bro. Tidd, who had left the county, and, therefore, could no longer hold office in the Province; but he had to inform them that he had appointed a P.G.A. Sec. in Bro. Tidd's place, and that they would thus continue to have what was very desirable, a correct record preserved of their proceedings.

The brethren then formed procession, and, headed by the band of the Saxmundham Rifle Corps, marched to the parish church. They arranged themselves under their respective lodge banners, the junior lodge of the Province going first, and the other lodges according to their more recent formation. On arriving at the church the brethren opened right and left, and the P.G. Officers, preceded by the P.G. Chaplain, carrying the volume of the sacred law, advanced through and entered the church, being followed by the lodges in seniority. The lodges represented were:—Unity, Lowestoft; Doric, Woodbridge; British Union, Ipswich; St. Luke's, Ipswich; Apollo, Beccles; Virtue and Silence, Hadleigh; Perfect Friendship, Ipswich; Prudence, Halesworth; Phœnix, Stowmarket; Fidelity, Framlingham; Waveney, Bungay; Adair, Aldeburgh; Prince of Wales, Ipswich; and Royal St. Edmund's, Bury. The church was completely filled, there being a large number of other persons present. There was also a large number of spectators to witness the procession, and the day seemed to be regarded quite as a holiday in the town. The prayers at the church were read by the Vicar, the Rev. H. T. Dowler, and the lessons by the P.G. Chaplain, the Rev. R. F. Palmer. The anthem was "Behold how good and joyful," (Dr. Clarke Whitfield), the solo being nicely sung by Bro. Emra Holmes. The hymns were selected for the occasion, and were Nos. 123 and 142, "Hymns Ancient and Modern." The musical arrangements were under the direction of the P.G.O., Bro. A. J. Barber, who presided at the organ. The sermon was preached by the G. Chaplain of England, Bro. the Rev. C. J. Martyn, from xvii. Prov., 24: "A man that hath friends must show himself friendly; but there is a Friend that sticketh closer than a brother." The rev. gentleman, in the course of a most eloquent and impressive discourse, in turn addressed himself to those who were connected with the binding tie of brotherly love and affection one to another and those outside the Craft. Freemasonry, he said, derived its teaching from God himself, and its special object was to explain the excellence and beauty of true practical benevolence in its noblest and most comprehensive form. Many of the uninitiated were accustomed to think lightly of Freemasonry, and ridicule it, and consider it merely as a better sort of benefit club, or as a great society pretending to do great things and doing very little, or an excuse for social gatherings; but it was nothing of the sort—it had a life-giving power of its own, and had acted and did act as one of Christianity's truest and most potent handmaids. A good Mason must be a good man, although it would be futile to expect all Masons to be good men. He spoke of the benefits brethren received from the Craft when in distress and trouble, and urged all Masons, if they desired to draw others into the Brotherhood, to show by their lives that right principles had been instilled into them. The offertory, which amounted to £14 5s. 6d., was devoted to the British Schools and District Visiting Society.

After the service the procession was reformed, and the brethren returned to the Town Hall, and the rest of the lodge business was proceeded with The P.G.M. referred to the admirable sermon that they had just listened to, and thanked Bro. Martyn on behalf of the lodge, and hoped that he would consent to have the sermon published. Bro. Martyn expressed his willingness to comply with the request, and the sermon should be printed and published if it was really desired. The P.G.M. then appointed his officers for the ensuing year as follows:—Bros. the Rev. E. I. Lockwood, D.P.G.M.; F. Jennings, P.S.G.W.; Harper, P.J.G.W.; S. B. King, P.J.G.D.; the Rev. R. F. Palmer, P.G.C.; Sheridan, P.G. Reg.; F. R. Burtsall, P.G. Purs.; W. H. Lucia, P.G. Sec.; E. Hayward, P.G.A. Sec.; W. A. Smith P.G.D.C.; W. Boby, E. F. Adams, P.G.I.G.; Spencer Freeman, P.G. Treas.; Syer, P.G. Tyler; P.G. Stewards, Bros. Whitbread, Cornell, Byford Joslin, W. Hayward and Riches.

On the motion of Bro. HEAD, seconded by Bro. NEWSON GARRETT, a vote of thanks was accorded to Bro. Marriott, for his efficient services as P.G. Secretary, and it was ordered to be entered on the minutes.

Bro. MARRIOTT briefly acknowledged the compliment, and assured them that it was only from his not having the time to properly attend to the duties of the office that he was led to resign it.

Votes of thanks were passed to the Vicar of Aldeburgh for allowing the use of his church; to the P.G.O., and the ladies and gentlemen who assisted in the choir; and last but not least, to Bro. Newman Garrett for his generous hospitality.

The lodge was then closed in solemn form, and the brethren adjourned from labour to refreshment. The banquet took place in a large tent, erected on the green in front of the White Lion Hotel, and was supplied by Bro. Moore, the landlord of the hotel. Over 100 brethren sat down, under the presidency of the R.W.P.G.M. Upon the removal of the cloth, the usual loyal and Masonic toasts followed. "The Queen," and "The Prince and Princess of Wales," having been duly acknowledged, the P.G.M. gave the "The Grand Master of England, the Earl De Grey and Ripon," which was drank with honours; "The Past Grand Masters of England," and "The D.G.M. and the Officers of Grand Lodge of England" were next proposed. To the latter toast Bro. the Rev. C. J. Martyn responded on behalf on the present officers, and Bro. Head for P.G. Officers. The R.W.D.P.G.M. Bro. the Rev. E. I. Lockwood proposed "The health of the R.W.P.G.M. Sir Shafto Adair," which was most enthusiastically drank. The remaining toasts were "The D.P.G.M. of Suffolk;" "The P.G. Chaplain and the Clergy of the Province" (responded to by Bro. the Rev. R. F. Palmer); "The Wardens and Officers Past and Present of Provincial Grand Lodge," (acknowledged by Bro. F. Jennings); "The Visiting Brethren of other Provinces," (responded to by Bro. S. Bloomfield); "The Masonic Charities," (proposed by Bro. Gissing and responded to by Bro. Head); "Bro. Newson Garrett," (proposed by Bro. Adams); "The W.M.'s of the Province," (coupled with the name of Bro. Harper, who responded); "The P.G. Sec.," and "The Ladies," on whose behalf Bro. James returned thanks. As usual, the Tyler's toast brought the proceedings to a close. Some excellent songs were sung during the evening, by Bros. Montem Smith, Fearnside, Capon, W. O. Smith, Woodwards, &c. The first-named brother's well-known abilities as a singer were throughly appreciated.

Thus ended one of the most successful meetings of the P.G. Lodge. Next year it will hold its annual meeting at Ipswich.

I HAVE one word more to say, before I close, of the Pain Killer, which I consider a most valuable medicine. I have travelled a good deal since I have been in Kansas, and never without taking it with me. I used it freely in my practice for cholera in 1849 and 1855, and with better success than any other medicine.—A. HUNTER, M.D., *Manhattan, Kansas, April* 17, 1866.—To Perry Davis & Son, London."

SUMMER FESTIVAL OF THE DOMATIC LODGE, No. 177.

The annual Summer Festival of the members of the Domatic Lodge was held on Friday, the 8th inst., at Bro. Joynt's, the Prince of Wales Hotel, East Moulsey, near Hampton Court, under exceptional and favourable circumstances.

For many years it has been the custom to have a day out, at about this time of the year, but upon no former occasion, within the recollection of even the oldest member of the lodge, has the meeting been attended with such success as the present. This must have been and will ever be, we are sure, a source of congratulation to the urbane W.M., Bro. J. R. Foulger, who for some six months has presided over this, we think, the largest lodge in England. In point of influence and position it will certainly not rank as the least important in the Grand Lodge books, for it can boast of several Grand Officers, brethren whose merits have found favour in Grand Lodge and whose worth alone has raised them to the position they now occupy. However, it having been resolved to have this reunion, the following brethren were appointed as a Committee of Stewards, to carry out the necessary arrangements:—Bros. Walford, S.W.; Ferguson, J.W.; Kent, J.D.; Bird, Chubb, E. B. Clarke, Potter, R. M. Smith, Treas.; Brett, G.P.; and Chas. E. Thompson, Hon. Sec. The house having been chosen and the tickets circulated, nothing but fine weather was wanted to complete the joyfulness of the occasion. It was originally intended that the ladies who might accompany the brethren should join the company at dessert, but as the time drew near it was determined to invite the ladies to grace the festive board by their presence, which they consented to do, and, as we have stated, that exceptional circumstances in matters relative to Masonry and the fineness of the weather, rendered the whole affair a brilliant success.

Bro. Walford, the S.W., faced the W.M. at the lower end of the table, and amongst those assembled we noticed: Bros. Henry Carpenter, P.Z., P.M., Industry Lodge (a veteran in Masonry); Joseph Hedding (Great Eastern Railway); Walter Joyce (Strand Theatre), Southern Star Lodge; H. Potter, P.M., 1158, 177, 25, &c.; Tims, S.D.; Willing, junr., A. Treadwell, Bird, Chubb, Chudleigh, Wigmore, Goodfellow, Ford (Barley Mow Hotel, Salisbury Square), Fountain (White Swan, Salisbury Square), Evans, Joynt, Chas. E. Thompson, S.W. 1158, and many others, also a brilliant company of ladies all most elegantly attired.

The W.M. having sounded his gavil, grace was said, and an excellent dinner partaken of, the serving of which spoke well for the resources of the establishment but it would be better on future occasions for the esteemed host (Bro. Joynt) to provide a more sprightly staff of waiters, there being nothing to speak of in the way of complaint save that. The wines were very good.

The W.M. having set an example, by drinking the health of the whole of the company present, frequent compliments were exchanged on all sides. The cloth was drawn and the usual loyal and Masonic toasts given, but without the "honours," in consequence of the presence of the ladies, and included "The Right Hon. the Earl de Grey, G.M.," "Earl Carnarvon, D.G.M.," and "Bro. H.R.H. the Prince of Wales, P.G.M."

The next toast was given by the W.M. He said, in proposing the health of "The Visitors," that he was sure they had enjoyed themselves, and, as old and good Masons, would agree with him that it was an unlooked-for pleasure, and therefore the more agreeable, in having the presence of the ladies (hear, hear). It was not at first intended to ask them (the ladies) to dine with them, but, for reasons which he would not dilate upon, the committee had altered their minds and they were honoured with their presence that day. It was indeed an unexpected pleasure (hear, hear). He then reverted to the presence of the visitors, and expressed the gratification he and the other members felt at their company (hear, hear). (The toast was well received.)

Bro. CARPENTER returned thanks, and mentioned that he was indebted to Bro. Thompson, the Hon. Sec., for his visit that afternoon, which had been greatly enhanced, as the W.M. had supposed, by the presence of the ladies. He certainly was of opinion that the ladies should on such occasions, when no Masonic business was transacted, be permitted to take part in the pleasures of the day (hear, hear, and cheers). He concluded by wishing health, happiness and prosperity to them all.

Bro. FORD (an old member of the Domatic Lodge) also expressed his thanks for the treat he had had that day, and stated his intention of re-joining the Domatic Lodge as soon as the meetings were resumed.

The W.M. then proposed what he ventured to call the toast of the day, viz.: "The Health of the Ladies" (loud cheers). He sincerely hoped they would be invited next year, he should do all he could to obtain their presence, for he considered that it was nothing but right they should have the opportunity of being present. The meeting that day had been such a wonderful success that he did not doubt the motion for their admission would be carried without any difficulty (hear, hear). The toast was such a good one that it required no recommendation from him to make them drink it with proper enthusiasm (hear, hear); he would only say that had it not been for their presence they would not have enjoyed themselves anything like what they had done (hear, hear). He coupled with the toast the name of Bro Willing.

As the W.M. had stated, the toast needed no long speech to give it éclat, for it was received with every demonstration of respect and good feeling.

Bro. WILLING responded in felicitous terms on behalf of the ladies. He was afraid the W.M. had made a very bad choice in selecting him to reply for them. He was, nevertheless, speaking for the Ladies, very much obliged to them indeed for asking them to dine that day. The ladies took a great interest in Masonry, because they believed it to be good, and because of the support it gave to so many charities (hear, hear). He believed Masons to be thorough *bricks*, and that the ladies were willing to become *mortar*, and stick to them as much as they could (laughter). For the many handsome ladies present he begged to tender their sincere and grateful thanks for the compliment paid them.

The W.M. proposed the health of "The Officers of the Lodge," for which Bros. Walford and Tims returned thanks in appropriate terms.

The health of "Bro. Chas. E. Thompson, the Hon. Secretary," was made a special toast, and in proposing it a high compliment was paid that brother for the trouble he had voluntarily taken upon himself in accepting that office, and for the way in which he had carried out the arrangements.

Bro. CHARLES E. THOMPSON (S.W. 1158) in responding, assured the brethren that if his poor services had in the slightest degree tended to their comfort he was sufficiently paid. Undoubtedly he had been put to some trouble, for the Domatic Lodge numbered something like 150 members, but with him it had been "a labour of love." Twice had he proposed that the ladies should dine with the brethren, and he trusted that for the future it would be a recognized thing. He thanked them all very sincerely.

Bro. POTTER, in happy terms, replied to the toast of the "P.M.'s.

The healths of "The Lay Members" and "The Host" were then given and responded to by Bros. Treadwell and Joynt, and, after some excellent songs and a recitation by Bro. Joyce, the brethren and ladies returned to town highly delighted. We must not forget to mention that the respected Bro. Carpenter brought the harmony of the evening to a close with his favourite song of "Twelve Bottles More."

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Gresham Lodge, No. 869.—This lodge held their usual meeting as the Four Swans Hotel, Waltham Cross, on Saturday, July 9th. Bro. R. Bruce, W.M., was supported by all the officers, and there was a good attendance of brethren. Bro. Henry Muggeridge, P.M. 192, was the only visiting brother, and he expressed his satisfaction at the perfect manner in which the W.M. had discharged his duties, which consisted of raising Bros. Stephens and Pottle. As is usual at this season of the year there was a good attendance of ladies, the wives and friends of the brethren; and at the conclusion of the business of the lodge, all adjourned to a sumptuous and well-laid banquet, where they thoroughly enjoyed themselves, and interchanged those friendly courtesies which tend so much to cement friendship and increase the interest of the fair ones in the cause of Masonry. The only toasts on this occasion were those of "The Queen and the Craft," "The Ladies," and "The W.M." The toast of "The Ladies" was responded to by the gallant Bro. Capt. Barnes in a very amusing and complimentary manner. The evening was enlivened by several capital songs. Bro. W. H. Ethrington sang a new song he had recently set to music, entitled "Happy to Meet," which, not only as a Masonic song, but as one particularly appropriate for this occasion, gave great satisfaction. The brethren and friends then adjourned into the beautiful gardens, where the dessert was laid, during which the band of the 41st Middlesex Rifles V.C., conducted by Bro. Ethrington, played some excellent selections and dance music, thus concluding a most enjoyable day. The brethren returned to town much pleased with their reunion meeting.

Perfect Ashlar, No. 1178.—At the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey, this lodge met on Thursday, July 7th. Bro. J. W. Avery, W.M., presided. He passed Bro. Baker, and raised Bro. Collins. There were present: Bros. J. Green, S.W.; H. Bartlett, J.W.; Dr. Dixon, P.M., Treas.; F. Walters, P.M., Sec.; D. Rose, P.M., S.D.; G. J. Grace, J.D.; J. W. Dudley, I.G.; F. H. Elsworth, P.M., &c. Visitors: Lazarus, P.M.; Swass, &c. Banquet was also served.

PROVINCIAL.

WARRINGTON.—*Gilbert Greenall Lodge, No.* 1250.—The regular monthly meeting of the lodge was held on Monday evening last, at the Masonic Rooms. The W.M. Bro. W. Mossop was supported by Bros. W. Richardson, J.W., as S.W.; P. J. Edelsten, as J.W.; John Bowes, P.M., Past Prov. G. Reg., as P.M.; W. S. Hawkins, S.D.; W. Pollitt, J.D.; J. Parry, Peter Leigh, J. H. Potter, John Wood, Thomas Pierpoint, Henry Hoult, R. Brierlv, Thomas Auckland, and James Hannah, Tyler. Visitor: Bro. William Smith, W.M. No. 148. The lodge was opened in form with prayer, when the minutes of the previous meeting were read and confirmed. The lodge was opened in the second degree, when Bros. Pierpoint, Wood, and Potter claimed preferment, and having sustained their claim, were entrusted. On readmission they were raised to the sublime degree of M.M., the W.M. being assisted by Bro. Bowes. The lodge was closed down, and nothing further being proposed for the good of Masonry in general or of No. 1250 in particular, it was closed with the usual solemnities.

SCOTLAND.

GLASGOW.—*Lodge of Glasgow St. John, No.* 3 *bis.*—The meeting of this lodge was held on Tuesday, the 5th inst., at the usual hour. In the absence of the Master, the chair was filled by Bro. Craig, P.M.; Bro. Fletcher acting S.W.; and Bro. M'Aulay acting J.W. The lodge was duly opened, after which a candidate was initiated by Bro. Bamber, Sec. The R.W.M. thereafter entered and took the chair, upon which the minutes were read, and, after some comments, passed. The Sub.-M. then proposed that a committee of the Office Bearers of the lodge should be appointed to wait upon the editor of the *Glasgow Herald* in order to get, if possible, the name of the individual who was writing concerning the lodge under the signature of "Masonicus," so that, if possible, legal proceedings should be taken against him for his remarks. This motion was seconded by the Treasurer, and agreed to. The lodge was shortly afterwards closed in due form.

ROYAL ARCH.

Caveac Chapter, No. 176.—The election meeting of this chapter was held at Radley's Hotel, Blackfriars, on Thursday, July 7th; Companions J. Lacey, M.E.Z.; F. Walters, P.Z., as H.; P. Browne, J., presided. The elections were unanimous in favour of Companions P. A. Nairne, as Z.; P. Browne, H.; M. Scott, J.; F. Walters, P.Z., Treasurer (re-elected); R. S. Foreman, S.E.; A. Williams, S.N.; T. Quihampton, P.S. It was unanimously agreed that a five-guinea P.Z.'s Jewel be given to Comp. J. Lacey. M.E.Z., for his valuable services during his year of office. Banquet followed. Visitors: J. Hart, Givilt, &c.

SCOTLAND.

Provincial Grand Chapter of Lanarkshire.—A meeting of this chapter was convened on Friday, 1st inst., by order of the S.G.R.A. Chapter, for the purpose of recommending a companion to the office of P.G. Superintendent. The chapter was opened by M.E.P.Z.'s Crabb, Taylor, and Campbell, &c., &c. The notice having been read calling the meeting, a motion was proposed by Comp. Wallace (79), seconded by Comp. Balfour (73), that a Superintendent be recommended for this Province. Comp. Campbell (69) proposed an amendment, seconded by Comp. Park (122) that we remain as we are at present, under the superintendence of the S.G.R.A. Chapter, as we have been for the last six years, and that we request a deputation of the S.G.R.A. Chapter to visit the Province as often as convenient, to inquire into the working of Royal Arch Masonry. The motion and amendment having been put to the meeting, five voted for the motion and eight for the amendment. Comp. Wallace's motion was lost by a majority of three.

MARK MASONRY.

SHEFFIELD.—*Britannia M.M. Lodge, No.* 53.—The brethren of this Mark Masters' Lodge held their annual meeting in the Freemasons' Hall, Surrey-street, Sheffield, on Thursday, the 7th inst., when Bro. E. Drury, W.M., assisted by his officers, very ably and impressively advanced to this honourable degree Bro. Ashberry, J.W. No. 1239, and Bro. Scargill, J.D. No. 1239. The W.M.-elect, Bro. H. Matthews, W.M. of the Wentworth Lodge, No. 1239, was then presented by Bro. Brittain, W.M. 139, to the retiring W.M., Bro. E. Drury, P.M., P.Z. of 296, and P. Prov. G.S.B. of West Yorkshire, to receive at his hands the benefit of installation, which ceremony he performed in that able and impressive manner which has gained for him the esteem and applause of the whole of the Craft in Sheffield. After the brethren had saluted the newly-installed W.M., he appointed Bro. Brittain W.M. 139 and P.M. of 296, as S.W.; Bro. H. J. Garnett, P.M. of this lodge, P.M. 139 and 1239, also P.Z. 296, as J.W.; and after duly investing them and the rest of the officers, the lodge was closed in due and ancient form. The whole of the brethren then retired from the lodge-room to the banquet, presided over by Bro. Matthews, W.M., who gave the customary loyal and Masonic toasts. Bro. P. M. Druro then rose to propose the toast of the evening, "The Health of the W.M.", and said it was with feelings of intense pleasure that he had that evening the honour of installing as his successor in the chair of Adoniram such a good, zealous, and hard-working Mason as Bro. Matthews; and from the efficient manner in which Bro. Matthews discharged all the duties he undertook in the various degrees of Masonry, he felt quite confident that under his rule and guidance the Britannia Mark Masters Lodge, No. 53, could not fail being prosperous. The toast was enthusiastically received, and with musical honours. After the W.M. had responded to the toast in appropriate terms, he proposed "The Health of the Officers of the Lodge," to which Bro. Brittain, S.W., responded. "The Health of the Installing Officer (Bro. P. M. Drury), "The newly-advanced Brethren," and several other toasts, having been given and duly acknowledged, the brethren separated at an early hour, after spending a very enjoyable evening.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

St. George's Conclave, No. 18.—A meeting of this conclave was held at the Palmerston Arms, Grosvenor Park, Camberwell, on the 7th inst. The chair was occupied by Sir Knt. Henry Thompson, M.P.S., who was supported by Sir Knts. W. H. Hubbard, G.T., as V.E.; H. J. Wright, S.G.; C. L. Marshall, Treas.; E. Shaughnessy, R.; T. Wingham, Prefect; T. Wingham, jun., Org.; R. Wentworth Little, G.R.; J. Ashwell, S.; G. Catherwood, &c. A notice of motion was given to discontinue the meetings of the conclave during the summer months, and the M.P.S. ordered a special assembly to be convened in September for the purpose of considering the proposition. After rehearsing the ceremony, the conclave was closed, and the knights spent the evening together under the genial presidency of their esteemed M.P.S., whose excellent working in Craft Masonry is so highly esteemed and appreciated.

FUNERAL of R.W. BRO. STEPHEN BLAIR, P.G.M. E. LANCASHIRE.

The remains of the late Stephen Blair, Esq., of Mill Hill House, were interred at the Bolton Cemetery, on Saturday, July 9th, amidst the profoundest manifestations of respect. Although the unobtrusive character of the deceased gentleman naturally induced within him a desire that his funeral should be conducted as privately as possible, yet in obedience to the very general wish which had been expressed by the workpeople at Mill Hill Bleach Works, as well as by the members of the Order of Freemasons, amongst whom Mr. Blair occupied so honourable and distinguished a position, to pay a last tribute of respect to his remains, his relatives and friends were eventually led to relax somewhat their original intention, and as the mournful *cortége* wended its way slowly through the town it presented a very imposing spectacle. It left the stately mansion of Peel Hall, in Little Hulton, the residence of the late Harrison Blair, Esq., at twenty minutes before twelve, and proceeded *viâ* Buckley-lane, Albert-road, Egerton-street, and Granville-street to Manchester. The workpeople of the departed gentleman, the whole of whom were neatly dressed in black, assembled shortly after eleven o'clock in George Green-lane, Great Lever, and on the arrival of the long line of mourning coaches and carriages, they marshalled in line on Manchester-road, and preceded the *cortége* through Burnden, and down Bridgeman-street to the Bath Assembly Rooms. Here a large number of the brethren of the Masonic Order, in white ties and white gloves, headed the entire procession, which afterwards walked along Bradford-street and Bury New-road to the Cemetery, the order at this point being as follows :—

The Freemasons, about 350 in number, walking four abreast, amongst them being the following : Provincial Grand Officers : Robert Hopwood Hutchinson, P.S.G.W.; William Birch, J.G.W.; Charles Tiplady, G.T.; Richard Radcliffe, S.G.D.; James Spencer, G.D.C.; William Gouldthorp, G.O.; John Smith, G.P.; R. Geoghegan, John Clough, R. C. J. Duckworth, and Amos Armistead, G.Stewards ; William Dawson, G.T. Past Provincial Grand Officers : Le G. N. Starkie, P.P.S.G.W.; J. L. Hine, P.P.S G.W.; Samuel D. Lees, *M.D.*, P.P.S.G.W.; William Henry Wright, P.P.J.G.W.; Wm. P. Pickup, P.P.J.G.W.; George Mellor, P.P.J.G.W.; Thos. G. Parker, P.P.J.G.W.; Rev. P. C. Nicholson ; P.P.G.C.; Rev. J. B. Phillips, *M.A.*, P.P.G.C.; Rev. J. L. Figgins, P.P.G.C.; John Barker, P.P.G.T.; Joseph Dobson Kennedy, P.P.G.T.; George Brett, P.P.G.R.; James Frederick Tweedale, P.P.G.R ; Jas. R. Wolfenden, P.P.G.S.; James Booth, P.P.S.G.D.; Thomas Croxton, P.P.S.G.D.; William Henry Prince, P.P.S.G.D.; Charles Affleck, P.P.J.G.D.; John Duffield, P.P.G. Superintendent of Works ; Austin Shellard, P.P.G. Director of Ceremonies ; Samuel Titmas, P.P.G. Director of Ceremonies ; Christopher M. Jones, P.A.P.G. Director of Ceremonies ; Reuben Mitchel, P.P.G. Sword Bearer ; Edmund Wrigley, P.P.G. Sword Bearer ; Frederick Anderton, P.P.G. Sword Bearer ; Henry Maiden, P.P.G. Sword Bearer ; John S. Redfern, P.P.G, Pursuivant ; William Roberts, P.P G. Pursuivant ; Uriah Nichols, P.P.G. Pursuivant.

Members of the same lodge as the deceased (No. 37) : C. H. Bayley, W.M.; F. Bayley, J.W.; P.M.'s J. Robinson, S. Isherwood, R. H. Barrett, G. P. Brockbank, and R. Harwood ; W. Slater, R. W. Knowles, J. Pilkington, H. Veevers, F. F. Ommanney, J. Watkins, C. Hopwood, C. Whowell, J. Walker, and N. Routledge.

Other past and present officers in the procession : Bolton, James Young, W.M., William Dawson, P.G.T., James Baxendale, W.M., T. Mitchell, P.M., W. B. Birch, P.M., J. W. Taylor, P.M., T. Mitchell, P.M., Thos. Foster, P.M., Thos. Morris, P.M., William Dawson, P.M., P.G.T., Thomas Platt, P.M., James Watkins, P.M., Robert Grime, I.G., George Ferguson, P.M., John Morris, S.W., John Brandwood, P.M., Hugh Jones, P.M., Thos. Chambers, P.M., James Newton, P.M., Thos. Raby, P.M., John Bromley, P.M., John Alcock, P.M., William Morris, P.M., and J. Pilkington, J.D. Accrington—T. Hindle, W.M. Ashton, John Clark, W.M. Bacup—R. Crossley, jun., W.M. Blackburn—Charles Aspen, S.D., E. Halliwell, secretary of 345, and John Proctor, W.M. Blackley (Wilton Lodge, 1077)—George Platt, W.M., George Jackson, S.W., Joseph Bridgeford, J.W., J. T. Sawyer, P.M., and Robert Caldwell, P.M. Burnley—George Studdard, P.M., and John Butler, I.G. Bury—Jonathan Davenport, P.M. Clitheroe—W. Whewell, P.W. Dunscar, William Slater, I.G., S. Isherwood, P.M. Farnworth—William Hayhurst, P.M., R. Whittaker, P.M., J. L. Pennington, S., James Hawarth, P S.D., M. Ernill, S.D. Haslingden—John Booth, W.M. Heywood—R. Gorton, S.W. Levenshulme—William Abby, P.M., R. Timperley, W.M., and W. H. Bibby, P.M. Manchester—John Smith, P.G.P., Mark Scarnall, S., W. H. Platt, J.W., S. L. Pettit, J.D., I. R. Birchall, W.M., J. Bowker, P.P.G.T., Capt. Kizitaff, and W. D. Brazendale, I.J. Pendleton—Lieutenant-Colonel Barrett, P.M. Rochdale (Lodge of Harmony, 298)—James Holroyd, I.P.M., Jesse Firth, J.W., Robert Butterworth, S.D., Thomas Oakden, I.G., W. T. Stott, S., Jacob Holt, A.S., W. Lucas and William Ashworth, P.M.H.S., J. Leach, P.M., Rev. E. W. Gilbert, M.A., chaplain, R. Rawstron, P.M., James Wild, J.D., and J. B. Chadwick, J.W. Salford—William Heaton, P.M., and G. Hinkins, G.S. Todmorden—John Walker, P.M., Thomas Law, P.M., and Edmund Hartley, J.W. Whitefield—J. B. Champion, W.M. Whitworth—J. H. Schofield, P.M., William Walker, S.W., Mark Holt, P.M., and Amos Stott, P.M. C. R. N. Beswick Royds, P.P.G.S.B. for Worcester ; M. Burgess, S.D., Herfordshire ; John Harrison Blair, S.W., Cambridge, United States.

The workpeople of Mill-hill bleachworks, 110 in number, also walking four abreast, headed by Mr. Robert Glaister, agent and book-keeper, who had been in the employ of Mr. Blair eighteen years ; Mr. Edward Quinn, foreman, thirty-four years ; and Mr. James Heywood, foreman millwright, twenty-three years—these three wearing hatbands.

The following private carriages attended :—

1st. Containing the Rev. Canon Powell, vicar of Bolton ; the Rev. T. Doughty, of St. John's Parsonage, Little Hulton ; and Dr. W. Y. Martin, of Buckley House, Little Hulton.

2nd. Thomas Lever Rushton, Esq., Moor Platt, Horwich ; Charles Wolfenden, Esq., The Height ; and Thomas Glaister, Esq., of Mill-hill (who, with Mrs. H. Blair, are the executors and executrix of the deceased gentleman) ; and also Christopher Briggs, Esq., of the Lees, Sharples, family solicitor.

3rd. Mr. J. Tunnah, of Manchester-road, Provincial Grand Secretary of the Order of Freemasons ; and Mr. W. Nicholson, of Mill-hill Bleackworks.

The hearse, drawn by four black horses, richly caparisoned.

Mourning coaches :—

1st. Containing Thomas G. Horridge, Esq., of the Raikes ; and Thomas Horridge, Esq., of Bolton-road, Farnworth.

2nd. A. Macdonald Blair, Esq., Vivian-terrace, Greenheys, Manchester ; H. F. Blair, Esq., of Marlborough-terrace, Rusholme, Manchester ; and James Knowles, Esq., Eagley Bank.

3rd. S. M. Diggles, Esq., Prestwich Hills, near Manchester ; W. J. Rideout, Esq., of Charles-street, Berkeley-square, London ; and R. J. Wood, Esq., *Dtspatch* office, Fleet-street, London.

4th. Edmund H. Sykes, Esq., jun., Edgeley Cottage, Stockport ; James Searle, Esq., Walton Cottage, Whalley Range, Manchester ; and Christopher Haworth, Esq., Wallsuches, Horwich.

5. T. C. Andsell, Esq., and James Warburton, Esq., Kersley Chemical Works ; John M. Wike, Esq., Nelson-street, Oxford-road, Manchester ; and W. Romaine Callender, Esq., jun., Ashburne, House, Victoria Park, Manchester.

Closed private carriages :—

1st. T. G. Horridge, Esq., of the Raikes.
2nd. Mrs. Harrison Blair, of Peel Hall.
3rd. Peter Ormrod, Esq., of Halliwell Hall.
4th. Chas. Wolfenden, Esq., of the Height.
5th. Christopher Briggs, Esq., of the Lees.
6th. William Hargreaves, Esq., of Darley Hall.
7th. James Knowles, Esq., Eagley Bank.
8th. W. Romaine Callender, Esq., jun., Victoria Park, Manchester.
9th. Richard Sykes, Esq., Edgeley, Stockport.
10th. Thomas Lever Rushton, Esq., Moor Platt.
11th. Thomas Walmsley, Esq., the Mayor, Brooklyn, Great Lever.
12th. Frank Hardcastle, Esq., Firwood.
13th. James Ormrod, Esq., Halliwell Lodge.
14th. Robert Cross, Esq., of Mortfield House.

The following had also been invited to the funeral, but were unable from various causes, attend :—John Hick, Esq., *M.P.*, Hill Top, Sharples ; W. T. Mann, Esq., Bowmere Lodge, Taporley ; R. Andsell, Esq., *R.A.*, Lytham-House, St. Alban's-road, Kensington ; D, Whitehead, Esq., Saddleworth ; Edward Rodgett, Esq., Higher Walton, near Preston ; Peter Ormrod, Esq., Halliwell Hall ; and W. Hargreaves, Esq., Darley Hall.

Large crowds of people assembled at various points along the route of the procession ; and on Manchester-road, Bradford-street, and Bury-road, the blinds were almost universally drawn. The remains of the deceased gentleman were interred in the family vault, beside those of his brother, Mr. Harrison Blair, in the Church of England portion of the cemetery. They were enclosed in three coffins—shell, lead, and oak—the latter being covered with black cloth, richly studded with black and brass nails, containing brass handles, of a most massive character. On the lid was a brass shield on which was the following inscription :—"Stephen Blair, died 4th July, 1870, aged 66 years," while on the pall was a magnificent *immortelle*, composed of white roses, fuchsias, and geraniums. The body was read into the church by the Rev. Canon Powell, who also conducted the service at the grave, while the Rev. T. Doughty read the lessons. A large number of persons were assembled at the cemetery, prominent amongst them being the workpeople of the late Mr. Harrison Blair, of the Kersley Chemical Works.

The whole of the funeral arrangements were entrusted to the establishment of the late Mr. G. J. French, of the Manchester-road, and were carried out under the personal superintendence of Mr. Walter E. Brown, the mourning coaches being supplied by Messrs. E. Holden and Co.—*Bolton Chronicle.*

STORMS IN THE SUN.—Professor J. D. Steele says the result of observations now being taken shows that storms rage upon the sun with a violence of which we can form no conception. Hurricanes sweep over its surface with terrific violence. Vast cyclones wrap its fires into whirlpools, at the bottom of which our earth could lie like a boulder in a volcano. Huge flames dart out to enormous distances, and fly over the sun with a speed greater than that of the earth itself through space. At one time a cone of fire shot out 80,000 miles, and then died away, all in ten minutes' time. There is nothing in these phenomena to alarm us. They have, in all probability, happened constantly for ages past. That we have now means of investigating their nature and measuring their height and velocity furnishes no cause of anxiety.

Reports of the Lily Lodge, No. 820, of the Rosicrucian Society of England, &c., are unavoidably deferred till our next issue.

IS FREEMASONRY SECTARIAN?

The following letter appeared in the *Suffolk Chronicle* of the 9th inst.

(To the Editor of the *Suffolk Chronicle.*)

Sir,—I am induced to ask the above question through having listened to the sermon preached before the Provincial Grand Lodge, at Aldborough, on Monday last, and I shall be glad if you will publish this letter in your next number.

If, as I have hitherto believed, Freemasonry is unsectarian, if it welcomes Churchman and Dissenter, Protestant and Roman Catholic, High or Low, and Broad Church, Orthodox and Unorthodox, and, in fact, asks no questions as to the religious belief or theological opinions of those who seek to enrol themselves in its ranks, is it not reasonable to expect that any one of the Craft who may be selected to deliver a sermon to the brethren should be as broad and catholic in his discourse as in the Order to which both he and his hearers belong?

I cannot but believe that the preacher of last Monday would himself say this is a reasonable expectation, and that it was not of set purpose, but inconsiderately, that he disappointed it. I cannot supposed that he deliberately intended to set forth doctrines which must in all probability be unacceptable, if not offensive, to some of his audience; or that in preaching from the text, "A man that hath friends must show himself friendly," he wilfully acted the unfriendly part towards his brother Masons of assuming that of all the numerous varities of religious belief those present might hold, only such as coincided with his own views could be correct.

Yet, in these days of advanced and liberal opinions, when even the Established Church itself very various opinions are held as to the "inspiration" of the Bible, and many, if not a majority, repudiate the theory of "verbal inspiration," our preacher laid it down that the words of Solomon in the Book of Proverbs were to be considered as the inspired words of God.

And whereas his text ran "and there is *a* friend that sticketh closer than a brother," he was not coetent to speak of this friend as God, but said that it was "God the Father, *and* his Son Jesus Christ, *and* their Holy Spirit," and repeatedly used the plurals "they" and "them" as the pronouns agreeing with the singular "a friend," whilst in another part of the discourse there was a disparaging mention of the theory of Papal infallibility, which must have been anything but agreeable to any Mason present who might have been a believer in that theory.

Now, surely the sermon would have been none the worse if the lessons to be drawn from the text had been enforced without exciting a feeling of dissatisfaction or opposition in those of the preacher's brother Masons present, who might either believe the words of Solomon not to be inspired, or at least not feel certain that they are so.

And surely the discourse would not merely have been none the worse, but very much the better, if the preacher had remembered that Masons are not bound (unless I am mistaken) to believe either in the doctrine of the Trinity, or in the infallibility of the Pope, and that it could not be otherwise than distasteful to any brother whose views differed from the preacher's on either of those points to hear them treated in the way I have mentioned.

There was one other part of the sermon which illustrates, though in a more pardonable manner, this tendency to forget that the preacher was a brother addressing brothers of different creeds and denominations, on an occasion when the beliefs of all and their preferences for their own associations ought to be respected; and this was where the fact that the text was taken from the Church Lesson for the day was made the occasion for a digression in praise of the Church Lectionary. Singular that this should be done just now when Ritual Commissioners have reported in favour of a revision of that Lectionary, and a bill to give effect to their report is before Parliament!

And now, sir, for the practical object of these remarks.

I believe it is not unusual for a sermon preached before a Provincial Grand Lodge to be printed, and my hope is that if that course is to be taken with regard to the discourse in question, the preacher (having the subject thus brought to his notice) will justify my belief that he would not intentionally offend any of his brother Masons, by striking out or altering the objectionable parts, and putting on the title page "Revised for the press by the Author."

Yours obediently,
A FREEMASON.

July 6th, 1870.

CONSECRATION OF THE FERMOR LODGE, No 1313.

During the last eighteen months there has been a considerable accession of brethren, in very respectable circumstances, to the Lodge of Unity, No. 613, formed in the flourishing watering-place of Southport seventeen years since, and it has been thought advisable, with the full concurrence of the officers of Provincial Grand Lodge of West Lancashire, to form a second Lodge, and the preliminaries having been completed, the solemn and beautiful ceremony of consecration was performed, in the presence of a large number of brethren, under the presidency of Bro. Thos. Wylie, Prov. G. Reg., &c., at the Masonic Hall, Southport.

The Presiding Officer nominated as his Wardens, Bros. Robert Wylie, Prov. G. D.C., and Robert Jeffries, P.M., Lodge of Unity, 613. Bro. Thos. Marsh, Prov. G. A. D.C., officiated as D.C., and most ably discharged his duties. The other Worshipful Brethren taking part in the ceremonial were Bros. the Rev. H. G. Vernon, *M.A.*, Prov. G. Chaplain; assisted by the Rev. C. R. Hyde, *LL.D.*, 105; H. S Alpass, Prov. G.S.; Thos. Armstrong, P. Prov. G.J.D., Director of Musical Services; and Joseph Skeaf, Prov. G.O., who presided at the organ and was assisted by an efficient choir.

After the lodge had been duly opened in three degrees, prayer was offered, and the Presiding Officer delivered a brief address, stating the nature of the meeting. The petition to the M.W.G.M. of England and Wales, and the warrant constituting the lodge were then read by Bro. Alpass, Prov. G.S., and the petitioning brethren having signified their approval of the officers named in the warrant, the Prov. G.C. delivered an oration on the principles of the Craft, showing its excellencies and its thorough harmony with science and religion. The grand anthem, "Behold how good and joyful a thing it is, brethren, to dwell together in unity!" was then finely rendered by the choir, and the consecration prayer was offered. Then followed the interesting and imposing ceremonial of carrying corn, wine, oil and salt three times round the lodge, during which Bro. the Rev. Dr. Hyde most impressively read selected portions of Scripture. The anthem, "Glory be to God on high," was then sung, and the Prov. G. Chap. carried incense three times round the lodge. Another anthem was sung, and the Presiding Officer solemnly dedicated and constituted the lodge, pointing out to the brethren the duty which thus devolved upon them, to cultivate brotherly love and benevolence, and to walk in the paths of virtue and science. The closing prayer was then offered, the Hallelujah Chorus was sung, and the sublime ceremony was concluded.

The installation of Bro. James Platt, P.M., of Lodge of Unity, 613, as the first Master of the Fermor Lodge, was then conducted with due solemnity by Bro. Thomas Wylie; and the W.M. invested his officers as follows:—Bros. Daniel Elias, *M.D.*, S.W.; James Wilkinson, J.W.; W. Dodd, Treas.; Benjamin L. Green, Sec.; J. A. Thompson, S.D.; Richard Sharrock, J.D.; and J. Hartley, Tyler.

The lodge having been closed, an excellent banquet, provided by Bro. F. Herrman, of the Albert Hotel, followed, the W.M. presiding, supported by most of the brethren who had taken part in the consecration ceremony, and several others.

When the cloth was drawn, the usual loyal and Masonic toasts were most felicitously given and heartily responded to. In proposing the health of "Sir Thomas G. Fermor Hesketh, *M.P.*, Prov. G.M., West Lancashire, and the rest of the P.G. Officers," the W.M. specially referred to the services rendered to Freemasonry, and especially to the brethren interested in the formation of the Fermor Lodge, by Bro. Alpass, the Prov. G. Sec.

Bro. ALPASS, in responding, expressed the pleasure which he was sure would be felt by Sir Thomas Fermor Hesketh at the establishment of this new lodge. Freemasonry was now better understood and more highly approved, by thinking men; that was the case, and throughout the province a higher tone prevailed. If the brethren generally are careful to admit only worthy and true men, the Craft will flourish, and the officers will be gentlemen who will do credit to the fraternity. When consulted with reference to the proposal to form a second lodge in Southport, he cordially approved of it, and hoped that the two lodges would work together in harmony, and that the principles of love and goodwill would ever characterize their proceedings.

In proposing the health of Bro. Wylie, Pro. G. Reg., the W.M. stated that in the Tyler's book of Lodge of Unity, 613, he found that Bro. Wylie was the only Prov. Grand Officer, then present, who had taken part in the consecration, and that to him they were indebted for having suggested the name their new lodge bore.

Bro. WYLIE, in responding, spoke of the remembrances which naturally came before him in thinking of the consecration of Lodge 613, fifteen or sixteen years ago, and he specially referred to the fact that many of their brethren had, during that time, been transferred to the Grand Lodge above. He had often thought that if every Mason would only act up to the grand principles they professed, how happy would the world be, for all would then act together in hearty fellowship for the promotion of brotherly love, relief and truth. The foundation of all our actions is to do all to the praise and glory of the Great Architect of the Universe, and to diffuse the holy and brotherly principles of that book on which Freemasonry is founded. An experience of thirty years in the Craft had taught him much, and he was rejoiced to bear his testimony to the hearty feelings of fraternal regard which in times of need were so promptly and generously exhibited on every hand. He had known many instances in which true Masonic conduct had been displayed for the assistance of those on whom it had pleased the Great Architect to lay His afflictive hand. Such were the principles on which Freemasonry was established and carried out, and let Œcumenical Councils say what they pleased and send out whatever Bull they choose, the pure and exalted principles of Freemasonry would continue to flourish throughout the whole world. Most heartily did he wish great success to Fermor Lodge, and that the W.M. and his officers would have much happiness in the performance of their duties.

The health of Bro. James Hamer, Prov. G. Treasurer, who was unavoidably absent, in consequence of having to instal a W.M. at a lodge in Liverpool was then heartily given, and was followed by the healths of the G. Chaplain, and Rev. Dr. Hyde, both of whom responded in suitable terms.

Bro. JEFFRIES, P.M. 613, then proposed "The health of Bro. Platt, the newly-installed W.M. of 1313," and referred to his long acquaintaince with him, and his high esteem for him both in and out of lodge.

Bro. PLATT, W.M., responded, and expressed his intention of doing his utmost for the prosperity of Fermor Lodge, 1313, and for the general interests of Freemasonry.

The remaining toasts were "The newly-invested Officers," to which Bro. Green replied; "The W.M. of Lodge 613," who was unavoidably absent. "The Warders and Officers of Lodge, 613, to which Bro. Dodd, S.W. 613, replied; "Our Visiting Brethren," which was responded to by Bros. W. Howells, P.P.S.G.W., P.M. 347 and 449; Stocker, P.M. 613; S. Baylis, 1, St. Mary's Chapel, Edinburgh; and Jeffries, P.M. 613.

The evening was most pleasantly spent, and its enjoyment was considerably increased by the able manner in which Bros. Armstrong, P.P.G.J.D., West Lancashire; C. Haswell, 203; W. Jones, P.M. 216; and Thomas J. Hughes, 216, sang several glees and songs, most of which were accompanied on the pianoforte by Bro. Skeaf, P.G.O. West Lancashire, who, we ought not to omit to mention, is the composer of the music to which the anthems, &c., at the consecration were sung.

A MONUMENT in memory of Ugo Foscolo, the poet, is shortly to be inaugurated in the Church of Santa-Croce, at Florence. The city of Milan also is about to place, in the square of the Scala, a statue of Leonardo da Vinci, the work of the well-known Italian sculptor, Mogni.

A COPY of Macklin's splendid edition of the Bible, profusely illustrated with about 11,000 engravings and drawings, comprising specimens of every school and styles were sold last week by Messrs. Puttick and Simpson, of Leicester-square, for £165. This valuable collection of pictorial art was formed by the late Mr. John Grey Bell, of Manchester, and was handsomely bound in sixty-three folio volumes.

THE Belgian Academy offers prizes, to be awarded in 1871, for investigations on any of the following subjects;—The integration of certain equrtions, inductive currants, the position in the vegetable kingdom of Lycopodium and four other genera, the reproduition of eels, and the composition and relation to one another of albuminous substances.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina. "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Puddings, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

THE University of Vienna has decided to admit women to all the advantages of its medical school, and two female students have already availed themselves of the privilege.

To Advertisers.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

It is well known that the Fraternity of Freemasons is a large and constantly increasing body, mainly composed of the influential and educated classes of society; and as

The Freemason

is now the accepted organ of the Brotherhood in the United Kingdom, and also enjoys an extensive sale in the colonies and foreign parts, its advantages as an advertising medium can scarcely be overrated.

For terms apply to

GEORGE KENNING,
2, 3, & 4, LITTLE BRITAIN, LONDON, E.C.

Births, Marriages, and Deaths.

BIRTH.

DICKSON.—On the 4th inst., at 53, St. Stephen-street, Salford, the wife of Bro. Joseph Dickson, I.P.M. of the Richmond Lodge (1011), Salford, of a daughter.

MARRIAGES.

BRITTAIN—KELLY.—On the 9th ult., in the Congregational Church, Cape of Good Hope, by the Rev. Wm. Thompson, Bro. George Brittain, to Eliza Catherine, eldest daughter of the late William Kelly, Esq., of Rondebosch.

RODDEWIG—HALL.—On the 7th inst., at the Parish Church, Sheffield, Bro. William Roddewig, 30°, P.M. 296, and M.W.S. Talbot Rose Croix Chapter, to Felice Lucy, eldest daughter of Dr. J. C. Hall, M.D., Surrey House, all of Sheffield.

DEATH.

FERGUSON.—On the 12th instant, at 75, Clyde-street, Anderston, Glasgow, Jennet Mills, aged 41 years, wife of Bro. George Ferguson, Past S.W. Lodge Clyde, No. 408.

FIRTH.—On the 2nd inst., at Brighouse, near Halifax, Bro. Samuel Firth, plumber and gas-fitter, aged 27 years. His death was caused by being thrown from his phaeton on the previous day. He was a member of St. James's Lodge, No. 448, and one of the twelve petitioning brethren forming the De Warren Lodge, No. 1302. He was also a Sergeant in the 2nd West Yorkshire Yeomanry Cavalry. He leaves a widow and three children to mourn his sudden and untimely death.

The Freemason,
SATURDAY, JULY 16, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

A GLANCE AROUND.

SUMMER is come, and visions of the cool sea-shore, with its golden waves dancing before the refreshing breeze, begin to haunt the languid souls of our pent-up citizens. There are days when it is almost torture to think of leafy bowers, and verdurous glades, with rivulets twinkling in the distance, and zephyrs breathing through the murmuring trees.

There are days when the burden of ordinary life seems more than usually intolerable; when cares seem duller and more dismal, because the physical frame is overborne with a sense of unutterable weariness, and yearns for shady quietude and renovating rest. At this period of the year Masonic meetings in England are usually suspended, but there is a growing tendency on the part of London brethren to have a little outing to some rural spot, where the blue skies and green fields can be seen and enjoyed. In some cases the presence of ladies makes an agreeable change in the somewhat monotonous proceedings of the summer festival, and the Grand Mark Lodge especially deserves credit for the highly successful manner in which the sisters and brethren were entertained under its auspices last summer, at the far-famed Mitre, at Hampton Court. This week a similar festive meeting was held at Richmond, and proved a great and merited success.

In reviewing the Masonic events of the past season, we may safely congratulate the English Craft upon the noble efforts which they have made on behalf of our several charities; our royal brother the Prince of Wales has also shown his high appreciation of the Order, and he is now publicly identified with its interests. The normal increase in the number of lodges during the last six months has been fully sustained, and there is no reason to doubt that the heads of the Fraternity have exercised a wise discretion in thus supplying means for the further extension of the Craft. Our late Grand Master, Lord Zetland, has retired from his high post with the affection and esteem of every brother, but it will be seen that he is still as active as ever in assisting by his presence and advice the deliberative assemblies of the Order, and in promoting the general good and welfare of Freemasonry. His successor, the Earl de Grey and Ripon, is a statesman of eminence, and his time is necessarily much occupied in the discharge of official duties, but his heart is so thoroughly in the Masonic cause that none but weighty reasons will ever detain him from his place in Grand Lodge. In Scotland, the Earl of Dalhousie, a vigorous and enlightened chief, wields the sceptre of Solomon, and we trust that before he leaves the Masonic throne in that country, our Scottish brethren will have made a rapid stride in the right direction, by the organization of charitable institutions similar to those which now flourish in England and Ireland. The Grand Lodge of Ireland is, we are led to believe, in a very healthy condition, but information as to the progress of Freemasonry in Ireland is so scantily supplied by the authorities, that we are forced to rely upon accounts which are occasionally given by the secular press when anything very special in connection with Irish Masonry takes place. More prominence should be given to the doings of our Irish brethren, many of whom we know to be good men and true. Our neighbours in France have changed their Grand Master, General Mellinet having retired in consequence of the state of his health and the infirmities of old age, but we believe that Bro. Babaud Laribière, who succeeds the General, has his heart in the work, and will make an efficient ruler of the Craft. In Germany, where there are many Grand Lodges, and where diversities of opinion as to what is really Masonry prevail, there is yet a most encouraging prospect for Freemasonry. Liberal ideas are permeating the lodges, and even in priest-ridden Austria, a lodge has been recently established. In Hungary, a Grand Lodge has been actually formed, Bro. Franz Pulszky being the first Grand Master, while every month new lodges are being added to this already important jurisdiction. In Spain, Freemasonry is spreading far and near, and the number of brethren now at work in that country almost exceeds belief. We are assured by recent advices that there is scarcely a second-rate town in Spain without a lodge, and in many large towns there are two or more. Portugal has also embraced the tenets of Freemasonry with enthusiasm, and a perfect fusion of the recently conflicting Lusitanian Jurisdictions having been happily effected, there is great hope for the entire Iberian peninsula. Italy is still divided Masonically, and until our Italian brethren learn the value of unity, they cannot expect to command the respect of the Craft universal. Of Switzerland, Holland and Belgium, we have little to record, and if the saying be true, "happy is the nation which has no history," it may be safely assumed that in each of these countries our Order is making steady, but imperceptible progress. In the north of Europe, Freemasonry flourishes exceedingly, especially in Sweden, where the King is a zealous patron of the Craft, and we hope shortly to give a more lengthened detail of the Swedish degrees. By the consolidation of English Masonry in Turkey, under the rule of R.W. Bro. Brown, as District Grand Master, we anticipate a great future for the Order in the East, while the happy reconciliation which has been affected between Halim Pasha, the District Grand Master for Egypt, and the Khedive of that prosperous province, promises equally happy results for the Egyptian lodges.

If we look beyond the Atlantic, an immense Masonic vista opens. The United States alone can muster some four hundred and eighty thousand members of our mystic brotherhood; and in the Southern republics and the Empire of Brazil, Freemasonry is popular and respected. It is to be regretted that the Masons of Canada are not working with that love and harmony which should ever distinguish Freemasons, but we are strongly of opinion that the two Grand Lodges now in operation in the provinces of Ontario and Quebec will speedily arrive at an amicable solution of their present unhappy differences.

In all the colonies and dependencies of the British Crown the Order is also rapidly extending, and we may anticipate at no distant period the formation of independent Grand Lodges in Australia, where a vast number of lodges now exist under conflicting jurisdictions.

It will thus be seen that the mustard-seed of Speculative Freemasonry has become a great and mighty tree, under whose shadow men of every nation are gathering; and let us hope that the time is rapidly approaching, when the influence of so vast a peaceful confederation will be powerful enough to preclude the possibility of war between civilised peoples, and that science, knowledge and virtue, combined, will eventually sway the destinies of the world.

Multum in Parvo, or Masonic Notes and Queries.

In the famous Masonic manuscript, alledged to be in the handwriting of King Henry VI., and discovered in the Bodleian library; it is said that Masons are possessed of the "Faculty of Abrac," (vide "Hutcheson's Spirit of Masonry," Preston's "Illustrations," &c.)

The meaning of these words has been surmised upon by various authors, and by some the authenticity of the document disputed. However, as I have not yet seen the following in any of the works of our Masonic authors, I send you the extract entire and without comment, as it may be interesting to some, and amusing to many, of your readers.

"Abracadabra," a mysterious word, to which the superstitious in former times attributed a magical power to expel diseases, especially the Tertian Ague, worn about their neck in this manner:—

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

Some think that *Basilides*, the inventor, intends the name of God by it. The method of the cure was prescribed in these verses:—

Inscribes Chartæ quod dictur Abracadabra
Sœpius, & subterreptes, sed detrahe summam
Et magis atque magis desint elementa figuris
Singula quæ semper capies & cætera figes
Donec in Agustum redigatur Litera Conum
His lino nexis collum redimire memento
Talia Languentis conducent Vincula Calla
Lethalesque abigent (miranda potentia) morbos.

"Abracax," the name given to God by Basilides the heretick, in the second century, who, he said, was the author of 365, meaning the 365 days in a year. To which number the letters of *Abracadabra* above-mentioned amount.

A translation of the above verses, into English, by any of your learned readers, would be "thankfully received and faithfully acknowledged."

W. G. DORIC.

LODGE ETIQUETTE.

In the absence of the Junior Warden of a Craft Lodge, is it the privilege of a past J.W. of that lodge to take his place; or who is the proper party to do so?

JUSTICE.

THE 1717 THEORY CONFIRMED (page 331).

The alteration given by Bro. Bacon at page 332 is an improvement, and does anything but hurt either its authenticity or its adaptation to the 1717 theory. It shows that Dr. Stukeley was seemingly taken in by the ideas intentionally promulgated that the proceedings of 1717 were a "revival" of an old society which had fallen away for "many years," whereas the real truth was that the proceedings of 1717 were the *institution* of a *new society*. I beg to thank Bro. Bacon for the interest he has taken in the matter.

W. P. BUCHAN.

"BRO. HUGHAN ON THE ORIGIN OF OPERATIVE FREEMASONRY" (page 319).

There is surely some *lapsis pennæ* in the above heading as given at page 319. I have no intention of going into the subject of the origin of "Operative Masonry," as that might force me to prove that operative carpentery is older than Operative Masonry, and that the latter copied many things from the former. As may be seen at page 270, what I challenged Bro. Hughan on was the origin of *Speculative* Freemasonry, which he asserted was derived from the "Operative Masonic Body," but which I denied. I shall await Bro. Hughan's own time with pleasure, more especially as it would hardly be fair to interfere with Bro. C. I. Paton's "The 1717 Theory Exploded." Let Bro. Paton get all the glory he possibly can from his grand explosion, which I am afraid will only end in smoke—a puff of powder minus the ball. I expect to see *Sir* C. I. Paton of the 19th century sharing the fate of Sir Henry de Bohun of the 14th.

LEO.

THE 1717 THEORY ABSURD.

Bro. "Leo" informs us, at page 331, that "Bro. W. P. Buchan never pretended to be the 'originator' of the 1717 theory, although he may, perhaps, with propriety be called the champion." No such term is he entitled to. When an individual has gained a victory in a fair field with opponents which he may have to compete with, and overcomes them, he is then entitled to the title of champion; but Bro. W. P. Buchan has only come forward and proclaimed that 1717 is the date of Freemasonry, without a single proof to warrant his statement except his own tall talk. He has not yet overthrown myself in the challenge which I have accepted, and it is somewhat unfair to write and say anything until he has disposed of my arguments *on proof* satisfactory to all readers.

CHALMERS I. PATON.

SOMETHING WRONG IN THE PROVINCE OF AYRSHIRE, SCOTLAND.

The Secretary of the Lodge Saltcoats and Ardrossan, No. 320, informs the readers of THE FREEMASON of "Something Wrong." It seems as if there was "something wrong" on both sides. Why is the matter not brought up before the Provincial Grand Lodge of the district, and if a satisfactory discussion is *not* arrived at, then appeal to Grand Lodge; but do not blame Grand Lodge for a matter which ought to be settled in the district. Although I quite agree with the remarks of Bro. D. Wilkie in regard to the Grand Lodge of Scotland, "that matters deeply affecting the welfare of the Craft are systematically overlooked," it seems to me not now to be a necessary requisite in the Grand Lodge of Scotland "to be a peaceable subject, and to cheerfully conform to the laws of the land in which you reside."

CHALMERS I. PATON.

KNIGHTS OF MALTA IN SCOTLAND.

There is a body in active operation styling themselves "the Grand Parent Black Encampment of the Universe" at present in *full swing* in many places in the West of Scotland, where the degrees are conferred on aspirants for the sum of five shillings. Members of this Order in England should be careful whom they admit.

CHALMERS I. PATON.

ATTRIBUTES OF THE LORD KNOWN UNDER THE NAME OF ANGELS.

Ariél	The powerful God.
Berakhel	The blessed God.
Génél	The high God.
Dorshiél	The all-searching God.
Hadarél	The majestic God.
Waadél	The Lord who alone decreeth.
Sakriél	The Lord who remembreth for ever.
Khaniel	The Lord of Grace.
Jahariél	The pure God.
Yedidél	The friend of the Lord.
Kerubél	The mighty Cherub.
Lahatél	The mighty flame.
Malkiél	The mighty king.
Nuriél	The fire of the Lord.
Sarafél	The burning, or energetic God.
Asaél	The powerful God.
Padahél	The Mighty Redeemer.
Ladkiél	The just God.
Kadoshel	The holy God.
Rakhmiel	The merciful God.
Shamriel	The Guardian, or watchful God.
Tomekhél	The mighty Supporter.

HOLLOWAY'S OINTMENT AND PILLS.—Grateful acknowledgment.—Nothing can be more gratifying to the discoverer of these universal remedies than the thousands of testimonials of their efficacy which pour in from all quarters. No harm can possibly result from their use. The printed directions rolled round each packet will be a sufficient guide for the successful treatment of most diseases, whether they are attacking the surface or afflicting internal organs. These medicines are especially commended by nurses and others having charge of children, for whose many ailments they are specifics. The purity of these medicaments, their careful preparation and harmless nature, daily augment the approbation bestowed upon them throughout the globe for more than a third of a century.—[Advt.]

PROVINCIAL GRAND K.T. CONCLAVE OF LANCASHIRE.

The annual meeting of the Provincial Grand Conclave of Knights Templar of Lancashire was held at the Freemasons' Hall, Church Institute, Bolton, on Thursday, the 3rd June.

The St. James of Jerusalem Encampment was opened at half-past twelve o'clock by Sir Knight J. H. Winder, E.C. of the Encampment and P.G. Sword-Bearer, assisted by Sir Knight Thomas Morris, 1st Captain, Sir Knight John Fletcher, 2nd Captain, and other officers.

The Officers of the Prov. Grand Conclave entered in procession at one o'clock, and were received under the arch of steel, being marshalled by Sir Knight Thomas Croxton, P.G. Director of Ceremonies, and took their seats according to their respective rank.

In the absence of Sir Knight A. H. Royds, V.E.P.G. Commander, the Provincial Grand Conclave was opened by Sir Knight W. H. Wright, V.E.D.P.G. Commander, who read a letter from the P.G. Commander regretting his absence from illness, and expressing his good wishes to the Knights present.

The following Prov. G. Officers also attended the conclave: Sir Knights Edward Pierpoint, Sub-Prior; Rev. T. Radley, Prelate; J. L. Figgins, Assistant Prelate; Thomas Berry, 1st Captain; William Birch, Registrar; Thomas Croxton, Director of Ceremonies; J. F. Tweedale, Assistant do.; J. S. Veevers, Supt. of Works; A. W. Creeke, Almoner; James Gaskell, 2nd Expert; Thomas Bertwisle, 1st Standard-Bearer; W. H. Pratt, Warden of Regalia; James J. Hall, 1st Aide-de-Camp; W. H. Prince, 2nd do.; W. H. Hopkins, 2nd Herald; Thomas Law, Organist; T. H. Winder, Sword-Bearer; J. H. Sutcliffe, Banner-Bearer; and several Past Provincial Grand Officers, including Sir Knights Col. Birchall, Stephen Smith, H. S. Alpass, S. D. Lees, W. Roberts, George Barlow, Richard Radcliffe.

The minutes of the proceedings of the last Provincial Grand Conclave, held on Tuesday, the 10th June, 1869, were read and confirmed.

The muster roll of the encampments within the province was called over by the P.G. Registrar, and every encampment was represented, except the William de la More, Manchester.

The roll of Provincial Grand Officers was called over, and no valid excuse for non-attendance having been given, several of the officers were fined one guinea each.

The Treasurer's accounts were presented, and a report read by Sir Knight J. H. Winder, who had been appointed to audit the same along with Sir Knight W. H. Pratt, and the same being satisfactory were duly passed and allowed.

Sir Knight James A. Birch, of the Jerusalem Encampment, Manchester, was appointed Treasurer for the ensuing year, and a vote of thanks accorded to Sir Knight J. M. Wike, the retiring Treasurer, for his valuable services during his tenure of office.

Frater William Dawson was re-elected Equerry.

The Deputy P.G. Commander proceeded to appoint and invest the following Sir Knights as officers for the ensuing year:—

Sir Kt.	T. G. Parker	Prior.
,,	Geo. Galloway	Sub do.
,,	Rev. T. Radley	Prelate.
,,	Rev. J. L. Figgins	Asst. do.
,,	J. S. Veevers,	1st Captain.
,,	A. B. Creeke,	2nd do.
,,	G. P. Brockbank	Chancellor.
,,	J. H. Winder	Vice do.
,,	W. Birch	Registrar.
,,	J. A. Birch	Treasurer.
,,	W. H. Pratt	Chamberlain.
,,	James Gaskell	Hospitaller.
,,	J. F. Tweedale	Dir. of Cers.
,,	Beckett Bradbury	Asst. do.
,,	T. Bertwisle	Supt. of Works.
,,	J. Watson	Almoner.
,,	J. Turner Hall	1st Expert.
,,	W. H. Prince	2nd do.
,,	James Worsley	1st Standard Bearer.
,,	Henry Bulley	2nd do.
,,	Thomas Morris	Warden of Reg.
,,	W. J. Fowler	1st Aid-de-Camp.
,,	W. H. Hopkins	2nd do.
,,	John Fletcher	1st Expert.
,,	J. H. Sutcliffe	2nd do.
,,	C. H. Bailey	1st Herald.
,,	E. L. Waddington	2nd do.
,,	Thomas Law	Organist.
,,	T. R. Williams	Sword-Bearer.
,,	Robert Crossley	Banner-Bearer.
,,	William Dawson	Equerry.

The Committee for General Purposes was appointed:—Sir Knights S. Smith, J. M. Wike, H. S. Alpass, Gaskell, Pierpoint, Col. Birchall, Croxton, Winder and Galloway. *Ex Officio*, the P.G.C. A. H. Royds, D.P.G.C. W. H. Wright. G. P. Brockbank, Chancellor; W. Birch, Registrar; J. A. Birch, Treasurer.

Sir Knt. Watson collected the alms, amounting to £2 12s. 10d.

It was resolved that the sum of £5 from the Almoner's funds be granted for the relief of Sir Kt. Ledward, an old Mason of fifty years' standing, and the oldest Templar in the Province.

A committee consisting of E.C's., P.E.C's, and 1st Captains of Encampments, was appointed to frame by-laws of the P.G. Conclave.

It was resolved that the next meeting of the Prov. Grand Conclave be held at Manchester under the auspices of the Jerusalem Encampment.

The D.P.G. Commander, in the name and on behalf of the V.E. P.G. Commander, presented to the E.C. of the Plans of Tabor Encampment, Colne, (Sir Knt. T. G. Parker), a complete set of books, handsomely bound, consisting of Minute Book, Subscribing Members' Book, Cash Books, Declaration Book, Equerry's Book, Muster Roll, Register and Receipt Book. Sir Knt. Parker accepted the gift of the P.G.C. with many thanks on behalf of the encampment, and expressed his hope that the generous donor might speedily be restored to perfect health.

A circular letter from the Grand Vice Chancellor, announcing that the Grand Conclave had at its meeting in May last made sundry alterations in the fees payable in respect of registry and certificates from Grand Conclave, and also in the annual fees payable thereto. An animated discussion ensued thereupon, and the legality of the notice convening the meeting was questioned, but it was finally resolved to refer the whole subject to the General Purposes' Committee to take such action in the matter as might be desirable.

It was resolved, "That the fact of the Banner and Abacus of our last P.G.C. being in the P.G. Conclave be inserted on the minutes of proceedings."

The D.P.G.C. was instructed to convey to the V.E.P.G. Commander, Sir Knt. A. H. Royds, the deep regret of the members of the P.G. Conclave, at his inability to take his accustomed place therein, and their earnest wishes for his speedy recovery.

The 2nd Captain of the St. James of Jerusalem Encampment, presented to that encampment as a souvenir of his visit to the Holy Land, a beautifully finished table with marble top, on which, under a glass case, was the stone alluded to in the inscription which was written thereon :—

"This stone was brought from Jerusalem by Sir Knt. John Fletcher, in May 1869, it was the quoin stone in the doorway of the Hospital Chapel (at present in ruins) built by the Knights Templar, situate near the Church of the Holy Sepulchre. Presented to the St. James of Jerusalem Encampment, Bolton, June, A.L. 5874, A.D. 1870, A.D. 752, by Sir Knt. John Fletcher."

Sir Knt. Fletcher explained the circumstances under which he became possessed of the relic, and detailed his difficulties in transit to this country.

Sir Knt. T. H. Winder, E.C. of the St. James of Jerusalem Encampment, accepted the valuable present to the Encampment, and thanked Sir Knt. Fletcher for his addition to the furniture of this already well-equipped Encampment.

The Prov. Grand Conclave was closed at 4.30, and the P.G. Officers having retired, the St. James of Jerusalem Encampment was forthwith closed.

The banquet was celebrated in the school-room, which was decorated with banners of Knights Templar. Sir Knt. Wright presided, and the customary toasts were proposed and responded to, and the meeting dispersed by 8 o'clock.

FASHIONABLE WEDDING IN SHEFFIELD.

The marriage of Miss Felice Lucy Hall, eldest daughter of Dr. J. C. Hall, Sheffield, to William Roddewig, Esq., of Lowfield, Sheffield, took place on Thursday, the 7th inst., in the Parish Church. Long before the hour appointed for the ceremony a large concourse of persons asssembied in Arundel-street and around the Parish Church, awaiting the arrival of the bridal party. Shortly before ten o'clock the carriages were at the church gates. The bride was beautifully attired in a robe of woite satin, witk a wreath of orange blossom and a long Honiton lace fall. The bridesmaids were three in number—viz., Miss M. G. Hall (sister of the bride), Miss M. Neville, of Langham, Surrey: and Miss Edith Robinson, St. John's Wood, London (cousins of the bride). Each was attired in a white dress, with wreath of pink and white flowers and lace falls. The groomsmen were Mr. R. J. Hall (eldest brother to the bride), Mr. F. Stephenson, and Mr. Ralph Neville (cousins). The matrimonial service was impressively performed by the Rev. J. E. Johnston, M.A., Vicar of St. Jude's, Moorsfields, of whose congregation the bride was a member. In the absence of Mr. Smith, Mr. Kirk, organist of St. Jude's, presided at the organ. The bride was given away by her father, Dr. J. C. Hall. After the conclusion of the service the bridal party were joined by numerous friends, among whom was the Rev. Canon Sale, who returned to Surrey House, the residence of Dr. Hall, and partook of the wedding breakfast. Later in the day the newly-married couple departed from Sheffield for the Rhine, where they intend to spend the honeymoon.

Poetry.

◆

STORMBEATEN.

A storm-beat ship was out at sea,
  Her ropes and sails were torn to shreds,
Her sailors clung amidst the wreck,
  And in despair hung down their heads.

In vain they'd toiled all the day,
  Until dread night had hastened on;
They saw no aid appearing nigh,
  Lo! even lingering hope had gone.

The captain's heart was sore and sad,
  For he would fain have saved his crew;
But helm adrift and boatless, too,
  Alas! alas! what could he do?

No raft would float in such a gale,
  If e'en he could establish one,
So he knelt down and prayed to God
  For mercy when life's sands were run.

Fast flying on before the storm,
  The ship came nigh a rocky shore;
The dismal moaning of the waves
  Commingled with the breakers' roar.

A few short hours passed away,
  And then a score of souls had sped;
The ship had dashed upon a rock,
  And all the weary men were dead.

Had there have been a lifeboat nigh,
  Manned by a crew of daring men,
The ship, perchance, might have been saved,
  The crew have reached their homes again.

To help such shipwrecked sailors, then,
  Oh! let our lifeboat kiss the wave;
And, Brothers, we shall blessings win
  From all she snatches from the grave.

Qr. Mas. Sergt. R. SIMMONS,
Freedom, No. 77.

OH! YE WHO ARE BOUND BY OUR MYSTICAL TIE.

Sung at the banquet after the installation of Bro. George E. Hawkes, W.M., Union Lodge, Margate. Words by Bro. ATHELSTAN HARVEY BOYS, P.M., P.G.R. Kent.

Oh! ye who are bound by our Mystical tie,
  Come join me in drinking a toast,
And confess that all over the Globe we descry,
  The name of our Craft— a proud boast.
The Mason may cruise to the East from the West,
  And yet be with all hand and glove,
If his principles will but evince a good test—
  The test of our Brotherly Love.

Though the world's outer circle may laugh at our Rites,
  And hold up our Symbols to scorn,
We can easily point to our Charity's sights,
  Which our tenets Masonic adorn.
Though our Customs be held up to ridicule's view,
  For approval we look up above,
His Word is our Guide in whatever we do,
  While our motto is Brotherly Love.

So Masonry, based on Morality's source,
  Us teaches to act on the Square;
While Equality's Emblem, uprightness our course,
  The Level and Plumb-rule declare.
Then, Freemasons, let each one do well as he lives,
  That when summon'd to Grand Lodge above,
We may reap the reward the Great Architect gives—
  The reward of our Brotherly Love.

1st January, 1870.

THE FREEMASONS' LIFE BOAT.

The Committee met at Bro. Foster's, London-street, E.C., on Thursday, the 7th inst. There were present: Bros. A. E. Harris (in the chair), S. Davis, Gottheill, T. Mortlock, and C. C. Taylor.

The minutes of the previous meeting were read and confirmed. Several propositions tending to further the interests of the movement were proposed and carried.

The financial position stands as follow:—Acknowledged in THE FREEMASON of June 11th, £126 6s. 6d. Since received: Gosport Lodge (903), £1 1s.; Bro. Mallett. 5s.

The meeting was adjourned to Thursday, 4th August next, at 8 p.m.

[In the list of subscriptions published last month the name of Bro. Frost (1306), 10s., was omitted.]

DEFECTS OF ENGLISH BREAD.—Without entering on the discussion of the question, as to what the effects of the habitual use of alumed bread on the digestive organs may be, it is sufficient for our present purpose to note the fact that, as a rule, our English bread has too much yeast introduced into it, undergoes too little kneading, and that, by the aid of a mineral substance, inferior, or even damaged flour, may be made to do duty in bread-making as if it had been sound and of prime quality.—*Food Journal.*

GRAND LODGE OF MARK MASTERS.

We are informed that the following brethren have been appointed members of the Committee to arrange the terms of a treaty between the Grand Mark Lodge and the Grand Red Cross Council:—

Rev. G. Raymond Portal, *M.A.*, G.M.M.;
W. W. B. Beach, *M.P.*, P.G.M.M.;
The Right Hon. the Earl of Limerick.
Major A. S. Adair, 33°;
R. A. Benson,
F. Binckes,
T. Meggy, and
H. C. Levander.

The combined Committee met on Friday, the 15th instant.

The *Reading Mercury* of July 2nd, in its report of the proceedings connected with H.R.H. the Prince of Wales' visit to Reading on the 1st inst., states the following:—

"The representative of a Masonic publication having, without authority, taken to London the list of Masons present, we are unable to publish a complete list of the names."

In justice to the representatives of THE FREEMASON, we think it right to state that we have received official information from the Prov. G. Sec. of Berks and Bucks, that this unwarrantable act was perpetrated by one W. Smith, who is connected with our contemporary in Salisbury-street, Strand.

Original Correspondence.

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The Editor is not responsible for the opinions expressed by Correspondents.

BRO. BUCHAN AGAIN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It would be very amusing, if it were not painful, to see how eagerly Bro. Buchan (p. 331) snatches an error in the punctuation of Bro. Bacon's extract to support his utterly baseless 1717 theory, which, in fact, proves the exact contrary to what Bro. Buchan supposed, inasmuch as it states that "Masons were made in London many years before that date," a fact which no Mason ought to doubt, unless he believes with Bro. Buchan that our predecessors were all either knaves or fools.

It is an old saying, "That it is a dirty bird which fouls its own nest," but what can we think of a Mason who does all in his power to pick holes in the Masonic mantle which covers him? Bro. Buchan's constant allusion to the worthy and learned brethren of the last century, as "Desaguliers & Co.," is extremely offensive, as well as the manner in which he invariably speaks of them as if they were charlatans and impostors. I sincerely trust Bro. Buchan will see the advisability of expressing his opinions more moderately, and of paying a little of that proper deference which, as a Mason, he owes to the history and traditions of the Craft.

Yours fraternally,
VIATOR.

LETTER FROM A BROTHER IN LONDON TO AN EDINBURGH BROTHER, WITH SUGGESTIONS FOR IMPROVEMENT IN THE GRAND LODGE OF SCOTLAND.

One of the most fruitful sources of injustice in the Grand Lodge of Scotland is the manner in which proxies (Masters and Wardens) are appointed. Lodges beyond the metropolitan district, who may not care to be represented in the Supreme Body by their Worshipful Masters and Wardens, appoint upon their annual election, in addition to their ordinary Office Bearers, Proxy Masters, who again in turn appoint two Wardens. These Proxy Masters are expected, not only to attend to all affairs which arise affecting the Grand Lodge, but also to take charge of any matters coming up from the lodge which they represent.

These proxies are, to be legal, signed upon the day of election, and are returnable for approval by the Grand Lodge upon the quarterly communication following the date of their signature. Like every law of Grand Lodge, when it suits the purpose of a certain faction, this law is systematically broken; but, on the other hand, most rigidly enforced whenever it endangers the plans of the factionists, and gains their opponents a vote. Very few proxy commissions are signed upon the day they purport to bear, and many are signed only when it is necessary to defeat a motion—*not by justice, but by votes.*

Now, every commission should be returnable within fourteen days of the date of granting, the Proxy Master at the same time should be obliged to give in the names of his Wardens, and the fees of the three should be paid at the same time. No alteration should be permitted to take place in these officers during the date of the signing of the commission and the granting of a new one. In the event of the death of a Proxy Master during that period, the lodge should be entitled to elect a new one; and in the event of the death of a Proxy Warden, the Proxy Master should supply the vacancy with another brother. But the annual circular ought to contain a complete list of the members of Grand Lodge for the year following its issue. No new member should be admitted with the exception of those filling vacancies caused by death, and the representatives of foreign lodges, whose commissions may not have arrived in time to be submitted to Grand Lodge on its first meeting after the date of signing for approval.

Moreover, no brother should be permitted to hold a proxy commission who has not been at least two years a Master Mason, for there are many instances where brethren upon taking their Master's degree have become members of Grand Lodge, and voted upon questions affecting the Craft, of which they had no knowledge, nor could have. At different periods lodges have made it a point to have every new Master Mason in Grand Lodge, and thereby, for the time, secured a preponderating influence to the sacrifice of every principle of Freemasonry, of honour, and of justice.

What is the present system of Grand Lodge in the case of an important question coming up before it for decision? We will take an election, for example, where there are two candidates, both heavily supported by the brethren. Heaven and earth are moved for proxies; brethren are offered a seat in Grand Lodge; their expenses, both of commission fees and of eating and drinking, paid if they will vote one way or the other.

A hotel is at once fixed upon for head-quarters, an open table is kept, cabs fly about in all directions, innumerable circulars go through the post, meeting upon meeting, followed by resolution upon resolution succeeds, till one would think a general election instead of a paltry jewellership or Provincial Mastership was in hand. What is the result? The Grand Lodge is turned into a bear garden; a dozen fiery but ungrammatical orators, full of zeal and spirit, take the floor, speak against each other, against time; yes, and against common sense. Speak they will; while other brethren howl out "Vote! Vote! Spoke!" who have only come as silent Members to record their votes. How can there be justice done in such a court whose judges are there bought and sold like so many sheep? The country with a strong unflinching hand has put down bribery at Parliamentary and municipal meetings; but we poor Masons, Sons of Light (what a blasphemy!) only consider a cause just which gives us the largest bribe. As an esteemed member of Grand Lodge once said, and truly, "There are brethren whose adherence you can secure at the small expense of a glass of beer." And this is the justice of Grand Lodge. How can the affairs of Grand Lodge succeed under such auspices? How can it ever shake off the load of debt which hangs like a millstone round its neck? Only by the thorough rofermation of its existing abuses; by introducing a law which will wipe away all incentive to malpractice, and which will heavily punish any one guilty of abuse.

I maintain that the Grand Lodge of Scotland is an unfit tribunal of justice as presently constituted; that root and branch are rotten and unsound; its whole system is founded upon error, and requires reform, not a partial reform, but one that will place it on a firm basis, and which will indicate a return to honest principles and pure Masonic practice. But so long as G.L. can be packed, solong as questions of importance cannot be discussed, and so long as a few windy and unscrupulous spouters form a clique to tyrannise over the brethren, an incubus will lie upon Grand Lodge, will paralyse the hands of Freemasons, and in the end will make the name of Mason so abhorrent, that the world will view it with feelings of suspicion and dislike. This will happen simply on account of our having mismanagement and disingeniousness in high places. I defy any one contravert these facts. They are patent to every brother who will consider them for a moment, and they call for immediate and sharp redress.

But there is another and a greater evil than even the present system of Grand Lodge—the Grand Committee, with whom lies the real executive of Grand Lodge. All questions come before it for consideration, and it is seldom that any discussion arises upon one of its fiindings. Now, let us see how the Grand Committee comes into existence. The Masters of lodges in the Edinburgh district, with certain Proxy Masters, form this committee; but a reference to past annual circulars will show that there are many members of Grand Committee who have sat on it for twelve and sixteen years. The Grand Committee is the head-quarters of the clique. If any brother attempts to interfere with their decisions, he is at once roared and voted down. They mutually propose each other for re-election annually, and although a division may take place among the other members, they manage to present their list for approval to Grand Lodge. The sub-committees upon important questions are always composed of their number, and thus the affairsof Grand Lodge are systematically misguided and misconducted. These brethren have no regard for decency, and they are so accustomed to hookwink Grand Lodge that they do not observe even a semblance of law or order. In 1865, when the question of "revision of the ritual," upon the motion of Bro. Adam Thomson, R.W.M. St. John's, Galashiels, was remitted to Grand Committee for report, they committed it to a sub-committee, which never met; and a brother verbally reported against the motion, and this was the weight given by the Grand Committee to a remit of Grand Lodge upon a most vital question. But, then, what do the Grand Committee care? The most important questions may be shelved; the affairs of Grand Lodge may get into irretrievable confusion. They laugh; and some of them, we know, would not object to see the day when she will become bankrupt—if they get the charge of seeing her through the Bankruptcy Court. It is not so many years ago since the Scottish *Freemason's Magazine* let a flood of light upon the doings of the clique which struck terror into their mean and sordid souls, and caused them to shriek out. The magazine was threatened with all pains and penalties, the article denounced untrue, but though that article branded them with fraud, conspiracy and dishonour, all the Grand Committee could say of it was, *that it was injudicious*. Yes! Injudicious to tell the truth and defend honest men? No! but to reveal the secret plans of those men to their Masonic vows, in the face of God and man.

Now for all this there is only one remedy. It has been already proposed and a strong effort should be made to have it carried into force, so as to destroy the destroying element element in Grand Lodge. This can only be done by abolishing Grand Committee, and remodelling Grand Committee. This could be done in the following way.

First. Abolish Proxy Commissions, and permit every Right Worshipfnl Master and every Past Master, who pays an annual fee to be a member of Grand Lodge. The annual fee to be paid by the 1st February in every year. By this means we would have not only a better class of brethren in Grand Lodge, but better fitted to deal with questions coming before it.

Second. Let there be monthly meets of Grand Lodge.

By these means every question would have a better chance of being maturely and properly considered, and the present system be altered to one which will take the Grand Lodge from the shoals of bankruptcy, and make Scots Freemasonry respected both at home and abroad, for it cannot be denied that our system is at present the laughing stock of the world.

That the Grand Committee is an absurd institution, I will give one instance, when the present Duke of Hamilton came of age, the members directed the Grand Secretary to write to him and ask him to become an office bearer. The Duke wrote back with an apology, and with quiet irony stated, that *he was not aware that he was a member of the Craft!!!*

ANTIQUITY OF FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—On having the paragraph pointed out to me, which I now only learn from Bro. W. P. Buchan's letter in your paper was inserted in the various newspapers, without his knowledge, I replied to it, that the public might know that every Freemason did not believe in the unsupported statements set forth in such a manner, by the challenge which Bro. W. P. Buchan had made. In reply to the letter which appeared in the *Glasgow Evening Star*, and now (somewhat altered) appearing in THE FREEMASON, page 322, I gave the following reply:—

ANTIQUITY OF FREEMASONRY.

To the Editor of *The Star*.

SIR,—Your paper of 12th May, 1870, contains a letter from Bro. W. P. Buchan, apparently intended as in reply to my letter on the Antiquity of Freemasonry, which appeared on 5th May, 1870. I cannot regard it as really a reply to my letter, for it consists of mere assertions, unwarranted by any exhibition of proof. Bro. W. P. Buchan says my letter is "full of mistakes;" but he does not even condescend to point out these mistakes. He seems to think that it will satisfy his readers for him merely to say that I have made them. I confess that it does not satisfy me; and I do not see why it should. Had an attempt been made point out any mistakes committed by me, I would have investigated every point with care; and I hope I would have been found as ready frankly to acknowledge an error as to maintain what I still found reason to believe to be the truth. Bro. W. P. Buchan also speaks of me as "good at retailing dreams and exploded notions." However, I ask, what are these dreams and exploded notions? If Bro. W. P. Buchan means to refer to the notion of the existence of Masonry before the year 1717, which he assumes as the date of its origin, I reply that this notion is far from being exploded, and is not to be hastily dismissed as a "dream." The question is one to be tried by the adducement of evidence, and it is ridiculous for any one to come forward and merely make the assertion that our Freemasonry had its origin in 1717, without producing any proof to that effect. Not a vestige of proof has Bro. W. P. Buchan produced. He says, indeed, that in the *Freemasons' Magazine* last summer he *asserted* that Freemasonry and Speculative Masonry was only 152 years old; but he surely cannot imagine that this assertion is to be accepted as deciding the question. "He has ever since," he adds, "been carrying on the war continually against all and sundry the supporters of the 'ancient antiquity' of Freemasonry, and he has never met one who could produce any substantial proof that our Freemasonry existed before 1717." In this style he runs on, apparently quite contented with himself, and is in expectation that every one should unhesitatingly accept his views, but showing no reason why they should be accepted.

Bro. W. P. Buchan, who so emphatically condemns my letter as "full of mistakes," might have been expected to have kept clear of mistakes himself. But this is far from being the case. He speaks of the "Earls of Roslin in the seventeenth century," asserting that I am altogether wrong as to their relation to the Masons of Scotland, and that they were mere "patrons and judges" in trade disputes, not hereditary Grand Masters. *But there was no Earl of Roslin in the seventeenth century!* Yet again, Bro. W. P. Buchan says, "While the Earl of Roslin is chosen or appointed, with express consent and assent of William Shaw, Master of Works to our sovereign lord, judge or referee for a certain district, with continuation to his heirs, he became no more 'Grand Master' or 'hereditary Grand Master' thereby than I did." Without discussing the question whether or not the St. Clair of Roslin who was, with consent and assent above-mentioned, chosen or appointed by the Masons of Scotland to hold high authority among them, was their Grond Master or not, it is sufficient at present to point out the gross mistake of calling him Earl of Roslin, and this may well throw doubt upon all the opinions in connection with the subject of this office which Bro. W. P. Buchan so confidently asserts. *Such a display of gross ignorance and carelessness on one point makes his authority very questionable on every other point connected with the subject.* With reference, also, to the charters granted by the Masons of Scotland to the St. Clairs of Roslin, in the beginning of the seventeenth century—which charters are preserved in the Advocates' Library, Edinburgh—Bro. W. P. Buchan says, "The dates of these charters are A.D. 1600 and A.D. 1628." Now, the second of these charters is of date A.D. 1630, and the first bears no date, although there is sufficient evidence that it belongs to the early part of the seventeenth century, and to the reign of James VI. of Scotland, after his accession to the English throne. One who makes such mistakes as Bro. W. P. Buchan has made on points so easy of examination, is surely not entitled to censure another for mistakes without adducing evidence of them, nor to much regard for the opinions which he may assert as to the subject under consideration. I hope he will perceive that I have convicted him of mistakes.

His reference to his communication to *The Freemasons' Magazine*, is not much to the purpose. He may have "carried on the war," as his phrase is, in the pages of that periodical with great satisfaction to himself, and yet without making much impression on others. There are over two hundred thousand Freemasons in Britain who never see it, and there are some who, whatever they might see in it, would not take the trouble to reply. I am one of these. For anything I have yet done in the cause of Freemasonry I have received nothing but abuse; and it is not to be wondered at if I do not reply to articles which are not in themselves very deserving of notice, and in which I am not personally assailed.

Bro. W. P. Buchan called in question the initiation of Charles II. and William III. as Freemasons, often asserted as a historic fact by Masonic writers. He asks "In what lodge were these great kings made?" The question does not demand an exact and positive answer. We may have reason to believe, on good historic evidence, that these Kings were made Masons without being able to say in what lodge it was done, on at what particular date. A reference to the Seventh Landmark will at once explain the possibility of their being made Masons in an occasional lodge. And thus, in fact, persons of very high rank have generally been made Masons. The present Prince of Wales was not made a Mason in any regular lodge in Britain, but in an occasional lodge, which is perfectly competent for such a purpose.

I am almost at a loss what to say as to the following passage of Bro. W. P. Buchan's letter—"More, while the Earls of Roslin were referees or judges for the Masons in one part of the kingdom, we perceive a Royal grant made by James VI., in 1590, to Patrick Coipland, of Udaucht, and his heirs, giving him full powers as Wardane and Justice within the 'haill thrie sherriffdomes of Aberdene, Banff, and Kincarne.' I ask, was he another hereditary Grand Master!" Bro. W. P. Buchan ought surely to know that a Warden is neither a Master nor a Grand Master. The Kings of Scotland appointed the Office Bearers of the Masons, at least when they chose to do so, as the Kings of England also did, no one disputing their authority; and thus the Earl of Orkney and Caithness was appointed by James II. to his high office, thereafter hereditary in the family of his descendants, the St. Clairs of Roslin; and thus also Patrick Coipland, of Udaucht, was appointed Warden for the Northern Shires already named. But there is a great difference between the office of a Warden and that of a Master; and therefore the question of Bro. W. P. Buchan, "Was he another hereditary Grand Master?" can only be regarded as ridiculous. The Laird of Roslin might well be Grand

Master of the Masons of Scotland, and the Laird of Udaucht, Warden in a certain district.

I beg leave to call attention a little further to the charters granted by the Masons of Scotland in the beginning of the seventeenth century to the St. Clairs of Roslin. I prefer to quote from the second charter, that of 1630, because it is fuller and more explicit than the older one. It begins with a statement that "from age to age it has been observed amongst us and our predecessors that the Lairds of Roslin have ever been patrons and protectors of us and our privileges." I modernise the spelling, but quote the exact words. Then follows the statement that the writs of the Lairds of Roslin, which had been granted to them by the Kings of Scotland, and in virtue of which they exercised authority over the Masons, had been consumed by a fire in the Castle of Roslin, so that there was danger of detriment to the Masons, and also that the Lairds of Roslin would "lie out of their just rights." I ask what meaning can be assigned to these words if the Lairds of Roslin are to be supposed to have been "patrons" of a Craft of Operative Masons, and judges or "referees," as Bro. W. P. Buchan says, in "trade disputes" Of what value could such a right be to them? The words which I have quoted become intelligible only on the supposition that the Masons of Scotland were something more than a mere Operative Craft, so that it was held a high honour to be connected with them and to preside over them.

Again, in the same charter, the Masons of Scotland speak of their "having full experience of the old good skill and judgment" which Sir William St. Clair of Roslin has in their "Craft and vocation." Is this language easily to be explained on the supposition that there was nothing in that Craft and vocation beyond mere Operative Masonry? I leave Bro. W. P. Buchan to crack these nuts at his leisure, and when he has done so I will excuse him, even although he should again speak of me as "good at retailing dreams and exploded notions."

It is not easy to deal with an assertion so general as that contained in the following sentence of Bro. W. P. Buchan's letter: "All sorts of forgeries have been manufactured, and innumerable lies told and written to support them, in order to prove that our system of Freemasonry is older than last century; but wherever said documents have been examined by competent parties they have been easily shown to be mere trash." It would be comparatively easy to investigate any particular question, and I am willing both to enter into such investigation, as to make known the result, if the question proposed is one at all affecting the controversy as to the antiquity of Freemasonry.

I am aware that the notion of the recent origin of Freemasonry has received acceptance with some on the imaginary ground that the term Freemason and Freemasonry are altogether of modern use. The real question, however, is whether or not that which is now known as Freemasonry existed before the year 1717? The introduction of a new term is common enough in all languages, and many instances of this kind as to the English language might be adduced.

Does Bro. W. P. Buchan regard the often republished letter of the celebrated John Locke to the Earl of Pembroke as a forgery? It is genuine, and until evidence is produced to the contrary I must believe it. It affords conclusive proof that Masonry in England in the end of the seventeenth century (A.D. 1696) was something very different from a mere Operative Craft. How inconsistent with such a supposition is the statement made in this letter that Lady Masham "is become so fond of Masonry as to say that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity."

The MS. in the Bodleian Library to which Locke's letter refers, if not an absolute forgery, fabricated since the year 1717, shows Masonry in England, in the time of Henry VI., or thereby, to have been very different from a mere Operative Craft. I could make this evident by quotations, if it were not that they would occupy too much space, and that it does not seem to be necessary that the MS. is in the handwriting of Henry VI., as has been supposed. This MS. exists, and I am not aware that its genuineness has ever been denied, or the accuracy of the copies which have been published; it is enough of itself to refute the 1717 theory and to explode it altogether. Locke's letter, however, may again be quoted as showing that in 1696, that is twenty-one years before the date, when according to Bro. W. P. Buchan, Freemasonry was brought forth, it was reported, erroneously or not, that King Henry VI. "entered himself as one of the Brotherhood of Masons." And as far as the 1717 theory is concerned, this is conclusive enough.

Evidence is to be found in the diary of the celebrated Elias Ashmole, founder of the Museum at Oxford, which still bears his name. In his diary he says, "I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Herthingham, in Cheshire, by Mr. Richard Penhet, the Warden, and the Fellow Crafts, on the sixteenth of October, 1646." One would think this was conclusive, and it is to be observed that we have here the term Freemason employed before the middle of the seventeenth century.

The article on Freemasonry ("Masonry Free") in "Chambers' Encyclopædia has evidently been written by one who does not believe in the antiquity of our system, but his theory of its origin is not the 1717 theory. He says it dates from the seventeenth century, and that its real founders were Elias Ashmole and some of his literary friends, who amused themselves by devising a set of symbols borrowed in part from the Knights Templar, and in part from the Rosicrucians. He states as an unquestioned and unquestionable fact that Charles II. and William III. were Masons, and adds that "the appearance of a connection with Operative Masons was kept up by the appointment of Sir Christopher Wren to the office of Grand Master." It is not necessary, at present, to examine very closely the grounds of this theory. That it has been put forward, and in a work of such a character as "Chambers' Encyclopædia," is enough to show that the advocates of the 1717 theory have not all their own way even with those who agree with them in rejecting the claims of Freemasonry to a high antiquity. In the article just referred to, we are told that the epithet *Free* was applied to the Craft of Masons in consequence of their being exempted by several Papal bulls from the laws which regulated common labourers, and exonerated from various burdens thrown on the working classes at large, both in England and on the Continent.

In conclusion, I would only now ask the question, how, either on the theory that our modern system of Freemasonry was invented by Desaguliers, Anderson, and others in 1717, or on that of its invention by Ashmole and his literary associates, in the previous century, its immediate adoption and rapid extension can be explained? The letters are still extant by which the four lodges which had existed for a long period previous to 1717, and then existing in London, invited their brethren throughout England to unite with them in 1717 to form the Grand Lodge of England; and certainly they do not accord with the notion of the perfect novelty of the system. But if it was then newly devised, how did its framers succeed in winning for it such general approbation? How did they succeed in getting the Grand Lodge founded at all, and in getting noblemen of the highest rank to join them, and to accept office as their Grand Masters? To me this seems utterly incredible; and nothing more, I think, is requisite to show the 1717 theory to be utterly baseless. A similar argument is applicable to the theory of the invention of the system of Freemasonry in the 17th century by Elias Ashmole and his friends. The only possible solution, it seems to me, of the difficulty which presents itself is that of supposing Freemasonry to be of ancient origin, and to have grown to greater and greater perfection through the lapse of ages, holding a high place in the estimation of men, so that kings and nobles were willing to be enrolled amongst the members of the Order. The probability of this supposition appears, at least, to be much greater than that of any other; and it behoves those who maintain those opinions to show clearly what ground they have for them. A mere arbitrary assumption of a particular date or authorship is of no value.

I have no doubt that both Ashmole, Desaguliers, and Anderson contributed much to the improvement of the system of Freemasonry. But so have others since, and *improvement* is not to be confounded with *invention*. Moreover—and this, I think, is an important consideration—none of them were at all likely to set up a system of imposture. For it comes to this, on the theory that either the one party or the other invented the system of Freemasonry, whatever it may be in itself, either party invented it, and they must have been guilty of palming it upon the world as what they knew that it was not. Now, Ashmole, Desaguliers, and Anderson were men of high character, and men of high scientific attainments. Were they likely, let me ask, to employ themselves in framing a system founded on imposture, and asking others to join them in it? There are few things that appear to me more incredible.

Although Bro. W. P. Buchan has attempted to throw cold water upon Dr. Anderson, a native of Edinburgh by birth, and for many years Chaplain to the Grand Lodge of England, the Parliament of Scotland gave him a vote of thanks for a work of his production, considering him a man of a high order of literary talent. This is sufficient, I think, to satisfy the world of his abillties.

In my letter I mentioned that I was busy with several Masonic works, and on their being finished I would take up the whole question. I mentioned it for the sole reason that it is quite impossible for any one to enter into a controversy about the history of Freemasonry without occupying a very great deal of time, and such I have not to spare at present.

I shall not again reply to anything from Bro. W. P. Buchan, except through what I consider the proper channel, *The Freemason*, and I trust to him doing the same.

I remain, Sir, yours obediently,
CHALMERS I. PATON.

The Tower, Portobello, 21st May, 1870.

Bro. W. P. Buchan says, in his introduction at page 322, "Perhaps you will be so kind as to give me a portion of your valuable space to show the answers which I gave." Although it is quite true that he did give answers to my letters, they were not given in the same words as now appearing in THE FREEMASON. There is a portion of one letter inserted in the other, and also a portion of one of them left out. It would have been more truthful just to have given his letter as it appeared in the newspaper. That is what I would call, to use a familiar phrase of his own, "raising a little smoke, so that all will not see his mistake." The mistake I mean is the putting down of Dr. Anderson's works as "displaying little judgment." I am of opinion that Bro. W. P. Buchan feels a little ashamed of this, and now withdraws it. This I feel pleased to see he has done, and for which I give him credit. If Bro. W. P. Buchan would give us a series of articles in THE FREEMASON to support his 1717 theory, he might expect some support if he can prove his statement, which, I believe, he is unable to do. Till then we can only believe what is written in history.

It is my intention to send to THE FREEMASON a series of articles on "The Origin of Freemasonry: the 1717 Theory Exploded." In which I will say all that I intend saying, and thus end the controversy.

CHALMERS I. PATON.

CONSECRATION OF A MASONIC HALL IN AUSTRALIA.

A new Freemasons' Hall was consecrated at Flinders-street, Adelaide, on Tuesday, the 22nd of March, 1870. Seats were provided for close on 200 persons, and the right of *entrée* was strictly confined to Master Masons.

Soon after seven o'clock, every seat being occupied, the D.G. Master (Bro. Arthur Hardy, *J.P.*) entered the hall, accompanied by the Provincial G.M. Irish Constitution (Bro. the Hon. John Tuthill Bagot, M.L.C., Chief Secretary), and attended by the D.D.G. Master (Bro. His Honour Henry E. Downer, Commissioner of Insolvency and S.M.), the P.D.D.G. Master (Bro. Dr. Whittell, *J.P.*), the D.G. Senior Warden (Bro. His Honor Judge Gwynne), the D.G. Junior Warden (Bro. C. R. Darton), the D.G. Chaplain (Bro. Rev. Canon Farr, *M.A.*), the D.G.R. (Bro. J. R. Gurner), the D.G. Treas. (Bro. F. J. Botting), the D.G. Sec. (Bro. R. E. Lucy), D.G. Sup. Works (Bro. Hon. Thomas English), and the other officers of the District Grand Lodge. There were also present the D.P.G.M. Irish Constitution (Bro. W. Fiveash), and the Substitute P.G.M. Scotch Constitution (Bro. Wills), besides several officers of the Irish and Scotch Grand Lodges. The usual forms were observed, and on the District Grand Lodge being declared open, the following ode was sung by an efficient choir, accompanied on the organ by Bro. H. L. Durieu (D.G. Organist):—

TUNE—"*God Save the Queen.*"

Hail! Universal Lord,
By heaven and earth adored;
All hail! great God!

Before Thy name we bend,
To us thy grace extend,
And to our prayer attend,
All hail! great God!

The imposing ceremony of consecration was then gone through. But the grand feature of the evening, valuable both for its originality and its intrinsic beauty—the oration of the Rev. Canon Farr, D.G. Chaplain, following the ceremony of consecration, was as follows:—"Among other thoughts imprinted on our minds as Masons, we are especially led to consider that our time is not our own; that it is a great and solemn trust committed to our care by the Great Architect of the Universe—not for our own enjoyment only, but for the use of all around us. In consonance with this teaching we have been this day dedicating to the service and to the use of our brethren a hall in which our meetings may be held, and in which the brethren may receive that instruction which will enable them to rear up for the services of the Almighty no mere material temple, but a house not made with hands, a spiritual temple, in which each artificer duly labouring will find his place. Of that spiritual temple we have the figure here. If the corner stone be well and truly laid; if the walls be carefully tested by the plumb-line, are upright and stable; if the cement is firm and binding, years and years may roll on, and our work will still be standing. How many generations of men may assemble within these walls! How often will the words that have come down to us through long ages be here repeated in hushed solemnity to those who will be our successors! Perchance this hall, where we now assemble in the vigour of health, may witness another gathering when we have been called away, and our brethren are summoned to follow that which remains of us to the tomb; for, like the bells, our hall has a changeful voice—it speaks of sorrow as well as of joy—of the evening's labour and its refreshment—of life's labour and its rest. How many generations indeed—for of the end of Freemasonry who shall speak? Its foundations are so deeply sunk that man cannot reach them with certainty; they are at least so wide and so strong that the building raised upon them may grow to the world's end. Wide as the world itself, we know no distinction of colour or of country. We acknowledge the brotherhood of all who are of Adam's race. We close our doors to no free man whose faith rests in the Great Creator; and surely in a system such as ours, where each symbol has its significance, each word its hidden meaning, 'free' is a word of more than ordinary import. For he is not free who is a bondsman to his passions; he is not free who is a servant to uncleanness; he is not free who is the slave of avarice; he is not free whose Lord is 'his appetites;' but he is free who, by God's grace, is himself his own master, who can still in his breast the tumultuous uprisings of anger; who can control and subdue the wildness of desire; who can see with unenvying contentment the prosperity of those around him, and, if God has blessed him with worldly means, can pour forth from the fountain of his wealth an ever-flowing stream of benevolence. Nor is he free whose mind is in the toils of superstition. Freemasonry does not concern itself with political questions. It teaches those who belong to the brotherhood to be obedient to the laws of the land wherein they live. Superstition alone recognises a foe in Freemasonry, and in so doing she condemns herself. Seeking to keep her children in the darkness of the neophyte, she dares not draw off the bandage that binds their eyes and give them light. Yet, if she will not remove it with her own hands, Time, the healer as well as the destroyer, will fret it away, and the true light be seen in all its bright effulgence. Bound as we are by our laws to abstain from all persuasion to induce men to join our craft, in what way can we fill up our ranks? The answer is an easy one. Our lights must be kept burning, not only within the walls of the lodge, but in the busy places of the world. Men will judge us by our works. Hitherto in South Australia there has been little room for the exercise of our special duties. The great charitable institutions which reflect honour on our Order in the mother country have as yet found no place here. They have not, indeed, been needed. The help given to our benevolent fund is almost unnoticed. To the world without, therefore, we seem to have no work in view commensurate to our power and our professions. Let us acknowledge that this state of things must soon pass away. As death carries away one or other of our brethren, there are those left behind who are objects of special solicitude to the Craft. His widow, his children, those for whom he cared in life, are, in a measure, become objects of our care now. Let us make our preparations that we may be ready when the time comes to render them the help they need. As in England they have their schools for children of the craft, their homes for its aged members, so let us at least endeavour to lay the foundation of a system of benevolence which may eventually enable us in South Australia to extend to those who need it that help for which a Freemason should never be asked in vain. I rejoice to think that this has been already a subject of your thoughts. I am impressed with the conviction that a wide system of benevolence would tend almost more than anything else to strengthen our body. If our funds were temporarily diminished by an expenditure of this kind they would surely be replenished by the accession of brethren to our Order, and many a brother whose interest in the Craft is weak, mainly perhaps because he cannot see that we are busy in the work of benevolence, would feel his interest reawakened and his pleasure renewed in aiding and in stimulating our charitable endeavours. I have an earnest confidence that our possession of this hall for Masonic purposes will lead to such a movement for benevolent purposes as will call forth the energies and rouse the sympathies of all the brotherhood in South Australia. The corn of nourishment, the wine of refreshment, the oil of gladness, each has taught us its lessons of God's bounty and providence for us, His creatures dwelling on this earth. Let us further remember that there is a world beyond this, and that we must so live that we may be prepared to die. It may be that our researches into God's hidden mysteries may never lead us beyond darkness visible. As we advance our horizon may recede; and each step forward serve but to show us the more plainly that the wisdom of the Almighty is infinite, His ways past finding out. Of one thing at least we shall be convinced—of His love for man, His care for all created beings. Let, then, the lines of our lives be traced in accordance with this rule of love. By so living we shall become most like Him while we remain on earth, and most ready to pass through that dark valley where One alone can be our companion, and to go through that great change which will enable us to know even as also we are known."

Another oration, equally interesting to the members of the Craft, was delivered by P.D.D.G.M. Whittell, but it was of a purely Masonic character, and not appropriate for publication.

After this the anthem, psalm cxxxiii., "Behold how pleasant and how good," was sung and the lodge was closed, the choir giving as a finale the "Song of Australia":—

There is a land where summer skies
Are gleaming with a thousand dyes,
Blending in witching harmonies;
And grassy knoll and forest height
Are flushing in the rosy light,
And all above is azure bright—
Australia.

There is a land where honey flows,
Where laughing corn luxuriant grows,
Land of the myrtle and the rose;
On hill and plain the clust'ring vine
Is gushing out with purple wine,
And cups are quaffed to thee and thine—
Australia.

There is a land where floating free,
From mountain top to girdling sea,
A proud flag waves exultingly;
And freedom's sons the banner bear,
No shackled slave can breathe the air,
Fairest of Britain's daughters fair—
Australia.

It was mentioned in the course of the evening by Bro. Letchford, one of the Stewards and a Trustee of the Masonic Hall, that the cost of the land, building, furnishing, &c., was £5,100. The annual liability is at present £344 (interest to mortgagee, £240; Secretary, £104), and the estimated income is £401 (rent, £156; three lodges, £120; chapter, £30; D.G. Lodge, £25; other lodges, £20; banquet room, £50). Several contributions were received after the ceremony of consecration, and others are confidently expected towards reducing the liabilities of the trustees. The architect (Bro. the Hon. Thomas English, M.L.C.) most liberally declared his intention of returning for the benefit of the fund one-half of the amount of his commission.

The brethren re-assembled in the banquetting-room below, the R.W.D.G.M. presiding, supported by the Prov. G.M. (Irish Constitution), the Present and Past Deputy D.G. Masters, the D.G. Chaplain, &c.; the Senior and Junior Wardens being in their places, and the "dark corner" properly filled.

Host Bungert set a repast before his guests which would have done credit to any Boniface in Adelaide, and of his wines it may truly be said that they were plentiful and excellent. Full justice was done to the banquet, and, the cloth having been removed, the various toasts which royalty to the Crown and to the Order prescribe were duly honoured, not forgetting that which gallantry inspires in the heart of every true brother of the Craft.

Jottings from Masonic Journals.

◆

WE are authorised to state that the Right Hon. the Lord Lindsay, 31°, and the Rev. Charles J. Martyn, (Grand Chaplain of Grand Lodge of England), who were recently elected members of the Senate of the Red Cross Order, have accepted the positions of Grand Examiner, and Grand Sub-Prelate respectively, to which those distinguished brethren were nominated by Lord Kenlis, the Grand Sovereign of the Order.

GLOCESTER CATHEDRAL.—Some months ago the Freemasons of Glocestershire expressed a wish to undertake the restoration of some distinct portion of the Glocester Cathedral, and it was suggested that they should provide the new reredos, at a cost then estimated at £600. A committee was appointed by the Provincial Grand Lodge, the £600 was raised, and at a recent meeting it was ordered that a communication should be made to the Dean to the effect that "the Freemasons are prepared with the £600, the amount which they were led to believe the restoration of the reredos would cost, and are most anxious to undertake that work; but that the committee do not believe it to be possible to obtain a larger subscription." The cost of the reredos, as designed by Mr. Gilbert Scott, is expected to be about £2,000.—*Times.*

CULTIVATION OF TREE-CARNATIONS.—It requires a considerable amount of care and judgment to grow these delightfully-fragrant flowers satisfactorily. The cuttings should be struck in February, March, and April. Take cuttings of two or three joints in length, remove the lowest leaves only, put them into pots or pans in sand alone, and place the pots in a brisk moist heat—like that afforded by a melon or cucumber frame, for instance. When well furnished with roots, put them into thumb-pots, and then shift them from thumb-pots to three-inch size, and so on, always observing that they should not be shifted till they really need it, nor be allowed to become pot-bound for want of a shift. As soon as they have recovered from the first shift, nip out the growing points, and stop no more. Continue to shift as required till the middle of July, when they may be in either eight or ten-inch pots, as both are good sizes in which to flower them. After the plants are established in thumb-pots, they should be grown with as little artificial heat as possible, and after they have had their last shift put them out of doors in an open situation, and stand the pots upon a bed of coal-ashes not less than six inches in thickness. When the pots are well filled with roots, water with *very weak* liquid manure. The pots must be drained efficiently, and the compost should consist of good turfy loam quite free from wire-worm, with about a third of its bulk of old cow-manure, and a liberal proportion of sharp silver-sand. House from the 21st of September to the 7th of October, regulating the exact date by the time they are wanted in flower and by the weather. Keep them near the glass in a cool airy house for a fortnight; then transfer them to a warm greenhouse, where they will begin to bloom towards the end of November, and, by judicious management, continue in flower throughout the winter.—*Gardener's Magazine.*

THE BLOOD IN OLD AGE. — As age advances the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, supplies the extra nutrition to the blood and restores to it its florid hue, and then the progress of decay is arrested and the ailment disappear—man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also for Apothecaries' Hall, London. Sold by all druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment, each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution: Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending July 23, 1870.

MONDAY, JULY 18.

Quarterly Meeting Boy's School, at 12.
Lodge 720, Panmure, Balham Hotel, Balham.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, JULY 19.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 435, Salisbury, 71, Dean-street, Soho.
,, 704, Camden, York and Albany, Regent's-park.
,, 857, St. Mark's, Horns Tavern, Kennington.
Chap. 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JULY 20.

General Committee Grand Chapter, at 3.
Lodge of Benevolence, at 7 precisely.
Lodge 619, Beadon, Greyhound, Dulwich.
,, 1159, Marquis of Dalhousie, Freemasons' Hall.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

THURSDAY, JULY 21.

House Committee Girls' School, at 4.
Lodge 1278, Burdett Coutts, Approach-road, Victoria-park.
Mark Lodge, Carnarvon, Mitre Tavern, Hampton Court.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JULY 22.

House Committee, Boys' School.
Lodge 780, Royal Alfred, Kew Bridge.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway Victoria Station, at 8; Comp. Cottebrune, Preceptor
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, JULY 23.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
South-Eastern Masonic Charitable Association, New Cross Branch.

REMEMBER.—It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous.

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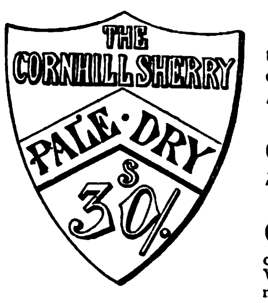

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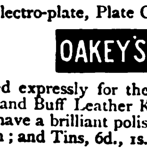

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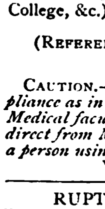

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BY THE SON OF SALATHIEL.

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BEFORE THE SCHISM.

Under the false appellation of the York banner the *new* G. Lodge gained the countenance of the Scotch and Irish Masons, who, placing implicit confidence in the representations made to them, heartily joined in condemning the measures of the regular lodges in London, as tending, in their opinion, to introduce novelties into the Society, and to subvert the original plan of the institution. The irregular Masons in London having thus acquired a nominal establishment, noblemen of both kingdoms, unacquainted with the origin of the separation, honoured them with their patronage, and some respectable names and lodges were added to their list.

During the presidency of Lord Raymond no considerable addition was made to the list of lodges, nor were the communications often honoured with the company of the nobility His lordship granted only one deputation for a Provincial Grand Master during his presidency: viz, for Savoy and Piedmont.

The Earl of Kintore succeeded Lord Raymond in April, 1740; and, in imitation of his predecessor, continued to discourage irregularities. His lordship appointed several Provincials, particularly one for Russia, one for Hamburgh and the Circle of Lower Saxony, one for the West Riding of York (in the room of William Horton, Esq., deceased), and one for the island of Barbadoes.

The Earl of Morton was elected on the 19th of March following, and installed with great solemnity the same day at Haberdashers' Hall, in presence of a respectable company of the nobility, foreign ambassadors, and others. Several seasonable laws were passed during his lordship's Mastership, and some regulations made concerning processions and other ceremonies. His lordship presented a staff of office to the Treasurer of neat workmanship, blue and tipped with gold; and the Grand Lodge resolved that this officer should be annually elected, and, with the Secretary and Sword-bearer, be permitted to rank in future as a member of the Grand Lodge. A large cornelian seal, with the arms of Masonry set in gold, was presented to the Society at this time by Bro. William Vaughan, the Senior Grand Warden, who was appointed by his lordship Provincial Grand Master for North Wales.

Lord Ward succeeded the Earl of Morton in April, 1742. His lordship, being well acquainted with the nature and government of the Society, having served every office from the Secretary in a private lodge to that of Grand Master, lost no time in applying effectual remedies to reconcile the animosities which prevailed. He recommended to his officers vigilance and care in their different departments, and by his conduct set a noble example how the dignity of the Society ought to be supported. Many lodges which were in a declining state, by his advice coalesced with others in better circumstances; some which had been negligent in their attendance on the Communications, after proper admonitions, were restored to favours, and others which persevered in their contumacy were erased from the list. Thus his lordship manifested a sincere regard for the interests of the Society, while his lenity and forbearance were universally admired.

The unanimity and harmony of the lodges seemed to be perfectly restored under his lordship's administration. The Freemasons at Antigua built a large hall in that island for their meetings, and applied to the Grand Lodge for liberty to be styled the Great Lodge of St. John's in Antigua, which favour was granted to them in April, 1744.

Lord Ward continued two years at the head of the Fraternity, during which time he constituted many lodges, and appointed several Provincial Grand Masters—viz., one for Lancaster, one for North America, and three for the island of Jamaica. He was succeeded by the Earl of Strathmore, during whose administration, he being absent the whole time, the care and management of the Society devolved on the other Grand Officers, who carefully studied the general good of the Fraternity. His lordship appointed a Provincial Grand Master for the island of Bermuda.

Lord Cranstoun was elected Grand Master in April, 1745, and presided over the Fraternity with great reputation two years. Under his auspices Masonry flourished, several new lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisbourg. By a resolution of the Grand Lodge at this time it was ordered that public processions on feast days should be discontinued—occasioned by some mock processions which a few disgusted brethren had formed in order to burlesque those public appearances.

Lord Byron succeeded Lord Cranstoun, and was installed at Drapers' Hall on the 30th of April, 1747. The laws of the Committee of Charity were, by his lordship's order, revised, printed, and distributed among the lodges, and a handsome contribution to the general charity was received from the lodge at Gibraltar. During five years that his lordship presided over the Fraternity, no diligence was spared to preserve the privileges of the Order inviolate, to redress grievances, and to relieve distress. When business required his lordship's attendance in the country, Fotherly Baker, Esq., his Deputy, and Secretary Revis were particularly attentive to the business of the Society. The former was distinguished by his knowledge of the laws and regulations; the latter, by his long and faithful services. Under the auspices of Lord Byron, provincial patents were issued for Denmark and Norway, Pennsylvania, Minorca, and New York.

On the 20th of March, 1752, Lord Carysfort accepted the office of Grand Master. The good effects of his lordship's application to the real interests of the Fraternity soon became visible by the great increase of the public fund. No Grand Officer ever took more pains to preserve, or was more attentive to recommend, order and decorum. He was ready on every occasion to visit the lodges in person, and to promote harmony among the members. Dr. Manningham, his Deputy, was no less vigilant in the execution of his duty. He constantly visited the lodges in his lordship's absence, and used every endeavour to cement union among the brethren. The whole proceedings of this active officer was conducted with prudence, and his candour and affability gained him universal esteem. The Grand Master's attachment to the Society was so obvious that the brethren, in testimony of gratitude for his lordship's great services, re-elected him on the 3rd of April, 1753, and during his presidency provincial patents were issued for Gibraltar, the Bahama Islands, New York, Guernsey, Jersey, Alderney, Sark, and Mann; also for Cornwall and the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

At this time the Society in Scotland appears to have been in a very flourishing state. Under the auspices of George Drummond, Esq., the Grand Master of the Masons in that kingdom, the lodges had considerably increased in numbers. This gentleman had thrice served the office of Lord Provost of Edinburgh; and being at the head of the senate in that city, he was anxious to promote every scheme which could add to the consequence and splendour of the metropolis of his native country. With this view he planned and afterwards completed that elegant range of buildings called the New Exchange of Edinburgh, the foundation stone of which he laid on the 13th of September, 1753, as Grand Master. An event so remarkable in the annals of Masonry justly merits attention, and cannot fail to render an account of a ceremony so splendid and conducted with so much regularity interesting to every brother who has the honour of the Society at heart.

Early in the morning of the day appointed for the celebration of this ceremony a magnificent triumphal arch in the true Augustan style was opened to public view. It was erected at the entrance leading towards the place where the foundation stone of the intended building was to be laid. In the niches between the columns on each side of the entrance were two figures representing Geometry and Architecture, each as large as life. On the frieze of the entablature, which was of the Corinthian order, were the following words: "*Quod felix faustumque sit;*" "That it may be happy and prosperous." On the middle panel of the attic base, placed over the entablature, was represented the Genius of Edinburgh in a curule chair under a canopy. On her right hand stood a group of figures representating the Lord Provost, magistrates, and council in their robes; on her left was another group representing the noblemen and gentlemen employed in the direction of the intended structure. In front was placed the Grand Master offering a plan of the Exchange, attended by several of his brethren properly clothed. The whole was decorated with laurels, bays, and other evergreens, interspersed with festoons of flowers.

At three o'clock in the afternoon the several lodges, with their Masters at their heads, met at Mary's Chapel in Niddry's Wind, and at half-past three the procession began to move from the chapel in the following order, the city guard covering the rear:

1. Operative Masons not belonging to any lodge present.
2. A band of French horns.
3. The lodges present, arranged as follows:—
    The Military Lodge belonging to General Johnson's Regiment.
    The Thistle Lodge.
    The Scots' Lodge in Canongate.
    Holyrood House Lodge.
    Vernon Kilwinning Lodge.
    Canongate from Leith Lodge.
    Dalkeith Lodge.
    Lodge of Journeymen Masons.
    Canongate and Leith, Leith and Canongate Lodge.
    Leith Kilwinning Lodge.
    Canongate Kilwinning Lodge.
    Mary's Chapel Lodge.

All the brethren properly clothed, and the Masters and Wardens in the jewels of their respective lodges, with their badges of dignity, formed the last rank of each lodge.

4. Gentlemen Masons belonging to foreign lodges.
5. A band of Hautboys.
6. The Golden Compasses, carried by an operative Mason.
7. Three Grand Stewards with rods.
8. The Grand Secretary, Grand Treasurer, and Grand Clerk.
9. Three Grand Stewards, with rods.
10. The Golden Square, Level, and Plumb, carried by three operative Masons.
11. A band of French horns.
12. Three Grand Stewards, with rods.
13. The Grand Wardens.
14. The Cornucopia and Golden Mallet, carried by an officer of the Grand Lodge and an Operative Mason.
15. The Grand Master, supported by a Past Grand Master and the present Substitute.

The procession was closed by a body of Operative Masons, and the whole brethren, amounting exactly to 672, walked uncovered.

At the head of Niddry's Wind the cavalcade was received by 150 of the military and a company of grenadiers, drawn up in two lines, under arms, who escorted the procession—one half of the grenadiers marching in front, and the other half in the rear, with bayonets fixed. As the procession passed the city guard, a company was drawn out, with the proper officers at their head, who saluted the Grand Master with military honours, drums beating and music playing. When the procession reached the Parliament Close, the troops formed a line, as did also the Masons within that line. The Grand Master and the officers of the Grand Lodge then made a stop at the north-west corner of the Close, and dispatched a message to the Council-house to acquaint the magistrates that the brethren were ready to receive them. On which the Lord Provost, magistrates, and council, in their robes, preceded by the city officers with the sword and mace, accompanied by several of the gentlemen in the direction of the intended buildings, proceeded through the lines formed by the soldiers and the Masons, when the Grand Master, properly supported as before, preceded by his officers, and having his jewels borne before him, marched to the place where the ceremony was to be performed, and passed through the triumphal arch erected for the occasion, the lodges following according to seniority. On the west side of the place where the stone was to be laid was erected a theatre, covered with tapestry and decked with flowers, for the Lord Provost, magistrates, council, and attendants. On the east was erected another theatre for the Grand Master and his officers, on which was set a chair for the Grand Master. Before the chair was a table covered with tapestry, on which were placed two silver vessels filled with wine and oil, the golden jewels and the cornucopia, which had been carried in the procession. The Masters, Wardens, and brethren of the several lodges were then arranged in galleries properly fitted up for the occasion.

The ceremony of laying the stone now commenced. By order of the Substitute Grand Master the stone was slung into a tackle, and, after three regular stops, let down gradually to the ground, during which the Masonic anthem was sung, accompanied by the music, all the brethren joining in the chorus. The Grand Master, supported as before, preceded by his officers and the Operative Masons carrying the jewels, then descended from the theatre to the spot where the stone lay, and passed through a line formed by the officers of the Grand Lodge. The Substitute Grand Master deposited in the stone, in cavities made for the purpose, three medals with the following devices: On one side was the effigies of the Grand Master in profile, vested with the ribbon officially worn by him, and in front a view of the Royal Infirmary, with the following inscription:

G. Drummond, Architect. Scot.
Svmmvs Magis Edin. ter Cos.

George Drummond, of the Society of Freemasons in Scotland, Grand Master, thrice Provost of Edinburgh. On the reverse was a perspective view of the Exchange, on which was inscribed in the circle, *Verbi exornandæ civivmqve commodiatti*—For adorning the city, and the conveniency of its inhabitants; and underneath,

Fori Novi Edinbvrgensis
Posito Lapide primo
Ordo per Scotiam Architectonicus
Excudi jussit,
xiii. Septembris 1753.

The first stone of the New Exchange of Edinburgh being laid, the brotherhood of Masons through Scotland ordered this to be struck, 13th September, 1753.

The other medals contained the effigies as above, and on the reverse the Masons' Arms, inclosed within the collar of St. Andrew, with the following inscription: "In the Lord is all our trust." The former Grand Master and the Substitute retiring, two Operative Masons came in their place, and assisted the Grand Master to turn over the stone and lay it in its proper bed, with the inscription undermost.

The Grand Master then taking his station at the east of the stone, with the Substitute on the left and his Wardens in the West, the Operative who carried the square delivered it to the Substitute, who presented it to the Grand Master, and he having applied it to that part of the stone which was square, returned it back to the Operative. The Operative who carried the plumb then delivered it to the Substitute, who presented it also to the Grand Master, and he having applied it to the edges of the stone, holding it upright, delivered it back to the Operative. In like manner the Operative who carried the level delivered it to the Substitute, and he presented it to the Grand Master, who applied it above the stone in several positions, and returned it back to the Operative. The mallet was then presented to the Grand Master, who gave three knocks upon the stone, which was followed by three huzzas from the brethren. An anthem was then sung, accompanied by the music, during which the cornucopia and the two silver vessels containing the wine and oil were brought down to the stone. The cornucopia was delivered to the Substitute, and the vessels to the Wardens. The anthem being concluded, the Substitute presented the cornucopia to the Grand Master, who turned out the ears of corn upon the stone. The silver vessels were then delivered by the Wardens to the Substitute, and by him presented to the Grand Master, who poured the contents upon the stone, saying, "May the bountiful hand of heaven supply this city with abundance of corn, wine, oil, and all the other conveniences of life!" This was succeeded by three huzzas, after which an anthem was sung. The Grand Master then repeated these words; "As we have now laid this foundation-stone, may the Great Architect of the Universe, of His kind providence, enable us to carry on and finish the work which we have now begun. May He be a guard to this place and the city in general, and may He preserve it from decay and ruin to the latest posterity." The ceremony was concluded with a short prayer for the sovereign, the senate of the city, the Fraternity of Masons, and all the people. The music was resumed, and the Grand Master returned to his chair amid the plaudits of the brethren.

The Grand Master then addressed the Lord Provost, magistrates, and council in an appropriate speech, in which he thanked them for the honour which they had done him in witnessing the act of laying the foundation-stone of the intended structure, and expressed his earnest wish that they and their successors might be happy instruments to forward the great and good work which was now begun, and offered so fair a prospect of success; and he sincerely hoped that it might add, not only to the ornament and advantage of the city of Edinburgh, but be the means of insuring to them lasting honour and transmitting their memories to the latest posterity. He next addressed the undertakers of the work on the importance of the trust reposed in them, and recommended diligence and industry to all the workmen who might be employed under them.

The magistrates then took their leave, and the brethren resumed the procession to the palace of Holyrood House, escorted by the military as before, amidst an immense crowd of spectators. On arriving at the palace the Grand Master, in the name of himself and brethren, returned his most grateful acknowledgments to the commanding officer of the troops for the assistance which he had given. The brethren then entered the inner court of the palace, and formed a square to receive the Grand Master and his officers with all due honour, who, followed by the lodges according to seniority, proceeded to the great gallery, where an elegent entertainment was provided, and the greatest harmony prevailed. At nine o'clock in the evening the company broke up.

Such was the regularity observed throughout the ceremony of the day that, notwithstanding the crowds of people who were collected on the occasion, the whole was concluded without a single accident.

(To be continued).

GRAND LODGE OF MARK MASTERS.

BENEVOLENT FUND FESTIVAL.

The second annual festival in behalf of this fund was held on Thursday, 14th inst., at the Talbot Hotel, Richmond, under the presidency of the Earl Percy, *M.P.*, R.W. Dep. Grand Mark Master Mason, supported on his right by the M.W. Grand Mark Master Mason Bro. Rev. G. R. Portal, and on his left by Bro. Sir John Conroy, Bart., R.W. Past Grand Warden. Nearly fifty ladies and brethren were present, and amongst the latter we noticed: Bros. Rev. D. Shaboe, P.G. Chap.; Thomas Meggy, P.G.W.; Frederick Binckes, G. Sec.; W. Mann, P.G. Reg.; S. Rosenthal, P.G. Steward; R. Spencer, P.G.S.B.; George King, jun., P.G. Steward; J. H. Wynne, P.G.S.B.; Dyer, Henley, Mortlock, &c. The musical arrangements were conducted by Bro. W. Ganz, all engaged therein having most generously offered their valuable assistance gratuitously. Miss Alice Fairman, Madame Thaddeus Wells, Chev. de Kontski, Herr Deck, Bro. Ganz, Bros. Wallworth and Dyson, vocally and instrumentally, largely added to the pleasures of the evening, which passed off most successfully and agreeably, the fund benefitting to the extent of seventy guineas. The dinner and wines reflected great credit on the new proprietor, Bro. Grünhold.

PROV. GRAND CHAPTER OF ROYAL ARCH MASONS, YORKSHIRE.

A Provincial Grand Chapter of Royal Arch Masons of the North and East Ridings of Yorkshire, was holden by special appointment, in the Britannia Chapter, Whitby, on Wednesday, 6th July.

Present:—M.E. Comps. John Pearson Bell, *M.D.*, Grand Superintendent of the North and East Ridings of Yorkshire, Z.; John N. Lawson (312), P.G.H.; W. T. Farthing (200), P.G.J.; Michael Charles Peck (250), P.G. Scribe E.; George Hardy (250), P.G. Scribe N., H. A. Williamson (200), P.G. Prin. Soj.; William Wood (312), P.G. First Ass. Soj.; Thomas N. Marwood (312), as P.G. Second Ass. Soj.; W. Cowling (236), as P.G. Treas.; William Lawton (236), P.G. Reg.; Wm. Tesseyman (57), P.G. Standard-bearer; D. R. Ramsay (312), P.G. Dir. of Cer.; Geo. Balmford (236), P.G. Org.; Comp. John Ward (236), P.G. I.J.; Comp. Wm. Johnson (57), P.G. Outer Janitor. Prov. Grand Stewards: Comps. W. H. Bee (57), Geo. H. Walshaw (200), J. H. Emes (250), and G. Buchanan (312). Together with the following Principals and Past Principals of the various Chapters in the province, viz.:—E. Comps. W. T. Farthing, Z.; H. A. Williamson, H.; W. Peacock, J.; J. F. Spurr, P.Z.; W. F. Rooke, *M.D.*, P.Z., of the Old Globe Chapter, 200, Scarborough; W. Lawton, P.Z., Z.; Thos. Cooper, P.Z., J.; W. Cowling, P.Z.; Rev. J. E. Mayne Young, *M.A.*, P.Z., of the Zetland Chapter, 236, York; G. Hardy, H.; C. Foster, P.Z.; M. C. Peck, P.Z., of the Minerva Chapter, 250, Hull; J. C. Miller, Z.; W. H. Marwood, H.; W. T. Clarkson, J.; J. N. Lawson, P.Z.; John Green, P.Z.; M. L. Simpson, P.Z.; S. Reed, P.Z.; T. Turnbull, P.Z.; W. Stonehouse, P.Z.; W. Falkingbridge, P.Z., of the Britannia Chapter, 312, Whitby; A. Farmer, J., of the Marwood Chapter, 602, Middlesborough; J. Marshall, J., of the King Edwin Chapter, 660, Malton, W. Wood, P.Z.. Visitor: E. Comp. C. E. Lucas, P.Z., Province of Lincolnshire, &c., &c.

The Provincial Grand Chapter having been opened in ancient and solemn form, the Minutes of the last Provincial Grand Chapter, held 19th May 1869, were read and confirmed.

The M.E. GRAND SUPERINTENDENT said that although the uniformity of ritual desired was not yet attained, he believed the great attention given to the subject would be productive of much good. He was happy to inform the Companions that the subscriptions to the "Zetland Commemoration Fund" from this Province had reached the handsome sum of £236.

Comp. COWLING read the Treasurer's balance-sheet, but stated that the account was not quite complete, owing to the Prov. Grand Treasurer's illness, and consequent absence from home. The balance-sheet, having been audited and found correct, was adopted.

The various Chapters then made their returns; the Humber, Constitutional, and Dundas Chapters were, however, not represented, and the Prov. Grand Scribe E. was requested to communicate with them.

The M.E. GRAND SUPERINTENDENT then appointed the following Provincial Grand Officers, (with the exception of the Prov. Grand Treasurer, who was re-elected by the Prov. Grand Chapter):—E. Comps.

Christopher Foster (250)	P.G. H.
W. F. Rooke, *M.D.* (200) ...	P.G. J.
M. C. Peck (250)	P.G. Seribe E.
Jas. C. Miller (312)	P.G. Scribe N.
Mark L. Simpson (312)	P.G. Prin. Soj.
Andrew Farmer (602)	P.G. 1st Ass. Soj.
J. Marshall (660)	P.G. 2nd Asst. Soj.
W. Lawton (236)	P.G. Registrar.
J. H. Emes (250)	P.G. Sword Bearer.
W. Peacock (200)	P.G. Stand. Bearer.
Thos. Turnbull (312)	P.G. Dir. of Cer.
T. S. Camidge (236)	P.G. Organist.
Comps. John Ward (236)... ...	P.G. Inner Janitor.
Wm. Johnson (57)...	P.G. Outer Janitor.

The M.E. GRAND SUPERINTENDENT directed that the nine Chapters in the Province should each nominate a Prov. Grand Steward.

The M.E GRAND SUPERINTENDENT, after expressing his regret at the absence, caused by severe illness, of the Prov. Grand Treasurer, then read a very interesting and masterly paper upon the Royal Arch Degree, illustrated by several beautiful photographs of antient Jerusalem, published by the Palestine Exploration Committee, which was received by the Comps. with respectful attention and hearty applause.

At the conclusion of which, Comp. Lucas, on behalf of the visitors, begged to express the pleasure he had felt it being present and offered hearty good wishes for the success of the Chapters in the Province.

The M.E. GRAND SUPERINTENDENT then thanked the Companions for their numerous attendance, and suggested that each Chapter should obtain the Tracing Boards of this Order for the instruction of its members.

The Provincial Grand Grand Chapter was then closed in antient form and with solemn prayer.

A banquet was held at the Angel Hotel the same evening, at which the M.E. Grand Superintendent presided. The usual loyal and Masonic toasts were duly honoured, and a most agreeable evening passed.

WE understand that the late Bro. Stephen Blair, of Mill-hill House, Bolton, formerly member for that borough, and Provincial Grand Master of the Order of Freemasons of the Province of East Lancashire, who was interred on Saturday, the 9th inst., has bequeathed the princely sum of £20,000 to build and furnish a hospital for sick persons of any domicile, on condition that a sight within the area of the Bolton union be provided within a period of three years. Bro. Blair not being able legally to leave money to purchase land for the site, he leaves that sum to trustees, who are empowered to build the hospital, and are instructed to provide nurses to tend the patients in the night. He also leaves to the same trustees a sum of £10,000 to be invested, so that the income may form an endowment for the hospital, and desires that it may be called "The Blair Hospital."—*Liverpool Mercury.*

MARKET REQUIREMENTS.—It is really marvellous that the great metropolitan market in Covent Garden should possess far less accommodation than the markets of many a provincial town in our own or foreign countries; not to make invidious comparison with splendid markets such as those, for example, of Paris. London notoriously requires more commodious markets than it possesses, and nowhere is this great want so keenly felt by all concerned as in Bedford-lane.—*Food Journal.*

BALZAC.—Leon Curmer, the publisher, who died the other day in Paris, used to tell an amusing story of the famous Balzac. At one time Curmer resolved to bring out an illustrated weekly journal, a thing then unknown in France. It was to be called *Les Français peints par eux mêmes*, and Balzac was to contribute a series of humorous sketches of the various trades and professions. At first Balzac was in rapture at the idea, and fairly dazzled poor Curmer with the brilliancy of his suggestions. A week passed and Balzac's enthusiasm had grown cold. Curmer was unable to get anything from him. The new journal, however, had been announced everywhere, and it was quite impossible to recede. On the eve of publication, the printer's messenger was sent to Balzac's lodgings, with strict orders not to come back empty-handed. He returned with three or four slips of paper, on which a few lines had been hastily scribbled. Curmer, however, knew his man. The manuscript was speedily in type, and the proof was sent back to the author. Again it returned, doubled its former size, with erasures, corrections, and additions crossing each other between the lines in inextricable confusion. Eight times was the process repeated, and at last the admirable monograph entitled *Nos Epiciers* was the result. "The corrections of that proof," Curmer used to say, "cost me 1,000f.; but I sold 20,000 copies of the first number."—*Globe.*

Reports of Masonic Meetings.

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THE CRAFT.

METROPOLITAN.

Lodge of Tranquillity, No. 185.—At the Lodge-room, Radley's Hotel (Bro. J. Hart's), the highly-respected Master, the W. Bro. Hermann Beigel, held a meeting of emergency on Monday last for the initiation of Mr. Simeon Lazarus (who is leaving England). The W.M. was supported by several P.M.'s, his Officers, and numerous visitors, and in his usual impressive manner admitted the candidate into our mysteries. The beauties of the ceremonies at this lodge are much enhanced by the great taste with which music is introduced by the worthy Organist, Bro. Knappe.

Lily Lodge of Richmond, No. 820.—A meeting of this lodge was held at the Greyhound Hotel, Richmond, on the 13th inst., and derived additional interest from the fact that it was the last Masonic occasion on which the respected host, Bro. G. T. Noyce, appeared in his capacity as the hotel proprietor. Bro. R. Fenner, W.M., presided, and was supported by Bros. Joshua Nunn, P.M., P.G.S.B. ; J. Cottrell, P.M. ; J. Cockburn, P.M. and Sec. ; T. F. Giles, P.M. and Treasurer; J. Jones, P.M.; W. V. Cooper, P.M. ; T. J. Carless, P.M. ; G. Townsend, P.M. ; F. D. Kennedy, S.W. ; F. W. Koch, S.D. ; E. Perkins, I.G. ; and a large number of brethren and visitors. Among the latter were the popular P.G.M. of Middlesex, Colonel Burdett ; the Treasurer and Secretary of the Province, Bros. Buss and Little ; H. Potter, P.M. 11 ; Dray, P.M. Kentucky Lodge ; John Dyer, 22 ; &c. In the course of the evening Bro. Pewtress was raised, Bro. Hamblin passed, and Messrs. J. S. Reed and T. Palmer were initiated. The last-named gentleman is to be Bro. Noyce's successor in the business, and from the experience he has acquired, there is no doubt that the hotel will continue to flourish under his maaagement and maintain the high prestige which it now enjoys. The lodge having been closed, the brethren sat down to a banquet in which Bro. Noyce seemed to have surpassed even his former efforts, and the viands and wines gave the utmost satisfaction. When the cloth had been cleared, her Majesty's health was given with musical honours, Bro. Dyer (a talented amateur) leading the loyal effusions of the brethren. The health of the Masonic monarch, Earl de Grey and Ripon, G.M., followed, and was enthusiastically received. An equally cordial reception was offered to the next toast, Lord Carnarvon, D.G.M., and the rest of the Grand Officers, coupled with the names of Colonel Burdett, P.S.G. Warden, Eng., &c., &c., and J. Nunn, P.G.S.B. Eng.—Colonel Burdett acknowledged the compliment in eloquent terms, referring especially to the kind manner in which he had ever been received amongst English Masons, and by the members of the Lily Lodge in particular.—The health of the worthy W.M. was then proposed, and Bro. Fenner made an exceedingly neat speech in reply.—The "Initiates" were then toasted, and Bro. Palmer responded.—For the visitors, the American brother and several others present expressed thanks and tendered their congratulations to the lodge.—The P.M.'s followed ; then the Treasurer and Secretary, when Bro. Dyer, with the W.M.'s permission, proposed health and happiness to Brother Noyce in his retirement from the cares and active duties of his avocations. (Cheers.) Bro. Dyer said he had had the pleasure of Bro. Noyce's acquaintance for a considerable period, and he valued his friendship as that of a truly honourable man, whose acts had ever been upon the square, and who carried out to the fullest extent the great precepts taught in Freemasonry. The manner in which he discharged the ceremonial duties of the Craft was best known to the lodge over which Bro. Noyce presided as W.M. at the present time, but all in this room could testify to his uniform courtesy, urbanity, and genuine kindness of heart. He (Bro. Dyer) was well assured that by Bro. Palmer, who had entered the Order that evening, the brethren of the Lily Lodge would have all their comforts studied and their wishes fulfilled the same as by his worthy predecessor ; but they met Bro. Noyce as an old friend—(applause)—and as such he called upon them to drink the toast in the warmest and heartiest manner.—Bro. Noyce in very feeling and expressive language enundated his thanks for the cordial reception of his name, and said he felt convinced that Bro. Palmer would feel it a pride to consult the interests of the Lily Lodge in every respect.—After the Tyler's toast, the brethren separated, highly gratified with the proceedings of this truly festive meeting.

PROVINCIAL.

LIVERPOOL.—*Mariners' Lodge, No.* 249.—This large and important lodge held its annual installation meeting at the Masonic Temple, 22, Hope-street, on Thursday, the 8th inst., at 1 p m., Bro. Philip Pinnington, W.M., occupied the chair, Bros. Dr. Jos. Kellett Smith, P.M. 1094. and W.M.-elect, acting S.W. ; E. Hughes, J.W.; G. De la Perrelle, I.P.M ; Pearson, Treas. ; Roberts, Sec. ; with the usual officers, and supported by large gathering of other members and visitors. We recognised the following amongst the number :—Bros. Hamer (P.M. 249. P.G. Treas. W. L.), Jones (P.M. 249), J. Healing (P.M. 249 and 1264), W. Crane (P.M. 249 and W.M. 1299), Pemberton (W.M. 1264), C. Hill (W.M. 1276), J. W. Ashmore (P.M. 823), Dr. R. H. D. Johnson (P.M. 249 and 1049), E. M. Sheldon (P.M. 1094), Leedham (P.M. 220), Martin (1094), Washington (1094), Clark (673), Mawson (1013), and Kelly (594). The minutes of the former regular and emergency meetings having been read and confirmed, and the ballot taken for Messrs. Jas. and Geo. Quale, Jas. Hughes and G. Yates, for initiation, Bro. A. T. Lee Melville for joining, all being declared duly elected, the W.M.-elect took the chair and proceeded to initiate three of the candidates into the mysteries and privileges of the Order in that clear and impressive manner so well-know to the brethren in this province. The lodge was then opened in the second and third degrees, when Bro. Hamer, by desire of the W.M, took the chair. Bros. Pinnington, W.M., and G. De la Perrelle, I.P.M., presented to him Bro. Dr. Jos. Kellett Smith, W.M.-elect, to receive at his hands the benefit of installation. The usual charges having been read by the Sec., the brethren below the chair were requested to retire, when a Board of Installed Masters was formed, the ceremony being rendered in a very able manner by our highly esteemed Bro. Hamer, who had (in years past) occupied the same chair as W.M. for three years in succession, the third year by dispensation. The Board having been closed the brethren were admitted, when Jos. Kellett Smith was proclaimed and saluted in all the degrees, as W.M. of the Mariners' Lodge, 249 on the Register of the G.L. of England. At the conclusion, (previous to investing his officers) the W.M. said he had proposed calling his intended officers together, in order to have a clear and distinct promise, that every brother appointed to office would consider it an obligation to be punctual in his attendance as he fully intended to himself ; he therefore hoped no brother would allow himself to be invested unless he saw his way clear to attend. The W.M. now appointed his officers as follows : the late worthy Treas., Bro H. Pearson, S.W. On calling upon Bro. E. Hughes to take the J.W. chair, Bro. Hughes very gracefully begged to decline that high honour, it having been intimated to him that it was desirable for various reasons that Bro. Ball (P.G. Tyler), should be appointed ; Under these circumstannces, he hoped the W.M. would allow him to retire in favour of Bro. Ball. After a slight pause, the W.M. said he certainly had heard for several years past, that it was Bro. Ball's desire to take the J.W. chair in this lodge, in order to enable him to take the chair in another lodge, not wishing to go any further than J.W. in 249. After paying high compliments to Bro. Hughes, he drew the attention of the newly-invested S.W. to this day twelve months, and hoped he would not forget the generous sacrifice Bro. Hughes had made. The W.M. then invested Bros. P. Ball, J.W. ; E. Hughes, S.D. ; Hide, J.D.; Dixon, I.G. ; W. Crane, Dir. of Cer. The various charges being given by Bro. Hamer, several gentlemen were proposed for initiation, and Bro. R. R. Martin, 1094, for joining. The lodge was then closed, and the brethren adjourned to banquet at Bro. Houlston's Stanley Arms Hotel, Roby, at which about eighty brethren were present. After dinner, the W.M. proposed in happy terms the loyal toasts, which were received with true Masonic enthusiasm. "The Earl De Grey and Ripon, M.W.G.M., and Earl Carnarvon, R.W.D.G.M.," was the next toast on the programme, proposed by the W.M., and elicited the enthusiasm which the names of the principals of Masonry always secure. The W.M. next proposed "Sir T. G. Fermor-Hesketh, Bart., *M.P.*, R.W. Prov. G.M., Lord Skelmersdale, W.D., Prov. G.M., and the Officers of the Prov. G.L.," which was responded to by Bro. Hamer, Prov. G.T. In the course of a few appropriate remarks he alluded to the affability and kindness of the subjects of the toast. The toast of "The West Lancashire Masonic Institution for the Education, &c., of Children of Deceased and Distressed Masons," proposed in becoming terms by the W.M. was responded to by Bro. R. H. D. Johnson, one of the Life Governors, who referred to the very great benefits which had been conferred during its many years' existence, and spoke in high terms of the advantages the institution had derived from the late Joshua Walmesley, than whom a kinder-hearted man and better Mason never existed. (Hear, hear.) He (Bro. Johnson) said that the institution was one of the brightest gems of Freemasonry, and called upon all the brethren to give it their hearty and liberal support. "The G. Masters of the adjoining Provinces," introduced by the W.M., was responded to by Bro. Hill, who alluded in feeling terms to the late Bro. Stephen Blair, one of the stars of Masonry, whose munificent charities made him a bright example to Masons throughout the universe. He also paid a high compliment to Bro. Lord de Tabley, R.W.P.G.M., Cheshire, whose courtesy and homeliness had recommended him to every Mason.—Bro. Philip Pinnington, the Immediate P.M. of Lodge No. 249, next proposed "The Worshipful Master," and in doing so said he could conscientiously affirm that in Bro. J. K. Smith, as W.M., they had the "right man in the right place." (Hear, hear.) He had been known amongst them for some time, and during that acquaintance he had well earned the honour of being considered a perfect specimen of an English gentleman. (Cheers.) In all his (Bro. Pinnington's) dealings with their W.M. he had found him straightforward, and he therefore had much pleasure in proposing the toast.—The brethren present received it with much enthusiasm and Masonic honours. —Bro. Smith, W.M., in responding, thanked the brethren very heartily for the honour conferred upon him, and assured them that in selecting his officers for the current year he had had in view the furtherance of the interests of the lodge, hoping that at the end of the year he would merit their good opinion. (Applause.)—"The Installing Master" was responded to by Bro. Hamer, who expressed his willingness to do everything in his power for the furtherance of the interests of the lodge.—The W.M. then proposed the toast of the "W.P.M.'s of Lodge 249," and in the course of an excellent speech referred to the highly efficient manner in which Bro. Pennington had performed the duties of W.M. during the past year. It was also his (Bro. Smith's) pleasant duty to present Bro. Pinnington with a Masonic jewel, subscribed for by the members of the Mariners' Lodge—an honour and distinction which all P.M.'s did not receive—as an indication of the feeling with which they looked upon his services. (Cheers.) The jewel bore the following inscription :—"Presented to Bro. Pinnington, P.M., at the expiration of his year of office as W.M., by the brethren of the Mariners' Lodge, No. 249, of Free and Accepted Masons, Liverpool, 7th July, 1870."—The toast was received and drank with enthusiasm.—Bro. Pinnington, P.M., in responding, referred to the position of the lodge, thanked the brethren for their handsome testimonial, and said he should always look upon it as a sincere mark of the esteem and regard of the brethren of the lodge.—"The Officers of Lodge 249" (responded to by Bro. Pearson, S.W.), "Visiting Brethren" (acknowledged by Bro. Sheldon, P.M.), and "Poor and Distressed Brethren" were the remaining toasts on the list. The enjoyment of the evening was greatly enhanced by the vocal efforts of Bros. Ashmore, Washington, &c., and the brethren separated at an early hour, after spending a very pleasant evening.

LANCASTER.—*Lodge of Fortitude, No.* 281.—The regular meeting of this lodge was held at the Masonic-rooms, Athenæum, on Wednesday evening, July 13th. Present : W. Bro. John Hatch, W.M.; Bros. E. Storey, I.P.M.; Hartley, S.W.; John Barrow, J.W.; E. Simpson, P.M. Sec.; W. J. Sly, as S.D.; Bell, J.D.; Taylor, I.G.; Whimpray, P.M.; Dr. Moore, P.M., Prov. G. Supt. of Works; Masbeder, Beesley, Watson, and Beeley. The usual business having been transacted, Bro. Dr. Moore read a reply he had received from Mr. W. Bramwell Smith to the vote of sympathy and condolence from the lodge. The W.M. stated that it was his duty to cause the bye-laws of the lodge to be read at least once during his year of office ; fortunately for the prosperity of the lodge this was the first evening since his installation when they had not been fully occupied, he therefore took this, the earliest opportunity, of calling upon Bro. P.M. Simpson, the Secretary, to read them. There being no other business before the lodge, it was closed in due form.

LIVERPOOL.—*Royal Victoria Lodge, No.* 1013.—The brethren of this lodge met on Wednesday, the 6th inst., to celebrate the festival of St. John. The lodge was opened at the appointed time by Bro. J. B. Robinson, W.M., when the minutes of the previous regular meeting, and also those of the emergency of the 22nd ult., were read and confirmed. A ballot was then taken for Mr. Thomas Chuck, who was duly elected, and accordingly initiated into the mysteries of Freemasonry by the W.M. The W.M.-elect, Bro. Thomas Archer Lowe, S.W., was presented to the W.M. by Bros. Past Masters Friend and Hughes, to receive at his hands the benefit of installation, when the W.M. proceeded to instal him according to ancient custom in that fluent and impressive manner which has so distinguished his working in the chair, and drew forth from the brethren assembled universal expressions of delight and astonishment, and thus closed the most successful year in the history of this lodge. The brethren having greeted the new Master according to their rank, he proceeded to invest the officers for the ensuing year as follows : viz., Bros. T. H. Gawith, S.W. ; R. W. Crowe, J.W. ; Simon Lewis, Treas. ; W. B. Henley, Sec. ; J. Kenyon, S.D. ; Moses Mawson, J.D. ; Samuel Payne, I.G. ; T. K. Hughes, P.M., D.C. ; M. S. Machin, P.M., Org. ; J. Thompson and George Stokes, Stewards ; and Peter Ball, Tyler. The I.P.M. then delivered addresses to the W.M.'s, Wardens, and brethren, and took his seat at the left of the W.M. The ordinary business of the lodge being disposed of, the brethren were called from labour to refreshment, and sat down to an excellent banquet provided by Bro. Ball, House Steward, in his well-known style. After the cloth was drawn the usual list of toasts was gone through. Those of "The Queen," "The Prince and the Craft," "Prince and Princess of Wales, and the rest of the Royal family," being most warmly received. "The Army, Navy, and Volunteers" was proposed by the S.W., Bro. Gawith, and responded to by Captain Mott, *R.N.R.*, in a very able speech. Bro. Hughes, 1st L.R.V., also responded in a short speech. "Our Masonic Rulers, Supreme and Subordinate," was responded to by Bro. Armstrong, P.M., P. Prov. J.G.D., in which he referred in brief terms to the death of Bro. Stephen Blair, Prov. G.M. of East Lancashire—a melancholy fact which he was sure would be deeply deplored by every brother with whom he had come in contact.—In proposing the toast of "Our Masonic Charities," Bro. S. Lewis, Treasurer, made an appeal on behalf of the West Lancashire Masonic Educational Institution with good effect, as a substantial amount was at once freely subscribed by the brethren present. Bro. Mott, P.M., Prov. S.G.D., Secretary of the W.L.M.E. Institution, said there were now thirty-two children deriving benefit from this institution, and that he had received many pleasing testimonials from those who had been recipients of this charity, but were now in a fair way to do battle with the world, who, but for this good and benevolent provision, must have only added to the already large number of street Arabs and beggars of this and other large towns within the province. —"The Health of the W.M." was next proposed by Bro. Robinson, I.P.M., who said that it had been a very pleasing duty for him to instal Bro. Lowe as Master of this lodge, for, from the intimacy which had existed between them for some time past, he was in a position to state that Bro. Lowe had qualified himself to discharge the duties of the high and important office to which the brethren of the lodge had unanimously elected him, and who in a short time would prove to the brethren that he was able to employ and instruct them in Freemasonry. The toast was then drunk with the usual honours.—The W.M., in reply, said he appreciated the flattering manner in which his health had been received, but he feared he should find it a most difficult task to follow so excellent and efficient a Master as his predecessor. He therefore hoped that all would look with leniency on any shortcomings that might arise, and concluded by saying that from what he knew of the officers he had selected, he felt that he should be most ably assisted in his endeavours, which should be unremitting to please. He had now a toast to propose which, to him, would always be one of very great pleasure—it was that of "The Visitors." The brethren of this lodge were always glad to receive visitors, and trusted that those present would favour him with their company as frequently as possible.—The W.M. of the Everton Lodge (823) and the W.M. of the Rock Lodge (1289) responded.—"The Health of the I.P.M. Bro. Robinson" was given by the Worshipful Master, who said he should not dilate upon his many excellencies, as they were well known to those around him, but simply state that the ceremony he had performed that day had been pronounced by the Past Masters present to be such as had seldom been their lot to witness, and to have been a happy termination to his successful year of office. The W.M. further stated that he had been deputed by the brethren of the lodge to present to Bro. Robinson a Past Master's gold jewel, bearing the following inscription:—"Presented to Bro. Joseph B. Robinson, P.M., by the Royal Victoria Lodge, No. 1013 (England), in testimony of the efficient manner in which he discharged the duties of W.M. Sixth of July, 1870." He trusted that Bro. Robinson would long live to wear it. (The toast was then enthusiastically received.)—The I.P.M., in responding, said he must first express his gratitude to the G.A.O.T.U. for having enabled him to be present at every meeting of the lodge during the past year. Secondly, he returned his heartfelt thanks to the brethren of the lodge for the courtesy and uniform kindness he had experienced at their hands during the time he had acted in the capacity of Master; also for the very cordial manner in which the last toast had been received. And, thirdly, he sincerely thanked the brethren of the Royal Victoria Lodge for the very beautiful and valuable jewel with which he had been decorated, and assured them that he should always look upon it with pleasure, as a token of their kind regard.—"The Health of the Officers" was then drunk, and each responded in appropriate terms. There then followed "The Health of the Newly-initiated."—Bro. Chuck said that he as yet knew but little of Freemasonry, but would endeavour to carry out those grand principles to which his attention had been so forcibly directed, and thanked the W.M. and brethren for the very kind manner in which he had been received.—Bro. Wilson then responded on behalf of the brethren of the lodge.—"To all poor, &c.," having been drunk, the brethren were recalled from refreshment to labour, when nothing further appearing for the good of Masonry in general or this lodge in particular, the lodge was closed in due form and perfect harmony, and the brethren separated at an early hour. Before closing this report we should add that the pleasures of the evening were greatly enhanced by the vocal and instrumental efforts of Bros. Armstrong, P.M.; Machin, P.M.; Gawith, S.W.; Henley, Sec.; Chuck, &c.

THE SUMMER BANQUET of the TEMPLE LODGE. No. 101.

The summer fête of the above well-known lodge took place on Wednesday, the 13th inst., at the Royal Hotel, Purfleet, under the presidency of the W.M. Bro. Frederick J. Cox.

Most of the visitors assembled at one o'clock, and after partaking of luncheon the party enjoyed a stroll through "Botany" and thoroughly appreciated the splendid panorama of river, wood, and landscape scenery, which extends from beneath the cliffs in this romantic ground.

With resharpened appetites at half-past three o'clock, both ladies and gentlemen sat down to a banquet equal in every respect to those for which this well-known house is justly celebrated.

After the cloth had been removed, the W.M., who was supported by Bros. S. Grimbly, S.W., and H. Youle, J.W., briefly proposed the usual loyal toasts, which having been duly honoured, Bro. S. May, P.M., rose to propose a toast especially welcome to the Temple Lodge, and that was "The health of the W.M.," which he called on them to receive with musical honours.—The W.M. in reply stated, that it was gratifying to know that his efforts to enhance their comfort, had met with approval; the wisest and best of us were not able to command success, but he was fortunate in having (by the assistance of the brethren generally) attained it. If the sentiments enunciated by Bro. May were an index of the general feeling of the lodge, he was thoroughly repaid for what time or trouble he had devoted to their service; ever bearing in mind, that next to being happy ourselves it is our duty to be the means of communicating happiness to others. "Success to the Temple Lodge, coupled with the name of the Past Master," was next proposed by the W.M., who reminded the brethren that their thanks were especially due to Bro. Tanner, P.M., Secretary, and therefore intimately engaged in the arrangements that had been carried out for their day's enjoyment.—This toast was heartily received and responded to by Bros. S. May and Tanner. "The health of the Ladies" was then proposed by the W.M., and responded to by Bro. Nicholson, shortly after which the separated, and in due time the day's proceedings were brought to a satisfactory termination.

METROPOLITAN LODGE OF INSTRUCTION.—The ceremony of consecration and installation will be performed by Bro. James Brett, at 7 o'clock on Friday, July 22nd, 1870.

PERPETUAL MOTION.—In "Pickwick Papers," Dickens says:—"A bill, by the way, is the most extraordinary locomotive engine that the genius of man ever produced. It would keep on running during the longest life-time without ever once stopping of its own accord."

CONSECRATION OF LEBANON LODGE, No. 1326.

On Saturday, July 16th, at the Lion Hotel, Lion-square, Thames-street, Hampton, Middlesex, this, the twelfth lodge in that province, was consecrated.

Bro. Col. F. Burdett, P.G.M. of Middlesex, having been received with all due honours, appointed as his officers to perform the ceremony of consecration: Bro. R. W. Little, P.G.S. of Middlesex, as the W.M.; Bro. J. Hervey, G.S., as the S.W.; S. Rosenthal, P.M., as the J.W.; H. G. Buss, P.G.T. of Middlesex, as the D.C.; J. Terry, P.G.S.B., as the chaplain, and other officers.

The ceremony of the consecration was ably and impressively done. Bro. F. Walters, W.M. 1309, then installed Bro. John Thomas Moss, W.M. 169, as the W.M., and the following brethren were appointed as the officers for the ensuing year: Bros. R. W. Little, as I.P.M.; S. Wickens, S.W.; W. Harvey, J.W.; D. D. Beck, Treas.; F. Walters, P.M., Sec.; R. Bowman, S.D.; J. F. Woodley, J.D.; G. Banks, I.G.; C. I. B. Plestow, D.C.; J. Baven, Tyler.

A vote of thanks was given unanimously to Bro. R. W. Little for his services in consecrating the lodge, and the same was ordered to be entered upon the lodge minute book. He was also unanimously elected an honorary member of the lodge. Both these compliments were duly acknowledged by Bro. R. W. Little in a suitable speech.

Votes of thanks, and the same to be entered on the lodge minute book, were given to Bro. J. Hervey, G.S., and all the other brethren who had kindly assisted as officers of the lodge during the ceremony of the consecration.

Bro. J. Hervey, G.S., made an excellent speech in reply to this compliment.

Bro. F. Walters, P.M. and Secretary, proposed, and it was carried unanimously, that these brethren be elected to serve as Stewards to represent this lodge at the forthcoming festivals of the Masonic charities for the ensuing year, viz., Bro. John Thomas Moss, W.M., for the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons; William Harvey, J.W., for the Royal Masonic Institution for Boys; John Frederic Woodley, J.D., for the Royal Masonic Institution for Girls.

Twelve names of gentlemen who were anxious to be initiated into Masonry, also six names of brethren who were ready to become joining members, were given into the Secretary. It was decided to hold an emergency meeting of the lodge on Saturday, July 30th, at four o'clock, p.m.

The business being completed, the lodge was closed. The only mar to the pleasures of the consecration was the announcement of the death of Bro. George England, jun., I.G. 33, who, with his father, was one of the founders of this lodge. He was so universally respected that his death caused a gloom wherever he was known.

The Secretary read a long list of letters of apology from several brethren holding distinguished positions in Grand Lodge, and also in the Provincial Grand Lodge of Middlesex, expressing regret at their inability to attend the consecration.

A good banquet was served. The wines were excellent. All the usual toasts were given and received. After a few hours most agreeably spent, the brethren separated and returned home to enjoy "tired nature's sweet repose, balmy sleep."

There were present besides those named: Bros. W. Hammond, P.M.; R. T. Elsam, P.M.; G. J. Loe, and many others. The visitors were: Bros. F. Burdett, P.G.M. of Middlesex; Bro. J. Hervey, P.G.D., G.S.; S. Rosenthal, P.M. 92; H. Potter, P.M. 11; H. G. Buss, P.G.T. Middlesex; G. J. Hillstead (169), J. T. H. Moss (169), F. Holmes (169), W. Mann, W.M. 1306; J. Terry, W.M. 1278; G. Haines (216), J. E. H. Ross (230), and some others whose names we were unable to learn.

ON Saturday last Bro. Kenning, of Little Britain, entertained the whole of his employées, nearly fifty, and a few friends, to a very delightful trip in private omnibuses prepared for the occasion through the country as far as the Four Swans, Waltham Cross, where they all partook of a sumptuous dinner, to which ample justice was done. After the cloth was removed the usual loyal and friendly toasts were given and drank with much enthusiasm, THE FREEMASON being especially congratulated on its continued prosperity. After numerous songs, the last being "Auld lang syne," the company adjourned to the grounds, where they enjoyed themselves to their hearts' content with dancing and other amusements, and returned to town congratulating themselves on the happy day they had spent.

AMONG the new names by which the Committee of the Palestine Exploration Fund has been strengthened are those of Lord Lawrence, the Bishops of London and Chester, the Suffragan Bishop of Nottingham, Archdeacon Bickersteth, Mr. Emanuel Deutsch, Professor Donaldson, and Dr. Keith Johnson. A book on the recent work of the Fund is being prepared for publication. Among the contributors, as at present arranged, are Capt. Wilson and Capt. Warren, who will take the main subject, that of Jerusalem; Lieut. Anderson, Mr. Deutsch, Prof. Donaldson, Rev. F. W. Holland (on Sinai), and Mr. W. S. W. Vaux, F.R.S. Dean Stanley will contribute the preface. It will be published by Mr. Bentley and it is hoped the work will be brought out early in the autumn.

SCOTLAND.

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CONSECRATION OF ST. JOHNSTOUN R.A. CHAPTER, 134, AT PERTH.

On Friday, July 8th, a deputation from the Supreme Grand Chapter of Scotland visited the fair city, in order to consecrate a new chapter. In former years, within the memory of living brethren, the Royal Arch Lodge, No. 122, worked the Holy Royal Arch Degree in Perth, but a time came when Masonic Light in Perth grew dim, and eventually R.A. Masonry became extinct there.

This state of things lasted till the appointment of Bro. George Hutton (one of our Northern Lights), to the office of R.W.M. of the Perth Royal Arch Lodge. Very soon after taking office, Bro. Hutton at a lodge meeting deplored the entire lapse of Royal Arch Masonry in Perth, and proposed that a petition should be sent to the Grand Chapter craving them to grant a charter to enable them to work the degree. This was unanimously agreed to, and Friday saw a sure foundation laid and some blocks added to the building.

A week or two ago some Companions from Dundee kindly visited Perth, and exalted as many of the Perth brethren as would be required for office-bearers in the new Chapter.

A number of candidates having offered themselves for exaltation being anxious to witness the consecration ceremonies, the different degrees were given them on Friday night by Comps. Mackersy and Hay, from Grand Chapter, and Comp. Savage from Aberdeen. All being then Royal Arch Masons, and the different office-bearers having assumed their robes, Grand Scribe E. read the charter, which was received with honours. The Acting G. Principal Z. then gave a short address on the objects and Constitution of the Chapter, after which the elected office-bearers were duly sworn, and installed into office; afterwards there were the usual ceremonies of prayer and praise, and the Chapter was closed.

Supper was afterwards partaken of in the Royal George Hotel, Comp. Hutton in the chair. After the usual loyal toasts, success was drunk to the new chapter. A hearty vote of thanks was accorded to the visiting Companions for their presence, especially to the Companions of the Rock Chapter, Stirling, who true to their colours came in large numbers and rendered willing and welcome assistance at the ceremony, also to Comps. Savage and Pickering from Aberdeen, who came a very long distance solely from the promptings of Masonry, and who shone, as only the pure and polished blocks from that northern city can.

WEST LANCASHIRE MASONIC RELIEF COMMITTEE.

We have been requested to insert the following annual report of the above committee:—

"The committee, in issuing their eleventh annual report, congratulate the lodges, chapters, &c., on the decrease of doubtful cases brought before the committee. The result has been achieved by the continued interchange of reports between Manchester, Birmingham, &c.

"*Example of Cases.*

"H—— G——n, of 17, New York, relieved by the Liverpool committee with 20s. to go to London to meet his mother, instead of going to London, went to Manchester, where he stated he had come direct from Glasgow by rail, and had never been relieved in England. He was furnished with Liverpool report of 20s., and then admitted having been relieved by us in Liverpool. The Manchester committee retained his Grand Lodge certificate, and sent him empty away.

"Jacques L——, Paris This was a Frenchman. He came before the Liverpool committee for means to go home. We sent him to the Distressed Foreigners' Society. They granted him a passage home, and we granted him 20s. also. Instead of going home he went to Manchester, and when asked if he had not had his passage paid, he said he had not, and denied having been in Liverpool. This case was afterwards put in the hands of the Distressed Foreigners' Society to deal with. He must be a great impostor.

"The above are two of many cases coming before us. The committee would draw the attention of all lodges to these facts, and urgently impress upon them the desirability of referring every applicant for relief to this committee, and thus be the means of ridding a class amongst us who live wholly upon the proceeds of unblushing and systematic imposition. The committee have no desire to monopolise the relief of all, still less to check the flow of private benevolence. On the contrary, they wish to see charity widely exercised, but on just objects only, and not upon impostors. The lodges and chapters are informed that the annual grant is now due and can be paid any Friday at six o'clock.

On behalf of the committee,
THOMAS MARSH, W.M. 1094,
P.G.A.D.C. W.L., Hon. Sec."

THE Fifteen Sections will be worked at the Star Lodge of Instruction, No 1275, Marquis of Granby, New Cross-road, on Saturday, at 7 o'clock.

UNION BETWEEN THE UNRECOGNISED DEGREES.

A meeting of the combined committees of the Grand Lodge of Mark Masters, and the Masonic Red Cross Order, was held at 2, Red Lion-square, on the 15th inst.

Bro. W. W. Bramston Beach, *M.P.*, Past G.M.M., was in the chair, supported by Bros. T. Meggy, F. Binckes, and H. C. Levander, *M.A.*, on the side of the Mark, and by Col. Burdett, J. Hervey, Lord Lindsay, W. H. Hubbard, R. W. Little, W. J. Hughan, J. G. Marsh, and R. W. Stuart, as representatives of the Red Cross Order.

The clauses of a mutual treaty of alliance and support were agreed to, and a second meeting for formally signing the deed was arranged. The committee then separated.

FRATERS ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

The quarterly meeting of the Rosicrucians was held at Freemasons' Tavern, Great Queen-street, on the 14th inst., under the presidency of the S.M., Fra. R. Wentworth Little; W. J. Hughan, S.S.M.; and W. Hubbard. J.S.M.; Col. Burdett, Hon. V.P.; Angelo J. Lewis, *M.A.*, G. Kenning, Dr. Woodman, S.G.; W. B. Hambly, J. Weaver, M. Edwards, J. R. Foulger, G. Butler, and others were present. Bro. John Hervey, G. Secretary, was formally received into the brotherhood, after which the Right Hon. Edward Bulwer Lord Lytton, was unanimously elected Grand Patron, and the rank of Hon. Member was conferred upon Bro. Hargrave Jennings, author of "The Rosicrucians, their Rites and Mysteries."

The Fraters then separated after the usual solemnities.

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held on Wednesday evening, Bro. John Savage, P.G.D., as W.M.; Bro. Joseph Smith, S.W.; and Bro. James Brett, J.W.; supported by Bros. Hemsworth (P.M. 190), Heckell (P.M. 831), Weaver (P.M. 862), Middlemist (W.M. 5), Fowler (W.M. 1185), Cook (P.M. 197), J. Nunn (G.S.B.), Cottebrune (P.M. 733), Sheen (P.M. 201), W. Ough (P.G.P.), J. E. Saunders (P.M. 1), and several other brethren. There were eleven petitioners, being an unusually small number, nine of whom were relieved to the extent of £180.

THE Metropolitan Lodge and Chapter of Instruction, held at The George in Aldermanbury since their commencement, are to be removed to the Portugal Hotel, Fleet-street, next door to Anderton's, where so many London lodges now meet; and we augur increased prosperity to both these Masonic schools, as Comp. Brett will still be found there, as he has been hitherto at The George.

COLLEGE OF ORGANISTS.—The following gentlemen have been admitted to fellowships:—W. S. Bambridge, of Marlborough College; Edward Bunnett, of Norwich Cathedral, Mus. Doc.; F. E. Gladstone, of Chichester Cathedral; John Stainer, of Magdalen College, Oxford, Mus. Doc.; and E. H. Turpin, of London.

STEPHEN BLAIR.

[From the *Manchester Free Lance.*]

Death has been unusually busy during the portion of the year 1870 which has already elapsed. Great men have been summoned from time into eternity; good men have entered on their reward, and those who are left, while they try to imitate their noble example, mourn the loss of some of the best of England's sons. To the names that have recently been entered on the roll of Death must be added that of the kindly, genial, and good-hearted Englishman whose well-known designation stands at the head of this column. Somehow nobody ever thought of speaking of *Mr.* Blair; even that small amount of ceremonious commonplace was felt to be foreign to the simplicity of his character. His own aversion to anything like fuss probably led to the respectful familiarity with which his name was dissociated from all approach to formality, and the genuine regard felt for him by all who had the happiness to know him was more than sufficient to prevent undue advances.

Stephen Blair was a man of mark in the county A successful business man, he devoted his wealth very much to the improvement of the district in which he gained it, and otherwise to the promotion of similar good objects in other parts of the kingdom. He was the reverse of ambitious, and although selected to represent the borough of Bolton in Parliament, a very short experience of political life was sufficient to gratify his legislative desires. When about six-and-twenty years of age he associated himself with the Freemasons, being admitted into the Order at a lodge held in a town in Cumberland. The high regard paid by the statutes of Freemasonry to the exercise of that greatest of all moral virtues—charity, could not fail to find a ready response in the naturally warm heart of Stephen Blair. He entered thoroughly into the various Masonic degrees, and became ardently attached to the order. It is in the character of a Freemason, indeed, that he has rendered himself so thoroughly well known and appreciated throughout Lancashire, and it is in that character that he set an example of open-handed liberality which it is more easy to admire than to imitate.

Joining a lodge in the Masonic Province of East Lancashire, the natural urbanity of his manner, and his enthusiasm as a member of the Order, soon found their reward in his appointment to certain high official positions. He was selected in 1840 to fill a post of distinction in the Grand Lodge of the Province of East Lancashire, and six years afterwards he was selected by the late Earl of Ellesmere, then Grand Master of the Province, to be his deputy. For ten years he fulfilled the duties of this office in a manner that gained for him the respect and esteem of the members of the society, and in 1856 he reaped the reward of his devotion to Freemasonry by being appointed Provincial Grand Master in succession to the Earl of Ellesmere, who died in that year. From that period until the day of his own decease he continued to manifest even increased interest in the welfare of the Order. Always of active habits, he never permitted considerations of personal inconvenience or fatigue to interfere with the discharge of any of the multifarious duties attached to his official position. Being under an engagement, a few years since, to assist in the "consecration" of a lodge at Levenshulme, he started from his shooting-box in the North of Scotland to fulfil his appointment. He arrived at the railway station too late for the train, and nothing remained but that he should forego his engagement altogether, or take advantage of a heavy, rumbling goods train, which was then due. Most men would have preferred their own ease to so uncomfortable a journey. Not so Stephen Blair. He submitted to the jolting and discomfort of a goods wagon, and arrived at his destination grimy and fatigued, but otherwise fully prepared to exercise the functions devolving upon him.

The native liberality of Stephen Blair found full scope in his support of the various Masonic Charities. Now the School for Girls partook of his bounty, and now the Asylum for Aged Freemasons and their Widows. His support of the Boys' School was even more warm, for he founded a presentation by which one boy may be presented annually as of right by the Grand Master of the Province of East Lancashire, for ever. This he effected on payment of a thousand guineas. Nor was his generosity confined within the pale of Freemasonry. By his will he has set apart the munificent sum of thirty thousand pounds to found and endow an hospital for the poor of Bolton, upon a site which will readily be supplied by the town, or by some good man anxious to imitate a noble example.

It is not too much to say of Stephen Blair that the esteem in which he was held by the Freemasons of his province amounted to strong affection. His handsome and expressive countenance, beaming with good humour and kindly consideration, was familiar to thousands within this county, and will long be remembered as the incarnation of health and manly dignity. It was not until within a short period of his death that his usually clear complexion assumed a darker hue, which told of his coming end; but to the last his snow-white hair was a "crown of rejoicing" to all who could estimate the depth of his substantial, though unostentatious, goodness. Such unsophisticated natures are rare, and can ill be spared. Their influence on the hardness of the world is palpable and yet inestimable, and when combined with those higher qualities that will render the name of Stephen Blair an object of affectionate respect in bosoms yet unborn, they can scarcely be replaced.

In that quiet cemetery at Bolton rests as good a man as ever brought happiness into a household, or reflected honour on the land of his birth. His works do follow him. *Requiescat in pace.*

MASONIC PICNIC.

The Freemasons of Sunderland had their third annual pic-nic on Wednesday, July 13th, when a party of from 260 to 270 persons proceeded by special train to Gilsland, the locality fixed. The gentlemen comprising the party were all brethren—one of the regulations being that no gentleman not a member of the Craft, or a stranger, at the time the guest of a Mason, should join the party. The committee have, for the three years they have had these pleasant reunions, found this rule have a decided tendency in keeping up the character of the company. There was a large muster of the fairer portion of humanity—this pleasant outing every year increasing in favour with the ladies, a sure sign of success. The special train was despatched punctually from Monkwearmouth station at 7.30 a.m., and reached its destination after a pleasant run of two hours and a half, the greater portion of the journey being through the beautiful scenery of the Valley of the Tyne. Arrived at Gilsland, the party proceeded to visit the Spa well (noted in Sir Walter Scott's "Guy Mannering" as the place where Meg Merrilies had the interview with Lady Bertram), the Popping Stone (on which Sir Walter is said to have put the momentous question), and other interesting and romantic places in the neighbourhood. At twelve o'clock luncheon was spread under an avenue of trees adjoining the bowling-green attached to the Shaws' Hotel (a large establishment capable of accommodationg at one time over 250 visitors)—the principal table being over fifty yards in length, and laid for over 220 people. The remainder were seated at a second table placed parallel to the principal one. After luncheon an excellent photographic group was obtained by Bro. Paul Stabler, of Sunderland. A portion then proceeded to visit the remains of the Roman camp and wall at Birdoswald, and other more distant places of note. By far the largest section, however, remained on the bowling-green, where bowls and other games were indulged in, and dancing was kept up with great spirit to the strains of a quadrille band. Bros. E. H. Crookes (P.G.S. Durham, and P.M. 80, St. John's, Sunderland), and John Tillman (P.G.S. of W. Durham, and P.M. 989, Williamson, Sunderland), officiating as M.C.'s, with their usual courtesy and affability. At five an adjournment was made for tea, after which dancing was resumed till seven o'clock, when a move was made for the station, and the train started on its return journey at 7.45 p.m., and making the run home in less time than the outward, reached Sunderland at 10.5 p.m. In each carriage was heard the sound of merriment, the song and the tale enlivened the way, and after evincing their loyalty by an almost instantaneous and unpremeditated outburst of the National Anthem as they stepped upon the platform, each wended his or her way to their respective homes, many a one, more especially the fair ones, expressing a wish that the next Masonic pic-nic was a little nearer hand.

The annual gatherings have became an institution in Sunderland, and decidedly popular among the ladies and the members of the Craft. More of them in this and other parts of the country cannot but have the effect of rendering life more pleasant. Each of these occasions stands but as an oasis in the desert, times when the ladies can join our gatherings, opportunities which they have but too seldom. The luncheon and tea which were both good, substantial, and satisfactory, were supplied by Mr. and Mrs. Gelderd, of the Shaws Hotel, Gilsland.

The arrangements for the pic-nic were made, and the carrying out of them superintended by a committee, consisting of the W.M.'s and Wardens of the four lodges in Sunderland and the S.D. of 949, of which Bros. M. Allison (W.M. Palatine, No. 97), was chairman, and R. Dixon (W.M. St. John's, No. 80), vice-chairman, and Bros. R. Hudson (W.M. Williamson, 949), and J. H. Coates (S.D. Williamson, 949), again filling the respective post of Treasurer ond Honorary Secretary.

THERE is something more than ordinarily pleasant in the prospect of a Life of Barham, the author of "Ingoldsby," by his son.

THE sources of the old Saxon poem of the "Heliand" (the Saviour) have been lately tracked by Mr. Windisch, and separately by Dr. Grein. Both critics agree that the chief source was the "Harmony of the Gospels," attributed to Tatian; while others were the Commentaries of Bede, and, according to Mr. Windisch, those of Rabanus Morus and Alcuin, or, according to Dr. Grein, those of Augustine and Jerome, and the Homilies of Gregory the Great.—*Athenæum.*

Births, Marriages, and Deaths.

DEATHS.

ENGLAND.—On the 10th inst., at the Woodlands, Clapham Common, Bro. George England, jun., of Hatcham Lodge, a member of the Britannic Lodge, No. 33, aged 26 years.

GIRLING.—On July 11, at his residence in Ipswich, Bro. Robert Girling, P.M. of the Perfect Friendship Lodge, No. 376, P.P. Grand Registrar for Suffolk, P. Principal of the Royal Sussex Chapter, and Past Eminent Commander of the Encampment of Prudence.

SPEER.—On July 1, at 20, Falkland-street, Liverpool, Jane Kenyon, the beloved wife of Bro. Dr. Joseph Speer, of Temple Lodge, No. 1094, in her 27th year.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

The Freemason,

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SWEDISH MASONRY.

THE initiation of the Prince of Wales into a lodge over which the King of Sweden presides, and in which the Crown Prince officiates as Deacon or Expert, naturally excited much interest in the minds of English Masons as to the Swedish Masonic system. It is probably known to most of our readers that the Swedish Rite differs from all others, and offers some remarkable peculiarities to the intelligent student who undertakes the labour of investigating the origin and progress of the Craft in various nations. Swedish Freemasonry has passed through many phases, and retains visible traces of all. Founded, in the first instance, upon the broad basis of the symbolic grades, and adhering strictly to the regulations of the Grand Lodge of England, we find that the latter body nominated the Count de Scheffer as Provincial Grand Master over the Swedish lodges in 1735.

But in twenty years a change came over the aspect of affairs. Germany, the cradle of mysticism, poured forth her legions of Masonic dreamers; philosophical enigmas and cabalistic utterances usurped the place and scorned the simplicity of the ancient Craft; theories and subtilties were interwoven into the fine old system of the Craft. The result being the obliteration for a time on the Continent of Europe of the true and genuine principles of Speculative Freemasonry. The ancient ceremony of initiation was merged in strange and horrible tests, dismal chambers, glimmering lamps, gliding phantoms—all were employed by the innovators to deepen, while in reality they destroyed, the moral impression made upon the candidates.

In France the Rite of Perfection arose, but from Germany proceeded the Rite of Strict Observance, which gave birth to many clumsy imitations of Freemasonry. Baron Hund is believed to have originated the degrees of the Strict Observance, and they appear to have been based upon the theory that the ancient Knights Templar were the only true Freemasons—a very plausible supposition, and one which commended itself especially to the noble and high-descended.

In the writings of Werner we obtain more than a glimpse of the dramatic doings of the German Templars—initiations in cemeteries, where colossal skeletons and ghastly skulls appal the neophyte; where weird voices are heard and horrid shapes flit around, casting a momentary phosphoric glare over the darkness of the scene. Such were the main concomitants of the new system, and it spread rapidly through Europe.

Sweden embraced the rite of Strict Observance with ardour; but this was afterwards modified by Count Zinnendorf, who incorporated in its ceremonies several of the mystical lectures of the celebrated Swedenborg. The degrees have been scarcely altered since his time, and are now conferred in the following order:—First, the three grades of symbolic or St. John's Masonry, the fourth grade being elect-Master or Fellow Craft of St. Andrew. Then the Scottish Master of St. Andrew, which entitles its members to civil rank in the kingdom. The sixth is the Knight of the East, in which the New Jerusalem and its twelve gates are represented. The next in order is the Knight of the West, or the True Templar-Master of the Key; the jewel of this grade is a triangular key with five red rosettes, which refer to the five wounds of the Saviour. The Knight of the South, also known as "Favourite Brother of St. John," is the eighth degree; the jewel is a red cross, attached to a white ribbon, on which is embroidered the initial letters of the words, *Venite vesum.* The ceremonies of this grade resemble those used by the Alchymists or early Rosicrucians. The ninth degree is called the "Favourite Brother of St. Andrew," and clearly shows the derivation of the whole system from the *soi-disant* Scottish degrees, promulgated so freely throughout the world during the eighteenth century. The three highest degrees are those of the "Brethren of the Red Cross," who are divided into three classes, thus: Member of the Chapter, Dignitary of the Chapter, Reigning Grand Master—a dignity enjoyed only by the King himself, who is also styled the "Vicar of Solomon." The members of these three classes compose what is termed the "Illuminated Chapter," and no one can be admitted a grand dignitary unless he can show four quarters of nobility.

On the 27th May, 1811, King Charles XIII. instituted the Order which bears his name, and decreed that its decorations and privileges should be restricted to Freemasons. In the original statutes, the King said: "To give to the Masonic Society an evidence of our gracious sentiments towards it, we will and ordain that its first dignitaries, to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity."

Of this illustrious Order, the King of Sweden is perpetual Grand Master, and the number of knights is limited to thirty—three being ecclesiastics. The badge is a cross of four points—ruby red, with a golden border, surmounted by the regal crown, and it is worn pendant to a red-watered ribbon. The heir-apparent to the British Throne was admitted a member of this select body in the beginning of 1869.

From the rapid sketch which we have thus given, it will be seen that Freemasonry in Sweden, although it differs considerably from the system recognised by the Grand Lodge of England, is entitled to our warmest consideration and respect, and if a closer assimilation in the ritual of the two grand bodies could be obtained, it would cement a permanent union between English and Swedish brethren. His Majesty, the present King, we are informed on high authority, is anxious to effect this desirable consummation, and His Royal Highness the Prince of Wales is also greatly interested in promoting a *rapprochement,* not only between the two Grand Lodges, but between the Illuminated Chapter and the governing bodies of certain English high grades. A deputation from the Supreme Grand Council 33° is charged with an important mission upon this subject to Stockholm, and we trust their labours will result in the spread of the genuine principles of the Ancient and Accepted Rite in the Swedish Kingdom. In any case, we are glad to hail the interchange of fraternal courtesies between English Masons and their brethren in Sweden, whose ceremonies and practices have hitherto been but little studied or understood.

Multum in Parvo, or Masonic Notes and Queries.

KNIGHTS TEMPLAR.

Some of your readers will be pleased to hear that in Glasgow the activity of "Knight Templars" in its integrity is well illustrated by a conclave working under a "Deuchar Warrant" at 22, Struthers-street; it is exceedingly prosperous, and is likely to continue so, even without the patronage of Bro. Hughan.

The "Glasgow Priory" is dormant. It is hibernating through the season of its discontent, we hope, to be aroused to its "glorious summer" by the prosperity of the conclave abovenamed.

What has become of the other K.T. working under about forty warrants granted by Deuchar. are they to be found at the "Chapter General of the Temple, Edinburgh"?—A SUBSCRIBER.

REMEMBER.

It has been truly said: "It is not what they possess, but what they practice, that makes them righteous." Let Freemasons ever remember this. If we possess morality, relief, truth, and brotherly love and do not practice them, then we lie, and the truth is not in us. What will the world say if we do not remember the teachings of our own symbols? I say, again, look at the symbol of a point within a circle, embroidered by two perpendicular parallel lines, and, remember! CHALMERS I. PATON.

ST. JOHN'S GATE, CLERKENWELL.

It is well known to numerous persons who have visited St. John's Gate with an antiquarian appetite, that the late Mr. Benjamin Foster, who was for many years landlord of the tavern, began the restoration of the old edifice to something like its original character. So many have been the vicissitudes of this once famous entrance to the richest priory in Christendom, and so careless of preservation were the successive proprietors, ranging from kings to publicans, that the expensive task was commenced cautiously, although what was attempted was thoroughly executed. Mr. S. Wickens, the present proprietor, has entered earnestly into the work his father-in-law began. The restoration, in the time of Mr. Foster, commenced at the eastern side, where, entering by the Gothic doorway, and passing through the quaint mediæval bar, we pass up the staircase, which has been recently decorated in the Elizabethan style, and enter the dining room. This room now boasts Dr. Johnson's celebrated chair, and the walls are covered with curious old prints, some rare specimens of which have lately been added. Thence, a storey higher, into the armoury, hung "with pikes and guns, and bows," where ghastly skeletons of armour, with tall lances resting in their lifeless hands, look down on you. The busts of Locke and Bacon, with grimy wigs of dust on their marble pates, severely criticise you, and huge antlers project menacingly from the walls. The atmosphere is chilly, and the murky light, struggling through the small closely-latticed windows, tends towards making you feel as though you were in the long-used vault of some feudal ruin. Glad to grasp a living hand and see once more modern daylight, as the door closes, you pass on into "Ye Grete Halle," which rests on the arch spanning the roadway. Here the restoration, though not completed, is rapidly progressing. We enter by a Gothic doorway, and are in the room where David Garrick, when a young man, fresh from the country, and with possibly but a bare vision of his after fame, made his first essay as an actor before the printer Cave, and a few of his journeymen. Here, too, came Samuel Johnson, Goldsmith, Savage, Lander, and many of the wits of the last century—writing, reading, and talking over the contents of the new number of the "Gentlemen's Magazine." Here, also, at the present time meet many of those hardworking, thoughtful men, who contribute so much to our intellectual enjoyment. Under the title of the "Urban Club," numbering some sixty members, many well-known literary, artistic, histrionic, and scientific gentlemen hold their fortnightly gatherings. The host has recently provided, for the special use of this club, a solid oaken bookcase, which occupies the niche under the southern window. The shelves are gradually becoming filled with rare editions of Shakespeare, Ben Jonson, &c., presented by members, as well as presentation copies of the works of the members themselves. This "hall" is a large and lofty room, handsomely carpeted, and fitted with tall-backed Elizabethan chairs, covered with crimson velvet. Busts and portraits of Shakespeare, Samuel Johnson, Goldsmith, and other worthies, whose connection with the old gate deserve a record, are placed in prominent positions. A brilliant sunlight burner illumes the room, which brings out the harmony of the decorations.

The eastern portion of St. John's Gate has still more recently been under a similiar process of restoration. Until within a short time back, a sort of dingy store-house for lumber and extra stock-in-trade, this portion of the building now figures as a gay and inviting luncheon-bar. The floor has been lowered fourteen inches, the ceiling cleaned, and its carved oak rafters varnished. The walls have been half-pannelled, which, with the front side of the counter, has been dadoed and chamfered in the Elizabethan style, corresponding with the staircase, &c., on the eastern side. The new wood has been stained a rich brown colour, to assimilate with the old oak rafters. The top of the counter is of polished oak, and the silvered handles of the engine show to advantage with this dark groundwork. The window frames and doors have been remodelled, and Burnett and Co.'s revolving shutters have replaced the lumbering wooden structures previously used. The old Gothic door at the north-west entrance has been raised three feet. By the position of the old hinges of the old door it is ascertained that the pavement in this spot must have been, in times past, at least that distance lower than at present. This door was the entrance to the old circular staircase, of solid oak, which leads to the top of the west tower. Some years ago, the lower part of this staircase was removed, and a more modern style introduced; but this part of the staircase has now been restored to its original character, and forms a very interesting feature.

The whole of these restorations were under the superintendence of W. P. Griffith, Esq. *F.S.A.*, of Guildford-street. The builder to whom the carrying out of these instructions was entrusted has certainly executed his part in a most satisfactory manner.

It may be a matter of interest to know that the foundation walls of this old structure are ten feet seven inches in thickness, and many of the upper walls are more than four feet. The cellerage occupies an area of 1,800 superficial feet. —*City Press.*

ANNUAL FETE of the MASONIC INSTITUTION FOR BOYS.

The annual summer fête of the above institution was held in the school ground and buildings, Wood-green, Tottenham, on Friday, the 8th inst., under the presidency of Bro. Col. Francis Burdett, Prov. G.M. Middlesex.

A variety of amusements were provided in the grounds, but owing to the excessive heat of the weather they did not attract any of the guests till the evening, and from the same cause, no doubt, the atheletic sports by the boys were also deferred.

All seemed to prefer examining the interior arrangements of the building, every part of which was deliciously cool. During the morning a selection of airs was played by the band kindly provided by Bro. Capt. G. Plucknett, *V.P.*

The cheerful, cleanly, and well-conditioned appearance of the boys was the theme of universal admiration, their happy and contented mien contrasting strongly with the usual appearance of the inmates of charitable institutions.

The first part of the programme consisted of an overture and a march on the organ in the dining-hall.

Bro. BINCKES, Secretary, said he hoped it would not be considered out of place if he made a few introductory remarks. He expressed the great gratification they felt at the large number of ladies and gentlemen who were there on the present occasion. Coming year after year, they feared that the monotony, to a certain extent inseparable from such affairs, would cause a considerable diminution in the numbers attending, and it had been a subject of considerable anxiety to the committee how to vary their arrangement. However, the brilliant gathering, they witnessed was a gratifying proof to them that their exertions were not entirely unappreciated. Their young friends were now about to separate, and proceed to their homes in various parts of the country; some of them for the last time, and it was to be hoped that the benefits they had received while in the institution would have an enduring and beneficial effect upon their future career. It was the object of the institution to provide a sound education for the sons of brethren who had died, or whose circumstances rendered them unable to provide it from their own means. It was a source of gratification to the committee, as it must be to the brethren and subscribers generally, to witness the steady progress made by the pupils. This progress, he said, was a convincing proof of the efficiency of the present staff of the school, and they could not do less than express a sense of gratitude to the head master and assistants. Last year, he said, they were, through sickness and other untoward circumstances, only able to send three boys to the Cambridge local examination. Out of these one passed with honours, and the other two met with the commendation of the examiners. This year they had adopted the bold course of submitting to the Oxford local examination the whole of the first-class boys, nineteen in number, out of which no less than fourteen passed with honours, a clear evidence that the "cramming" system had not been resorted to, whereby the larger portion of the pupils are neglected in order to make a brilliant show in one or two instances. Bro. Binckes felt it necessary to make some apology for his constant appearance before the Craft for the past nine years. It was, he felt, his duty to constantly pursue one point, and to persistently dilate upon one theme. He had but one subject to speak upon—that was to provide the means wherewith to render this school efficient. The want was urgent, and the glorious result he believed could never have been accomplished if he had not been persistent; and both himself, the committee of the institution, and the brethren generally, might join in mutual congratulations at the success which had attended their endeavours.

Bro Binckes then presented the boys entitled to receive the prizes awarded in the classical department, which were presented to each recipient by the chairman, Col. Francis Burdett, with a few appropriate words of commendation and advice in each instance.

In the upper form prizes of the value of 21s. each were awarded for classics to G. W. Martin; mathematics, to W. Rumblow. G. W. Martin also took the prizes for modern languages and English.

In the first class, three prizes value 15s. each, were awarded to W. B. Redgrave for classics, mathematics, and modern languages; and to A. F. Wallbridge for English.

In the second class, J. Spicer carried off prizes for classics and modern languages, while E. E. Earle took those for mathematics and English.

Bro. Binckes then announced that to relieve the monotony of the proceedings, Madame Thaddeus Wells (who had generously given her services) and others would sing.

Bro. Binckes then announced that the prizes in the commercial department would be distributed. He proceeded to explain the reason which induced the committee to separate the school into divisions. This course was adopted to meet the views of different brethren, and also to give the boys an opportunity of improving themselves in those branches of education for which by their natural talents, they were best adapted. The prizes in the commercial department were distributed as follows:—

First Class.—Prizes 10s. each. Those for arithmetic and writing both fell to C. F. H. Palmer; while two prizes for history, geography, and another for English were awarded to O. Smith.

Second class.—Prizes value 7s. 6d. To J. Marjason fell that for arithmetic; to A. M. Barnes, two prizes for history, geography, and English; and to J. E. Stead for writing.

In the Preparatory Class, A J. Walkington took the prize of 5s. for general proficiency; and F. Treleaven the silver medal for good conduct (presented at the Anniversary Festival in March last by H.R.H. the Prince of Wales). The prize for efficiency as monitor, of the value of one guinea, was gained by W. B. Redgrave.

Bro. Chevalier de Kontski then delighted the audience with one of his truly wonderful performances on the piano, giving an "Andante" variation of Beethoven.

Bro. Braid, S.W. of Urban Lodge, No. 1196, sang the "Death of Nelson," accompanying himself on the piano.

E. P. Jones gave a recitation in German, "Ritter Paris."

Bro. Chevalier de Kontski again seated himself at the piano, and with Bro. Edersheim, P.M., No. 957, on the violin, gave a most charming duet.

In introducing the recipients of the special prizes, presented by private donors, Bro. Binckes introduced H. Powell, who had gained the "Canonbury Gold Medal," value £4 4s., the gift of Bro. Rev. Dr. Cox (presented at the festival). It is awarded by the boys themselves as a token of their respect and admiration of their fellow pupils, the election being entirely unbiassed. It was gained by the present recipient by a large number of votes.

E. P. Jones then came forward to receive the prize of £5 5s., given by Bro W. Winn, *V.P.*, to the pupil who passed with the greatest credit at the Oxford local examination in June, 1870. The same pupil also returned to receive Bro. Cox's prize of 21s. for proficiency in German, and also two more prizes given by Dr. Goodwin for Latin and French respectively, value 21s. each. The repeated approach of this youth to the chairman's table was greeted with cheers and applause both from the audience and from his fellow-pupils. The prizes for drawing, appropriately consisting of two boxes of colours and a case of drawing instruments, of the value of 21s. each, were awarded to R. Tippetts Richardson for painting, G. W. Martin for shading, and W. Dawson for architectural drawing.

Bro. BINCKES drew attention to the specimens of the skill of the pupils with which the dining hall and school rooms were decorated. When it is taken into consideration that but two years have elapsed since drawing was first taught in the school, and also that only two or three hours weekly are devoted to instruction in this branch of education, the whole of the specimens were creditable alike to master and pupils. Bro. Silvester, the drawing master, had informed Bro. Binckes that during the whole of his experience he had never met with more apt pupils, and it was worthy of notice that the drawing master himself gave these prizes. Among the water-colour drawings the most noticeable were views of the schools, copied from chromo-lithographs published by Bro. Lewis and M. Mason, by Hamson, Dawson, and Parker. A sea piece by Dawson also attracted favourable notice. Some floral sketches were very well executed, as were some appropriate and tasteful mottoes and devices, to which the names of Graham, Isborn, Jones, and Hanham were appended.

The prizes for writing, it was explained, were usually two in number, of the value of 21s. and 10s. 6d. respectively, but on this occasion, so diligent had been many of the pupils, that the master was unable to select the best from as many as six specimens. Finding himself in this difficulty he felt it would be better to refer to the committee, who were equally unable to make any award. It was, therefore, deemed that the only equitable way to get out of the difficutly was to award prizes of 21s. each to the whole of the six candidates whose specimens were selected. This sum was accordingly awarded to E. C. Isborn, C. F. H. Palmer, W. R. Gondre, E. E. Earle, G. W. Martin, and W. B. Redgrave.

E. P. Jones took the first prize of 21s., for dictation; the second (10s. 6d.) falling to the share of E. C. Isborn. In history, A. T. Wallbridge took first prize, and E. P. Jones second. Geography and mapping, George Martin took first prize, and E. P. Jones second. Attention to studies, W. A. Glass took first prize, and J. R. Martin second. For general proficiency, E. P. Jones took the prize, and also first prize for mental arithmetic; the second being awarded to G. H. Denton. Two prizes were given for proficiency in drill, which were awarded to J. R. Martin and O. Smith.

The selection of the various prizes reflected the greatest credit upon the taste and judgment of the committee, and being spread out on the table for the inspection of the visitors, elicited the admiration of all.

After the prizes (except that for elocution) had been distributed, Claudius J. Jones and W. R. Glass gave a recitation from Julius Cæsar, act i., sc. 2, the former taking the part of Brutus and the latter that of Cassius.

The prize for elocution, value £2 2s., presented by Bro. Captain Wordsworth, *V.P.*, was then awarded. The selection of the winner was left to Bro. Binckes, who announced the name of Percy Banks, which was received with considerable signs of approbation.

At the conclusion of the distribution, Bro. Binckes remarked that amongst the list of prize-takers there was one name more prominent than all the others—that of E. P. Jones—who was just about to leave the institution. Although his his young friend had taken so many prizes, he felt assured that his success had excited no feeling of envy amongst his fellow-pupils. The fact was he might have won many more; but, with a manly spirit, he had withdrawn from competition in several subjects—considering it scarcely fair to others who were not equally qualified. He had acted with a noble spirit, which, he was happy to say, prevailed in the school, and which he hoped ever would. Although he had gained so many prizes, the committee could not do otherwise than award him the prize for general efficiency in every branch of his studies. He hoped the encouragement he had that day received would excite this talented youth to still greater exertion in whatever position in life he may be placed.

Bro. Col. BURDETT then thanked the committee for having placed him in the position of chairman on the present happy occasion, although he would have preferred that some one more competent than himself had undertaken the important duties which had devolved upon him. He stated that, although the institution was not new to him in name, this was the first time he had visited it. He had examined carefully into the interior economy of the institution; he had visited the dormitory, the kitchen, the laundry, and had found the greatest order throughout all, and so far as consistent with the comfort of the pupils, the strictest economy in all the details of the management. He considered that great credit was due to the committee. He was also pleased to see the excellent discipline observed, without which, he said, so large an establishment could not be successfully conducted with order and regularity. He was pleased to see the progress the pupils had made in their studies, and particularly so with the excellent writing of the pupils—a branch of education which he considered most important. They had, he observed, been instructed on what he considered the correct principle. They were first taught to write legibly, and then afterwards rapidly and beautifully. Their religious instruction, he was pleased to see, had not been neglected. Education was nothing without moral training, and sometimes education without religion proved a curse instead of a blessing. He could not conclude his remarks without expressing his thanks to the musical brethren, and to Madame Thaddeus Wells. Their services, so kindly and freely given, had added much to the pleasure of the day. Although his time was much occupied by his magisterial and other duties, he intended to frequently repeat his visits to the institution, in which, from this time, he should ever take a special interest.

Bro. HEAD, *V.P.*, proposed a vote of thanks to the chairman, which was seconded by Bro. the Rev. Dr. Cox, and carried by acclamation. A vote of thanks was also accorded to Dr. Goodwin for the interest he had taken in the school.

The Rev. Dr. GOODWIN thanked the ladies and gentlemen present for their kind approval.

Bro. HEAD proposed a vote of thanks to the master, Bro. Furriar, and his staff of assistants.

Bro. FURRIAR replied on behalf of himself and his assistants. He had worked hard to promote the efficiency of the school, and he had been rewarded with success. On behalf of himself and his staff of assistants he returned thanks.

Bro. RAYNHAM W. STEWART proposed that the thanks of the company be presented to the matron, Miss Hall. He had seen so much of the kindness of Miss Hall to those under her charge that he had no hesitation in proposing a vote of thanks to that lady for the efficient manner in which she had looked after the welfare of the children.

Bro. the Rev. Dr. Cox, in proposing a vote of thanks to Bro. F. Binckes, said that brother had performed his duties on the present occasion as he always did—energetically. His exertions to remove the incubus of debt under which the institution laboured were such that it would be a gross dereliction of duty on his part if he did not tender his best thanks to Bro. Binckes for his great perseverance.

Bro. Binckes briefly replied.

The company then adjourned to an elegant cold collation which had been tastefully set out in the gymnasium, and which included every delicacy of the season—in proof of which it is only necessary to say that it was served by Bro. Gosden, of the Masons' Hall Tavern.

On the removal of the cloth, the chairman proposed "The Queen and the Craft."

He then proposed "Bro. His Royal Highness the Prince of Wales and the rest of the Royal Family." His Royal Highness, he said, was not only one of the Craft, but he supported it by his presence at the various institutions.

The toast was cordially drunk.

Bro. RAYNHAM W. STEWART rose to propose "The Health of the Chairman, Bro. Col. F. Burdett." He was proud to see him in the position of chairman to this distinguished assembly. He considered that Bro. Col. Burdett could not have done a wiser thing, as Provincial Grand Master of the important province of Middlesex, than identify himself with this noble institution by taking the chair on the present occasion—the more so as the institution was situated within his province. He considered the Grand Master had made no mistake in placing the brother who occupied the chair that day to preside over so important a province as Middlesex. He was assured that he would conduct the affairs of the province upon the right principle. He knew that it was his intention to request the lodges within his province to be careful as to whom they admitted into the Order. By so doing there would be less distress amongst Masons, and they would then be enabled to give relief whenever called upon.

The CHAIRMAN, whose rising was the signal for hearty and continued cheering, returned thanks for the kind manner in which they had received the toast of his health.

Bro. the Rev. Dr. Cox proposed "Prosperity to the Royal Masonic Institution for Boys." In doing so, he hailed with delight the appearance amongst them of the Provincial Grand Master of Middlesex. He fully endorsed the good wishes of that worthy brother for the welfare of the children of the school, and he desired to see them fitted to take that position in life to which they would have been entitled had their parents been spared, or had not fallen into indigent circumstances. He had long taken a deep interest in the school, and he was happy to say that early in the career of the institution he saw the necessity for improvement, and the desirability of gathering together the pupils under one roof. They had many obstacles and difficulties to contend with. He had the pleasure of witnessing the laying the foundation stone of the present noble pile of buildings. Great, however, as had been the success of the institution, he was not yet satisfied with what had been done. They had incurred a heavy debt, but he hoped that in a very short time they should be in a position to declare themselves free from every obligation, except that which every Mason in his heart had sworn to fulfil. They had seen to-day that some of their pupils were gifted with talent in no ordinary degree, and it was his wish that they should have the same scope for their abilities which their former position in life would have afforded them. He would, he said, give no rest to his eye-lids, nor to the soles of his feet, until funds had been raised to found exhibitions to the two Universities, and thus give a practical exemplification of the fact that there is something more in Masonry than a mere name, and that it is based upon the volume of the Sacred Law, and that the foundations of its principles are brotherly love, relief, and truth. He would couple with the toast the name of Bro. Binckes, the Secretary of this praiseworthy and excellent institution.

Bro. BINCKES said that as he had, during the proceedings in the dining-hall, when his name had been mentioned, promised to treat them gently and make his remarks brief on that occasion, that promise might be held out as a threat. But his feelings had been since considerably mollified, and he would try to be gentle now. After all said and done this annual gathering was a source of joy and gratification. He was pleased o hear his good friend Bro. Cox in his speech ull of suggestions as to the well-being of the nstitution. He disclaimed any intention of di'erting funds from the sister institution, and he irmly believed that his exertions, large as had een the result, would have no prejudicial effect ipon the support given to the other Masonic nstitutions. On the contrary, he believed that he prosperity of one institution added to that of he other. He could cordially agree with the suggestions that had been thrown out as to the ndiscriminate admission of candidates into the Order. They could not reject cases which were duly qualified for candidature by the laws of the nstitution; but it behoved the Masters of odges to be more careful as to the admission of candidates for initiation. The candidates for relief would thus be rendered less numerous, and they might then be in the position to afford relief to every worthy applicant. The institution had enjoyed great prosperity for several years. In 1869 they had subscriptions amounting to no less than £12,200, while again, in 1870, under Royal patronage, the amount released was not quite so large, but it nearly reached £11,000. He was already looking forward to the next year. He would not relax his exertions—he should never be satisfied until the institution was entirely clear of debt, nor until two exhibitions at the Universities should be founded. He was pleased at the success of his young friend and protége, the pupil who had carried off so many prizes that day, and he was convinced that in the future no year would pass without some boys being qualified for honours at the Universities. He hoped to be spared to see a boy educated in this school occupy the exalted position of Lord Chancellor or the bishop of a diocese. He was pleased to see so many friends present, and although many were absent whom they might have expected to see, he was sure it was from no lack of interest. He had appeared so often before them, that he might be blamed for his frequent appeals; but he found that, notwithstanding his constant demands, his appearance was as warmly welcomed as when, nine years ago, he first commenced his crusade. He might be considered too persistent; but would rather that ninety-nine should blame him for his persistence than that one should say that the institution lacked funds through his want of perseverance. He was grateful to them all for their kindness and indulgence, and he returned thanks, he could assure them all, never more sincerely than on the present occasion.

Bro. **Raynham W. Stewart** gave the toast of "The Ladies."

Bro. **A. O. Brown**, D. Prov. G.M. for Leicestershire and Rutland, being called upon to reply, said he did not know upon what principle he was called upon—that duty generally devolved upon a bachelor. Having taken to himself a wife, he did not know why he was required to reply, unless it was for the reason that he now knew more of them and their good qualities. The ladies of his province, he could assert, took great interest in the institution, and on their behalf, and that of the ladies generally, he acknowledged the toast.

The company then rose from the table and adjourned to the grounds, where they thoroughly enjoyed the sports prepared for them.

In the cool of the evening an *al fresco* ball was organised, (Bro. Chancellor volunteering to act of M.C.), which was kept up with considerable spirit. The light dresses of the ladies contrasting with the sombre tone of the newly-mown field rendered the scene most charming.

Amongst the brethren present we noticed Bros. J. G. Chancellor, Head, Raynham W. Stewart, G. Brown, D. Prov. G.M. Leicester; G. St. Clair, S. May, W. Paas, C. Moutrie, S. Rosenthal, W. Roebuck, Wilson, A. Day, E. J. Cox, E. Farthing, Farthing, jun., Clarke, Munday, T. T. B. Lemaitre, Dr. Pettifor, Bray, Hill, Edwards, Brodie, Seaborn, Hinks, H. Hodges, Currie, Paisley, Robins, Tanner, Captain Kane, Adlard, Cubitt, J. P. Wolpert, Buehl, and Gosden.

THE promoters of the completion of St. Paul's have received several subscriptions of £1,000 each, and one of £2,000 from the Grocers' Company, contingent on the raising of £100,000.

Original Correspondence.

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The Editor is not responsible for the opinions expressed by Correspondents.

A BELIEF IN GOD AND A FUTURE RESURRECTION, &c.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I observed a letter under the above heading in THE FREEMASON, No. 66, page 286, in which a serious and grave charge is made against Brother James Wallace, P.J.G.D. of Glasgow. Having waited patiently for an answer from Bro. Wallace denying those charges, and none appearing, I and the readers of THE FREEMASON must therefore consider the charge to be correct.

And this Masonry in Scotland, alas! There have been a good many strange things said of Bro. Wallace, but this seems to me to be the *oddest* of all.

Yours truly and fraternally,
M. M.

"IS FREEMASONRY SECTARIAN?"

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In last week's FREEMASON you inserted a letter which appeared in the *Suffolk Chronicle* of the 9th ult., and as I happen to be the preacher referred to, permit me to offer a few words of comment. I would say then:—First. That though Freemasonry is decidedly unsectarian, "though it welcomes Churchman and Dissenter, Protestant and Roman Catholic, High or Low, or Broad Church, Orthodox or Unorthodox," (and to this list might be added Jew or Mahommedan), "and asks no questions as to the religious belief or theological opinions," (any more than it does to the political opinions), "of those who enrol themselves in its ranks," still I must think that if the brethren when assembled in Provincial Grand Lodge, leave the lodge-room and deliberately proceed to attend, and take part in, the service at a Church of England church, they must not be surprised if the preacher, himself a clergyman of the Church of England, and addressing himself to a large congregation, more than half of whom are not Freemasons, and *all* of whom he may fairly presume, by their presence in that sacred building, to be members of the Church of England, or at all events, not strongly opposed to her doctrines, should select his text from some portion of the scriptures appointed by our Church for the service of the day, and which had been lately read as the first lesson in the earlier portion of the service, more especially when that appointed lesson happened to be taken from the book of the Proverbs of Solomon, whom all Masons regard with more or less of reverence. Secondly. I would observe that if "A Freemason," or indeed *any* Freemason, is not a believer in the inspiration of the Scriptures, much of the beautiful wording of our Masonic Ritual must be very unmeaning and offensive to him, and especially those parts of it which so highly exalt "the volume of the Sacred Law," (in common parlance the Bible), and which speak of it "as derived from God to man in general," "the rule and guide of our faith," and as "derived from God himself, because the Almighty has been pleased to reveal to man more of His divine will in that Holy Book, than he has by any other means." And I would further remark, that unless Masons *do* believe in the Bible as inspired, it is useless to have it always open in the lodge-room, and useless as the medium whereby a solemn promise is converted into a pledge of fidelity, and rendered binding as long as the newly obligated candidate shall live. Thirdly. I should have thought that the mention of the Holy Trinity as three persons and yet one God, could hardly offend any brother, certainly no brother who is a Royal Arch Mason. And lastly, I would remark that "the disparaging mention of the theory of Papal Infallibility," which my censor imagines may have offended some brother who was a believer in that theory, was, to the best of my remembrance, simply comprised in two lines, and that the sentence was to the effect that if Freemasonry be so thoroughly scriptural in its tenets as we confess it to be, and if it be productive of all the good results we claim for it, it cannot be the unholy association worthy of anathema which an infallible Pope would have the world believe. Whether this letter of mine call forth a reply or not, is to me immaterial. *I* certainly shall not again trespass on your space; but even at the risk of being thought egotistical, I *must* add, that the Prov. Grand Master expressed himself in open lodge on our return from church, as being highly pleased with the sermon, and that the brethren present, to judge by their manner *then*, and by the really extraordinary number who came up to me and thanked me for it afterwards, appeared to be the same. That I was thankful for this I will not attempt to deny, but whether the sermon had pleased them or not, I cannot help thinking that it is the duty of a Christian clergyman, more especially of one holding the high position in the Craft, which I have the honour to occupy, to state as plainly as he can, what he believes to be truth, and what he believes to be for the good, not only of his Masonic brethren, but also of the other members of the congregation he is addressing, and thus promoting as far as he is able, the honour of our God, and the interests of our glorious institution.

I have the honour to be, yours
Faithfully and fraternally,
CHARLES JOHN MARTYN,
Grand Chaplain of England.
Long Melford Rectory, Suffolk, July 19th.

[We entirely agree with our Rev. Brother, and thank him for his able reply to our corresponcent.—ED. *F.*]

THE RECENT ROYAL VISIT TO READING.

(To the Editor of The Freemason.)

SIR,—Having been the victims of an unfortunate but inadvertent error in the accounts of the above memorable event reported in the several metropolitan and provincial newspapers (two journals excepted), we should esteem it a great favour if you would allow us, as brethren of the Craft and as artists, to place the matter right before your readers.

Your contemporaries, after eulogising the artistic excellence and beauty of the Masonic Arch and its decorations (erected at the station gates, Friar-street), attribute its construction to Messrs. Defries, of London.

Now, as this arch, with its emblazoned banners and other designs and decorations, is an entire novelty, and has been pronounced the *chef d'œure* of Masonic architecture by many distinguished artists, architects, and connoisseurs, and has also received the unqualified approval of the chief dignitaries of the Masonic fraternity, it would be very injurious to our interests and reputation if we permitted the error to pass unnoticed. We beg therefore, to inform your readers that the said arch and all its belongings was entirely produced, designed, and constructed by Messrs. Alfred Mills and Son, artists and decorators, 66, Amelia-street, Walworth.

By the insertion of this you will enable us to obtain what little credit may accrue from the performance of a work of which we naturally feel proud—without derogating from the professional eminence deservedly attained by Messrs. Defries, who, we are assured, would be the last to desire to appropriate the praise due to a brother artist and a Mason.

We remain, yours, &c.,
A. MILLS & SON.

ARDROSSAN NEPTUNE KILWINNING AND ITS DETRACTORS.

(To the Editor of The Freemason.)

SIR,—The attention of the Lodge "Neptune Kilwinning, Ardrossan, No. 442," having been directed to two letters that have appeared in recent numbers of THE FREEMASON—the one signed "John Taylor," the other "Duncan Wilkie, Secretary"—the lodge, at a special general meeting held on the 11th of July current, unanimously instructed its Secretary to send the following statement to the editor of the forenamed magazine:—

John Taylor, plumber, was initiated in Neptune Kilwinning, February 7, 1870 (not in January, as is stated by him), was passed on the 21st February, and raised on the 28th February. On presenting himself for initiation, he borrowed of the Secretary of the lodge 23s. of the 32s. 6d. that in terms of the byelaws required to be paid prior to a candidate's admission. He also paid 6d. for a copy of the byelaws. In the interval between his initiation and the date at which he applied for his diploma, he appears from his own showing to have been refused admission into the other Ardrossan lodge. Bro. Taylor's delaying to refund the Secretary for the advance he had made in respect to his initiation fees, taken in connection with certain expressions he had used in reference to repudiation of the debt in question, raised a suspicion in the Secretary's mind that it was Taylor's intention to defraud him—and under the circumstances he refused to give Taylor his diploma until he paid him the money which he (the Secretary) had lent. As already explained, on the 20th June Taylor was invited to attend a meeting of the lodge on that night, in order to receive his diploma. His refusal to attend this meeting was communicated in a letter which he addressed to the Treasurer (June 20th), in which he says: "As I have been already refused my diploma by Bro. Robertson, Secretary, oftener than once, I do not consider I am entitled to put myself to the trouble of calling for it; indeed, I am at present arranging an action for recovery of 33s. paid for certain privileges which I have been denied. I understand that Bro. Robertson asserts that I am due him a private debt, but this I emphatically deny, and challenge him to prove."

Accepting the challenge, and still retaining possession of the diploma, the Secretary took legal steps to recover the debt which the challenger owed him. Taylor's "emphatic" denial proved to be an emphatic lie. This is shown in the decision of the Court before which the case was tried, and which is thus reported :—

"*Robertson* v. *Taylor*.—At the Justice of Peace Court, Saltcoats, on the 1st July current, John Robertson, mason, sued John Taylor, plumber, Ardrossan, for 23s. of lent money. Mr. Robertson explained that he is secretary of Neptune Kilwinning Lodge of Freemasons, No. 442; that Taylor had long been intimate with him, and had frequently expressed a desire to be initiated a Freemason in the said lodge, but that he had not enough of money to pay the fees, all the money he had on coming to be initiated being 10s.; and that he had asked him (Robertson) for the loan of 23s. to make up the amount required, and that he (Robertson) had lent him the same.—Taylor denied receiving the money; but the Court, after hearing the evidence, gave decreet against him for the amount and costs.—I certify the above to be a true report,

"THOMAS KIRKHOPE, Solicitor, Ardrossan."

Two of the justices before whom this case was tried are brethren, viz., J. G. Halket, Esq., Past Master of Lodge No. 320, and S.P.G.M. of Ayrshire, and William Lockhart, Esq., of Mayfield, Past Master of Lodge No. 169.

The effrontery of Taylor in obtruding himself before the readers of a Masonic journal circulating in all parts of the globe, will be thus apparent, to every unprejudiced brother. In his letter to THE FREEMASON, Taylor justifies his refusal to pay his yearly subscription to the lodge, by stating that 1s. 6d. of the amount charged, (2s. 6d.) was "an illegal demand." The Bye-laws of the lodges, which are sanctioned by the Grand Lodge, and of which Taylor got a copy, ordain "the brethren to pay the sum of 2s. 6d. annually, and payment of the said sum shall constitute membership." So much then for Taylor's second deliberate mis-statement · In his attempted justification of his dishonourable conduct, Taylor allows himself to be made the cat's-paw of a coterie of bilious brethren, whose chronic envy at the prosperity of Neptune Kilwinning has more than once prompted them to the commission of acts the unmasonic character of which has greatly affected the usefulness of the Lodge No. 320. The letter signed "Duncan Wilkie, Secretary," is but an echo of the one bearing the signature "John Taylor." The unmanly insinuations which these letters contain, and both issue from the same polluted source, have long ago been repelled by the Lodge Neptune, Kilwinning, and the present R.W. Master, Senior Warden, and Secretary, against whom the insinuations are directed possess the unqualified confidence of the brethren, and are held in the highest esteem not only by members of their own lodge, but also by many worthy brethren of No. 320, and other lodges is this province.

The best proof of the groundlessness of Duncan Wilkie and Co.'s insinuations, now of several years standing, against Neptune Kilwinning or any of its office-bearers, lies in the fact that neither the Grand Lodge nor the Provincial Grand Lodge have ever yet deemed them worth consideration.

If the Lodge No. 320 should anew give its pretended "complaint" an airing at the expense of others, Neptune Kilwinning must also be heard in the case, though it must be admitted, the affair is devoid of interest to the Craft in general.

By order of the Lodge No. 442,
JOHN ROBERTSON, Sec.
Ardrossan, July 11th, 1870.

HENRY PRICE ONCE MORE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your readers may probably remember two of my letters on the question whether Henry Price was ever appointed Provincial G.M. of America, printed in your valuable journal in February last. In the letter published February 5th, I pointed out, that whereas, Price claimed of having himself paid three guineas to Deputy Grand Master Bisson, on or before April 13th, 1733, for his deputation. Though the name of Price may by accident have been omitted from the record, yet the three guineas ought to be found on the cash account of the G.L. of England. To this question, the R.W. Bro. John Hervey was kind to reply as follows :—"I have searched the cash accounts in Grand Lodge books for the years 1733-4-5, and do not find the mention of Bro. Price's name in connection with any payment, or mentioned in any way whatever."

"With regard to fees for deputation I cannot find any trace of their having been paid at all at that period."

"There is a deputation set out at full length to Bro. Daniel Cox, as P.G.M. of New York, New Jersey, and Pensylvania, dated 5th June, 1730, but no fee appears to have been paid." This answer will necessitate further inquiry, for if it can be proved that no fee was demanded in 1733 for a Provincial Grand Master's deputation, Bro. Price's assertion of having paid the three guineas will prove more than he imagined or desired.

The second letter, which was published about three weeks after the first, had reference to Price's claim of having received an extension of his authority from the Earl of Crauford. Benjamin Franklin's letter dated Nov. 28th, 1734, which was embodied in my second communication, fixed the date of the second deputation to August preceding. Franklin wrote: "We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America.

We must now repeat that Dr. Winslow Lewis not only maintains positively the genuineness of Franklin's letter, but also assures me that it even had a post mark on it. We must therefore believe that Ben. Franklin "saw in the Boston prints the article of London news," and we therefore imagined that Henry Price's name ought to appear in the English G.L. Record of the said August meeting. We therefore asked the question, whether the G.L. of England held a meeting in August, 1734?

To this question Bro. Hervey replied :—"Our Minute-book shows that no Grand Lodge meeting was held between 30th March, 1734, when Lord Crauford was installed Grand Master, and the 24th February, 1735, when he apologised for not having called the brethren together, consequently no Grand Lodge was held in August 1734."

Here then is positive evidence of a fraud; a fraud which so far imposed on Benj. Franklin, as to call forth his letter of Nov. 28th, 1834; and can any one doubt, that Henry Price was the author of that fraud? Who but Price could have originated the said "article of London news," into the Boston prints? and if guilty of one imposition, why may he not be equally guilty of lying with regard to his 1733 deputation?

I have again troubled the R.W. Bro. Hervey to ascertain and inform me, the precise date, when a fee was *first* charged for a Provincial Deputation; but in the meantime if any of your numerous correspondents are in possession of the information I am seeking, I hope they will communicate it through the pages of THE FREEMASON.

I may here add, that the controversy, whether Viscount Montague or Montacute was Grand Master in 1732-3 is at last in a fair way of settlement. I am informed that Dr. Lewis received from Bro. T. Heard, P.G.M. of Massachusetts, who is now in England, a copy of the inscription taken from the tomb-stone of the Viscount, also an *attested* extract from the original Patent of Phillip and Mary, 1554, creating Anthony Brown "Viscount Montague" or "Mountague," but *certainly not* "Montacute," so at last the name of Montacute, together with the fancy crest painted in our Masonic Temple, will have to be brushed over. The "Montacute Lodge" will have to change its name, but whether its future name shall be "Montague Lodge," must depend on the decision of some future committee, whether Henry Price did, or did not hold a deputation from the said Viscount Montague.

Fraternally and respectfully yours
JACOB NORTON.
Boston, U.S., July 7th, 1870.

(To the Editor of The Freemason.)

SIR,—The appointment of our worthy Bro. N. Le Gendre Starkie, Esq., as the Grand Master of the Province of East Lancashire, is one which commends itself to the respect of our brethren. The appointment seems to have given the bulk of the Masonic brethren great satisfaction, and is hailed with delight by the majority of the province.

Now, sir, I write to enter my protest to the underhand work which seems to be going on amongst a few of those who consider themselves of *some importance (?)* in this large and influential province. I strongly object to a brother calling meetings at his private house, or even at his private office, for the purpose of taking into consideration "a certain recent appointment." It is not respectful to the M.W.G.M. to call into question the appointment, neither is it right towards the newly-appointed Provincial Master. It is anything but gentlemanly, or manly, and very much beneath the dignity of a true Mason. If there are to be any meetings, let them be held above-board, at the proper time, and in the proper place. We have a Masonic Hall, why not use that? Let the meeting, *if necessary*, be called by the proper person, and let no man assume a position that he has no right to do, especially when the voice of the people is against him. I don't believe in any man trying to make himself *popular* by taking steps quite at variance with common courtesy. It is an outrage on the common sense of the province, and I hope, sir, our brethren will stop such unwarrantable proceedings.

What necessity is there for any meeting? The appointment is virtually, if not actually made, and why *this storm in a tea-pot?* Let the malcontents go over to some neighbouring province where their *whims* may possibly be better appreciated than here. The Prov. G.M. Designate is well-known as a county gentleman, well suited in every respect for the important position he is about to occupy, having been not only Prov. S.G.W. (E.L.), higher than that, he has actually been S.G.W. England, and High Sheriff of Lancashire. Sur a gentleman who has had the *approbation* of Majesty as well as of the M.W. the G.M. of E land is not to be treated in such a style by w appears to me to be a few upstarts.

Yours fraternally,
A BROTHER

"PRINCE" RHODOCANAKIS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I regret to find t the person who calls himself "His Imperial Hig ness Prince Rhodocanakis," has again appeared the scene.

When the absurd pretensions of the "Prince" w first put forward, I sought at once to arrive at th value. Knowing Sir Bernard Burke, Ulster King- Arms, to be universally recognised as the high living authority on "Orders of Knighthood," I wr to that gentleman respecting the so-called "Princ and Sir Bernard in reply disavowed all knowled of "His Imperial Highness."

The correspondence between myself and Sir B nard Burke was placed in the hands of the Edit of the *Freemasons' Magazine* some months ag and I regret very much that it was not then ma public.

As the Editor of the *Magazine* has exercised discretion in refusing to insert the corresponden I am at length compelled to address you on t matter. I therefore submit this simple propositio If Mr. Rhodocanakis *is* a "Prince" let him su stantiate his claim to the title to Sir Bernard Burk satisfaction, and I and many others will then ackno ledge its validity, but until that is done the "Prince had better retire into private life.

Yours fraternally,
London, July 16th, 1870. J. A. H.

A clever and genial writer in the *Michigan Fre mason* gives the following graphic sketch of an i cident occurring during a Masonic excursion o the Mississippi, which cool and chivalrous Knig Templarship alone saved from proving fatall disastrous :—

It was a magnificent sight to see our immense boat, a companied by the Lady Gay and the Belle of Alto their decks crowned with fair ladies and Knights Templar, bands of music, distinguished citizens, and invite guests, as they steamed up the Mississippi, then down Jefferson Barracks, where we all went on shore to spen a pleasant hour, after which we again went on board an steamed merrily up the river.

I was standing near the captain. The commander o the Templars came and leaned wearily on the capstan I turned to Reuben Mitton, and whispered in his ea these words: "That man was born to command." H had the form of a Hercules, the head of an Apollo, an the eye of an eagle, and, as circumstances afterwards demonstrated, the heart of a lion. Although not so ver large, he appeared larger than he really was; he was ful and athletic, and still every proportion was a symmetry and every movement a grace.

While he was still leaning silently on the capstan, an while I was yet analysing his fine countenance, the captain of the steamer, with pale lips and blanched cheeks approached the young Templar, and in a low tone an trembling voice, said:

"Great God! sir, we are sinking. We are snagged sir, in the bottom, and nothing can save us."

"How long can you keep her afloat?" carelessl inquired the young Templar.

"She may go down in five minutes; she cannot kee afloat more than fifteen," replied the captain.

"Do not make your situation known to anyone excep your crew, or we will have a panic, and then all will b lost. Signal the Lady Gay to lean to; none will notic or understand the signal of distress. Get your crew an hands ready to move, I will manage the rest."

"Blow, Warder, blow," said the young Templar, speaking to his ensign, who stood near him, at the same time leaping upon the capstan. Every one was startled by a shrill blast from the Warder's trumpet. A hundre Templars' swords leaped from their scabbards at the blast

"Attention, Sir Knights," shouted the young commander. "The next ceremony in the programme is fo the Sir Knights, ladies and gentlemen on this boat, to make a visit to our friends on board the Lady Gay. A the steamers are rapidly approaching each other, and cannot be kept but a minute or two together, the movemen must be a rapid one. You will form procession at once, and, as the boats come together, pass over the gangway under an arch of steel, to the lower deck of the Lady Gay. Forward, Sir Knights, to the gangway. Music in front. The band will play "The Knights Templar Quick-step.'"

In obedience to these orders, the knights formed a double line to the gangway, facing round, with swords crossed above the heads of those forming the procession. In less than eight minutes the whole precious cargo of human life had passed from the Mississippi to the Lady Gay, even to the coloured cook, except the two files of Templars, when the young commander ordered: "From the rear, right and left inward wheel, march;" and filing inward, the Templars rapidly passed over the gangway to the Lady Gay, the young commander being the last to leave. One minute more and the Mississippi steamer sank to the bottom.

THE GIFT LIFEBOATS of the NATIONAL LIFEBOAT INSTITUTION.

The following article is taken from the National Lifeboat Association's last Report, and we hope the Society will soon be enabled to add to its noble fleet a "Masonic Lifeboat."

Fourteen years since a movement commenced of an altogether novel character in the lifeboat work, and which is without precedent in this or in any other country. At that period a benevolent lady presented the National Lifeboat Institution with the cost of a new lifeboat, to be stationed at a part of the coast where one was needed. Another lifeboat soon followed from a gentleman. A third was presented by a Yacht Club; and a fourth was given by a lady, as a thankoffering after a providential preservation from drowning. Rapidly the generous spark was fanned into a flame, and new boats, as fast as they were required on the various coasts of the United Kingdom, were presented to the society.

Many of these noble gifts assumed the shape of memorials to departed relatives or friends, the first of which was given by two surviving sisters, in memory of a third to whom they had bid a last farewell, and which boat bears the affecting and affectionate name of *The Sisters' Memorial.* Next came inland towns—Ipswich being the first—some of the inhabitants of which, feeling a desire that their own communities should be represented on the coast as performing their share of the national duty of affording protection to shipwrecked persons, in the only manner in which they could do so, appealed to their fellow-townsmen, and soon many of such inland places were represented by their own boats. Our chief manufacturing towns and cities being conspicuous amongst the number.

Again, various public bodies of men, such as the great mutual benefit societies, the Civil Service, the Universities, Yacht Clubs, Commercial Travellers, Sunday Schools, the subscribers to public journals, the Society of Friends, &c.; and, lastly, standing by itself in kind, the noble gift of £2,000 for the provision and endowment of a lifeboat station by a firm of Parsee merchants, Messrs. Cama and Co., on retiring from business in London, as an acknowledgement of, or thankoffering for, their success, and in testimony of their appreciation of the kind reception they had uniformly met with from the inhabitants of London.

In this manner it has come to pass that, as a great and enduring monument of the benevolent feeling and voluntary duty, if we may use the term, of the people of this country, the grand fleet of splendid and perfectly-equipped lifeboats which belongs to the Lifeboat Institution now encircles our coasts. That fleet, at the present, consists of no less than 220 boats; and of that large number 212 have been special gifts, or, as in the case of a very few of them, have been adopted by payment of their existing value.

Through the means of this splendid support, and more than generous appreciation of the usefulness of the Institution, and of the labours of its managing body, the committee who conduct its affairs are now in that proud position that they can look on the work they had set themselves to do as complete, so far as the placing of lifeboats at all, or nearly all, suitable and available positions on the coasts of the United Kingdom is concerned; and can feel that it will only, or at least chiefly, now devolve on them to maintain their existing lifeboat establishments in a state of completeness and efficiency. To enable them to do which, however, they will still—considering that the National Lifeboat Institution is solely dependent on voluntary support—continually need the encouraging sympathy and interest, and the generous pecuniary aid of their fellow-countrymen, who have so generously supported them during the past.

THE MASONIC LIFEBOAT FUND.—We are requested to acknowledge the following further subscriptions to this praiseworthy object:—Per Bro. H. M. Levy, P.M. 188. Bro. the Rev. T. C. Martyn, Grand Chaplain of England, £2 2s.; sundry other donations, 7s. 6d.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond, says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, is 1½d., 2s. 9d, 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—Advt.

Poetry.

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THE TEAR-CUP.

A GERMAN LEGEND.

The sweet warm suntide of an Autumn day
Had with the changeful hours dreamed away
And died; and when the tender twilight came
The sun-begotten and imprisoned flame
Of ruddy fruit burned softer, and the trees
Whispered and kissed together, as the breeze;
Amorous odours full of subtle thought
From the dew-cherished sleepy flowers brought,
And fair became all things that had not been
So fair beneath the yellow midday sheen.

Ev'n then a woman leaned against a style,
Waking yet sighing with sad dreams the while,
For she had verily the right to mourn—
Her little girl was dead, her only-born,
A wavelet on the shore of time-to-be
Had rippled back into eternity,
Leaving the mother but the hurtful sweet
That lurks in weeping o'er a winding sheet.

Her tears fell fast as to her vision rose
Dim pictures of the world-consenting woes
That childless widowhood alone must bear:
She knew that she no more upon the stair
Would heed the pattering of tiny shoes,
No pout would vex, no ready laugh amuse;
Nor morning kiss, nor baby-like "Good-night"
Would ever make her heavy burthen light;
And as she thought of these her eyes again
Gave misty outlines of the things most plain.

But in the gloaming suddenly there seemed,
Soft-shadowed midst uncertain haze that gleamed,
Like close-drawn clouds around the full-faced moon,
A pale still image of the child, and soon,
Startling the mother, as a trembling doe
Crouching and listening for an unseen foe
Is startled at the lightest leaflet fall,
A murmuring voice came gently: "Weep not all
These tears for me, dear mother, for behold
Within my hand this cup of chasen gold—
Wondrously wrought with carvëd pictures—see,
'Tis full of tears which thou hast wept for me,
And if thou weepest more 'twill overflow
Adown the perfect side, and sadly show
Stains on the brightness, and the powerful peace
Which now is mine will then for ever cease;
So shall I have no rest by day or night,
Nor any longer dwelling in delight."

Thus spake the child, and as the songlike words
Died in the evening twittering of birds
And love-calls to their mates, the mother stood
A moment silently as though she would
Pass to the vision and therewith be one,
And fade away like vapour in the sun—
Then stayed her sorrow, drove away her fears,
And for her child's sweet sake, kept back her tears.

H. M. G.

COMPRESSED GUN-COTTON.—While the application of gun-cotton as an explosive agent has been steadily advancing, Messrs. Prentice and Co., of Stowmaaket, the manufacturers of this material, have carefully watched the results of its mechanical work, as well as the chemical investigation to which it has been subjected. We have now pleasure in calling attention to their recent improvements, in which, applying the system of Professor Abel, Chemist to the War Department, they are enabled to carry out a plan of compression which their experience has led them to see is of value in the use of this material. The principle thus introduced insures the most perfect attainment of the points essential for the safety and stability of the material, and, it is stated, renders it non-explosive in the open air, at the same time securing the highest effective power. In preparing this material the cotton is first made explosive in the usual manner, then taken to the pulping mill under Professor Abel's system. After thorough separation of the fibre and admixture of the pulp, it is compressed by hydraulic machinery until 1in. of the cotton of any given diameter is equal to 6in. of powder. It is in a most portable and convenient form, and the advantages to the miner of having the whole of his explosive force confined at the bottom of the hole cannot be over-estimated. This new process of manufacture will no doubt give results which will materially lessen the work of miners, quarrymen, and contractors.—*Mechanics' Magazine.*

GALVANISM.—Pulvermacher's Monthly Record of Cures is *now ready* for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending July 30, 1870.

MONDAY, JULY 25.

Lodge 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, JULY 26.

Lodge 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JULY 27.

Lodge 507, United Pilgrims, Horns Tavern, Kennington.
,, 753, Prince Frederick William, Knights of St. John Tavern, St. John's Wood.
,, 754, High Cross, White Hart, Tottenham.
,, 871, Royal Oak, Royal Oak Tav., Deptford.
,, 898, Temperance in the East, 6, Newby-place, Poplar.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

THURSDAY, JULY 28.

General Committee Girls' School, at 4.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JULY 29.

St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway Victoria Station, at 8; Comp. Cottebrune, Preceptor
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, JULY 30.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
South-Eastern Masonic Charitable Association, New Cross Branch.

MR. E. W. F. FRAILING, of the *Daily News* Office, writes, Feb. 20, 1869.—"I had the misfortune to sprain my foot badly last August. After trying all sorts of remedies for it without benefit, I was at last induced to use your Vegetable Pain Killer, which in a few days entirely cured it. I have since constantly kept it in my house as a family medicine, and have great confidence in it.—To P. D. & Son."

TREE-MIGNONETTE.—Tree-Mignonette is produced by growing a single plant in a pot and nipping out all the side-shoots as fast as they make their appearance until the desired height of stem is obtained. Use a compost consisting of good turfy loam two parts, thoroughly-decomposed cow-dung one part, and about a fourth part of silver sand. The loam should be chopped up rather roughly, and the manure and sand then incorporated with it. When the stem is of the requisite height, nip out the top, and then stop the three or four side-shoots that are emitted from near the top, and have a ring of wire fixed up on a strong upright to train them to. The plants must not be allowed to suffer for the want of water in any stage of growth, and after they are well established in their blooming pots, water alternately with weak liquid manure. Sow two or three seeds in three-inch pots, then thin down to one, leaving the strongest, and when the pots are well filled with roots re-pot into either six or eight inch size. Syringe the foliage frequently and adopt other rededial measures to keep green-fly and other pests in subjection. A genial growing temperature will be necessary during the winter to keep them growing steadily during that season, but they may be placed in the open air for a few months in the middle of the summer. When in the open air, stand the pots upon a bed of coal-ashes, and attend to them regularly.—*Gardener's Magazine.*

HOLLOWAY'S PILLS AND OINTMENT.—Prevention before Cure.—The summer advancing with its increasing temperature, green vegetables and unripe fruit will bring it many disorders little prevailing in winter. The chest and digestive organs generally are inconvenienced at this season. All invalids should know that in Holloway's preparations they will find a preventive against approaching ailments, and a speedy remedy for established diseases. To them all may look with certain hope of benefit, be their ailments many or few, light or agonising; whether of a temporary or permanent character. The whole range of vegetable productions can exhibit no other curative so constantly successful as Holloway's. Neither Pills nor Ointment contain a grain of any mineral or other noxious substance.—[Advt.]

CROSBY'S BALSAMIC COUGH ELIXER.—Opiates Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixer, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease." —This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throad and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d. and 11s each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. *** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

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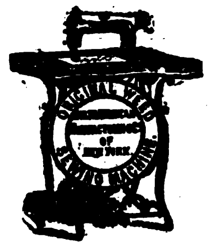

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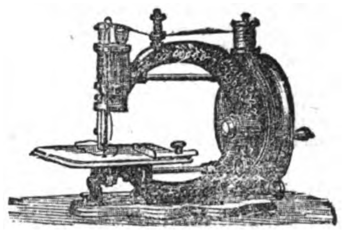

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THE

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To receive a Communication from the Grand Master on the subject of a Treaty with the Order of Knights of the Red Cross of Rome and Constantine, and with the Supreme Grand Council 33°, and to consider Motions thereon.

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By command,
FREDERICK BINCKES, G. Sec.

Office, 2, Red Lion Square, London, W.C.,
26 July, 1870.

Grand Lodge of Mark Master Masons of England and Wales, &c.

I HEREBY GIVE NOTICE that Mr. CHARLES SWAN is no longer in any way associated with this Office.

W. Masters and Secretaries of Lodges, and other Brethren whose communications have been neglected, are earnestly requested to forward particulars so that every endeavour may be used to rectify irregularities.

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The Wimbledon Annual. Clarke, Paternoster-row.

At the present juncture, when the two great military powers—France and Prussia—are about to submit their rival claims for supremacy to the dread arbitrement of the Zündnadel and Chassepot, everything which relates to our own gallant army of "Defence, not defiance" acquires additional interest. At the Wimbledon meeting which has just closed, our volunteers have proved their wondrous proficiency as marksmen, and it may be safely said that no other country in the world can now produce—man for man—such a body of reliable sharpshooters as the picked riflemen of Great Britain. As a souvenir of this great yearly gathering of our citizen soldiery, the *Wimbledon Annual* was projected some three years ago, and each successive issue has proved a greater favourite than its predecessor. The popularity of the publication may be confidently guaged by the number of advertisements now bound up with the work, it being a well-ascertained fact that advertisements, in nine cases out of ten, are the true test of circulation. Besides giving the fulest information as to the competition for the various prizes in the rifle contests, and thus becoming a pleasing source of prospective and retrospective intelligence, we find that the *Annual* presents in a literary aspect many other attractions. Mr. F. Mongomery contributes the *piece de resistance* of the book, "A Triangular Story," which will amply repay perusal. "Who Won Miss Macfadgen's Rupees" is the title of an amusing *brochure* by Ronald M. Smith. Barney Maglone—a *nom de guerre*, we presume—is the author of a poem entitled "The Silent Land," which, although it proves that he possesses the *divine afflatus*, is not at all to our taste, and can scarcely be said to enhance the value of the *Annual.* Let "Barney" try a good cheery rifleman's song next time, and give us a rattling chorus. He has the stuff in him, if he likes to try, and will leave off extracting fun out of such dismal subjects as "churchyard rats" and "blood-gorged worms." The talented editor, Mr. Charles Clarke, supplies "A Post-Prandial Paper," in which he shows us a variety of panoramic views, introducing episodes in the careers of Wellington, Napoleon III., Sir Fitzroy Kelly, Garibaldi, the late Prince Consort, and allusions to the Crimean war, the Exhibition of 1862, the entrance of the Princess of Wales into London, and the literary success of "Uncle Tom's Cabin," whose unworthy authoress has since be-muddied her fair fame by raking up atrocious calumnies against the illustrious dead. "Tennyson Topsy-Turvy" is, as its name implies, a humorous inversion of one of our poet's best known works, "Enoch Arden." We can confidently commend the *Annual* to our Volunteer readers as an interesting souvènir of the Wimbledon camp and its surroundings.

FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 349.)

THE SCHISM.

The Marquis of Carnarvon (afterwards Duke of Chandos) succeeded Lord Carysfort in the office of Grand Master of England in March 1754. He began his administration by ordering the Book of Constitutions to be reprinted, under the inspection of a committee, consisting of the Grand Officers and some other respectable brethren. The Grand Master's zeal and attention to the true interests of the society were shown on every occasion. He presented to the Grand Lodge a large silver jewel, gilt, for the use of the Treasurer, being cross keys in a knot, enamelled with blue; and gave several othe proofs of his attachment.

Soon after the election of the Marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain brethren for assembling without *any* legal authority, under the denomination of *Ancient Masons*; and who, as such, considered themselves independent of the society, and not subject to the laws of the Grand Lodge, or to the control of the Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the necessity of discouraging such meetings, as being contrary to the laws of the society, and openly subversive of the allegiance due to the Grand Master. On this representation the Grand Lodge resolved, that the meeting of any brethren under the denomination of Masons, other than as brethren of the Ancient and Honourable Society of Free and Accepted Masons, established upon the universal system, is inconsistent with the honour and interest of the Craft, and a high insult on the Grand Master and the whole body of Masons. In consequence of this resolution, fourteen brethren, who were members of a lodge held at the Ben Jonson's Head, in Pelham-street, Spitalfields, were expelled from the Society, and that lodge was ordered to be erased from the list.

No preceding Grand Master granted so many provincial deputations as the Marquis of Carnarvon. On the 7th of October, 1755, his lordship appointed a Provincial Grand Master for Durham, and soon after a very respectable lodge was constituted at Sunderland under his lordship's auspices. In less than two years the following patents were issued by his lordship: 1, for South Carolina; 2, for South Wales; 3, for Antigua; 4, for all North America, where no former provincial deputation was appointed; 5, for Barbadoes, and all other his Majesty's islands, to the windward of Guadaloupe; 6, for St. Eustatius, Cuba, and St. Martin's Dutch Caribbee Islands in America; 7, for Sicily, and the adjacent islands; 8, for all His Majesty's dominions in Germany, with the power to choose their successors; and 9, for the County Palatine of Chester, and the City and County of Chester. The greater part of these appointments appear to have have been mere honorary grants in favour of individuals, few of them having been attended with any real advantage to the society.

The Marquis of Carnarvon continued to preside over the Fraternity till the 18th of May, 1757, when he was succeeded by Lord Aberdour; during whose Mastership the Grand Lodge voted, among other charities, the sum of fifty pounds to be sent to Germany, to be distributed among such of the soldiers as were Masons in Prince Ferdinand's army, whether English, Hanoverians, or Hessians; and this sum was soon after remitted to General Kingsley for the intended purpose.

These were the principal proceedings of the Fraternity during the reign of George II., who, on the 5th of October, 1760, expired at his Palace at Kensington, in the 77th year of his age, and the 34th of his reign.

This period seems to have been the golden era of Masonry in England; the sciences were cultivated and improved, the royal art was diligently propagated, and true architecture clearly understood; the Fraternity were honoured and esteemed; the lodges patronised by exalted characters; and charity, humanity, and benevolence, appeared to be the distinguishing characteristics of Masons.

(To be continued).

LETTER from a BROTHER in ENGLAND to a BROTHER in SCOTLAND.

[COMMUNICATED.]

Freemasonry, we are taught, is no respecter of persons, but that eminence is only to be acquired by the just and perfect man, and by him alone. Upon entering the lodge the trappings of state and rank are said to be laid aside; peasant, peer, and prince meet upon the same *level*, and the only qualification for position amongst us is that derived from the gift bestowed upon us by the Great Creator. All meet as brethren, free and equal; and the only rivalry which can exist, is in the laudable ambition of each to press onward in the paths of science and virtue. This, truly, is the pronounced doctrine of our Order; but like many other pronounced doctrines, it dies in the expression.

It is very true that crowns and stars and garters, with guns, swords, boomerangs, and Colt's revolvers are not permitted to be worn in lodge; but the king does not cease to be king, the peer to be noble, or the rich man to have the advantage of his wealth; while the poor brother finds his own level in the assemblies of the Craft, just as readily as he finds it in the outer world. As surely as cynicism, by its morbid hatred of luxury, imposed upon the Ancients, so has the brotherly love of the Freemason imposed upon the Moderns—with this difference, that the Cynics tried to follow out their doctrines, while the Freemasons write theirs upon tablets of stone, without often caring for putting precept into practice. The common saying, "That it dearly loves a lord," holds true in a lodge.

Now, we have no objections to a lord; on the contrary, we have the greatest respect for the title when borne by a gentleman of honour, sense, learning, and fidelity. On the other hand, we have a hearty contempt for the title when its possessor lacks these qualities. In this we differ from the Freemason who cares not what are the antecedents of a man so long as he has a title.

We do not, then, object to a lord or man of position in our body so long as he is of sterling character, and we would as leive have him as a Grand Officer as not.

Now, if Freemasonry really was the society it pretends to be; if brethren were chosen to office not for the extraneous advantages of rank and fortune, but by reason of their mental qualities and zeal for the Craft, it would command greater esteem and respect. All know how a late earl was first pitch-forked into a lodge, and from there to the Deputy Grand Mastership without having received the slightest training, or showing the least symptoms of fitness for the post. Undoubtedly he was liked, for he was a good-natured, genial man, but we regret to believe he was rather out of place in his position of Deputy Grand Master, from which the Earl of Roslyn, who had for several years filled the chair of Substitute, and than whom a more intelligent and painstaking brother never sat in Grand Lodge was excluded. We insist that only brethren who have filled the various offices in a subordinate lodge should be eligible for office in Grand Lodge, and that no noble should be placed in a prominent position who has not in a proper manner shown his ability for it in a subordinate post. On the other hand, brethren who have shown marked ability and zeal in propagating the principles of the Order, who have distinguished themselves in literature, science, or art, should be chosen if they could be persuaded to take rank in Grand Lodge. By this means alone will Freemasonry hold its standing in the world, and the coming in of men of ability in place of brainless somebodies, will be the first step in the direction which leads to usefulness and truth.

We do not blame the unfortunate somebodies for their errors, but we do blame those who place them in so false a position for their own purposes, It is actually painful to hear the ignorance of Masonry displayed by Grand Officers, who seem to be unaware that there is a Book of Constitutions for the government of the Order, besides the unwritten law. Even on points of etiquette they are woefully deficient, and the bare ceremony of opening and closing is fraught with ignorance and confusion, through which the luckless office-bearer flounders by the aid of half a dozen prompters and no end of shame.

We all know the danger of men assuming duties which they cannot perform, lacking the brains to understand them, and the ability to enforce them, even if they could. This we shall more particularly notice in reference to Provincial Grand Lodges, where neither honour nor decency can make brethren sensible of their shortcomings, and through whom Freemasonry sinks into great insignificance, if it does not become tainted with false doctrine and impurity; for it is notorious that our lodges have corrupt rituals, and the pure principles of the Order are misunderstood.

"For a year and a half I suffered so much with rheumatism in my arm as to deprive me of all rest, and as I could get no relief from the medical faculty, my daughter persuaded me to try your Pain Killer. One bottle convinced me that it would restore the use of my arm as well as relieve the pain. and before I had finished the second I had got the long-sought cure.—Eliza Marks, *Milksham*, *Oct.* 20, 1868.—To Perry Davis & Son, London, W.C."

A New Lifeboat.—Lady Bouchier has presented to the National Lifeboat Institution a fine lifeboat, thoroughly equipped in every way, including transporting carriage, to be stationed at Chapel, midway between its Sutton and Skegnes lifeboat establishments on the coast of Lincolnshire. The new boat, which left for its station on Monday last, possesses in perfection the usual characteristics of the society's lifeboats, in respect of stability, self-righting, and self-ejecting of water shipped. Like many of the lifeboats of the institution, this is a memorial boat, as will be seen from the following inscription, which has been engraved on a brass tablet to be permanently attached to the lifeboat: "As a memorial to Captain Sir Thomas Bouchier, K.C.B., an officer of the highest character, and the warm and true friend of sailors, Jane Bouchier, his widow, daughter of Admiral Sir Edward Codrington, has given this lifeboat, in hope that by God's blessing on the efforts of a brave crew it may help them to save many shipwrecked sailors." The Chapel lifeboat station was publicly inaugurated on Friday, the 22nd inst.

Holloway's Ointment and Pills.—Pimples, boils, carbuncles, abscessess are always vexatious complaints, sometimes even attended with danger. These maladies arise from some obstruction to the free circulation of the blood through the blood vessels or capillaries, and the only rational mode of cure consists in removing the local impediment, at the same time that any impurity engendered by the stoppage should be filtered from the blood. Holloway's Ointment applied to the parts effects the former—his Pills accomplish the latter object. The inflamed skin derives softness, coolness, and ease from the application of this unguent, which gradually penetrates to the affected tissues, soon restores the circulation and its channels to a healthy condition, and saves the sufferer from most serious diseases.

PROVINCIAL GRAND LODGE OF CORNWALL.

The annual meeting and festival of the Masonic Provincial Grand Lodge of Cornwall was held on Tuesday, the 19th July, at Truro. The streets throughout the town were crowded with holiday folks to witness the public proceedings of the festival, and at various points along the principal thoroughfares long lines of flags and banners proclaimed it a general gala day to the townspeople, as well as the mystic brethren. The Masons assembled at ten a.m. in the handsome concert hall of the new Public Rooms, improvised as a lodge room for the meeting. A fine collection of plants from the nursery of Mr. Mitchinson, florist, Truro, flanked the organ right and left in the orchestra, and added much to the beauty of the room, while the walls were gaily draped with the banners and insignia of the Order. A dais was raised beneath the front of the gallery for the accommodation of the principal officers of the province, and the usual lodge furniture was laid out in the room with excellent taste.

R.W. Bro. Augustus Smith, P.G.M., presided, supported by R.W. Bros. Reginald Rogers, P.D.G.M.; Sir F. M. Williams, Bart., *M.P.*, P.S.G.W., and J.G.W. of England; Dr. James Mudge, P.J.G.W.; E. T. Carlyon, P.P.S.G.W.; and the following other officers of the P.G. Lodge: W. Bros. the Rev. J. D. Hawksley, and the Rev. F. B. Paul, G. Chaplains; the Rev. Dr. J. Bannister, P.P.G. Chaplain; W. Tweedy, G. Treas.; W. T. Sobey, G. Register; W. J. Hughan, G. Sec.; W. F. Newman, S.G.D.; I. Levin, J.G.D.; S. Jacobs, G.S.O.W.; R. John, A.G.D.C.; Lieut. G. Eustace, G.S.B.; T Taylor, G.O.; S. Harvey, G. Purs.; T. N. Curry, F. Harvey, P. Roberts, J. Hall, W. H. Dunstan, W. Tregay, G. Stews.; W. Rooks, S. Trebilcock, G. Tylers. Altogether nearly three hundred of the brethren of the province were present, among whom, in addition to the above officers, were: W. Bros. J. W. Mason, P.P.S.G.W.; C. J. Pearce, P.P.J.G.D.; Captain H. J. Colwill, P.P.J.G.W.; T. Solomon, P.P.S.G.W.; T. Geach, P.P.G.J.W.; J. P. Smith, P.P.S.G.D.; S. Holloway, P.P.G.D.; J. G. Richards, P.P.G.S.; Colonel J. W. Peard, G.S.P. of England, P.P.S.G.W.; J. B. Dawe, P.P.G.S.; B. Brokenshar, P.P.S.G.D.; W. Dawe, P.P.G.S.; C. Read, P.P.S.G.D.; G. J. Denbigh, P.P.J.G.D.; J. Hocking, jun., P.P.S.G.W.; J. Niness, P.P.G. Reg.; W. J. Johns, P.P.G. Reg.; E. Penman, P.P.J.G.D.; E. G. Dyke, P.P.G.O.; J. McLean, P.P.S.G.D.; R. Bodily, P.P.S.G.D.; S. G. Moyle, P.P.S.G.D.; G. A. Jenkins, P.P.G. Reg.; J. Bray, P.P.G.D.C.; H. Steele, W.M. 557; N. Coward, P.M. 557; W. Foxwell, P.M. 1,071; W. Veale, P.M. 893; W. Guy, W.M. 496; W. Harvey, P.M. 330; J. Dampney, W.M. 1,071; W. Coad, W.M. 1,164; J. Polkinghorne, P.P.G.T.; W. H. Moses, W.M. 1,136; J. Coombe, P.M. 450, 1,272; W. Hicks, W.M. 977; J. Ough, P.M. 510; R. Skin, P.M. 510; G. Roseveare, W.M. 970; M. Dunn, W.M. 1,272; W. J. Harris, W.M. 893; J. F. Penrose, W.M. 331; J. Poole, P.M. 450; G. Michell, P.M. 1,006; J. Cardew, P.M. 1,164; J. Maxwell, P.M. 121; W. P. Hugoe, P.M. 699; S. Mitchell, W.M. 699; W. Mitchell, P.M. 121; J. Grigg, P,M. 496; W. Bray, P.M. 699; E. D. Anderton, P.M. 331; W. H. Christoe, P.M. 331; E. Huxtable, P.M. 135; T. Davey, jun., P.M. 589; M. Abraham, P.M. 131. Bros. T. Gill, S.W. 967; A. T. Grant, J.W. 330; W. Chappel, S.D. 589; J. H. Reynolds, S.W. 589; J. Sims, J.W. 579; E. A. Courtney, S.D. 510; T. White, J.W. 510; J. Richards, S.W. 1272; A. W. May, J.W. 131; J. O'Neile, I.G. 330; G. Richards, J.W. 1272; W. Pascoe, S.W. 1,006; J. T. Short, S.D. 1272; W. Fenwick, Sec. 970; J. Still, S.W. 970; W. H. Clark, J.W. 893; J. Crew, S.W. 893; N. Henwood, J.W. 1,164; J. Slade, J.W. 977; Rev. G. L. Church, 699; J. Holman, I.G. 699; W. H. Pascoe, Stew. 589; N. Paul, J.D. 699; P. Giles, S.W. 496; J. Grose, I.G. 496; T. L. Dorrington, S.W. 131; J. A. Trevor, J.D. 118; W. Middleton, S.D. 131; M. Little, S.D. 75; J. Pool, P.S.W. 1,450; H. T Ferguson, S.W. 331. There were also several visiting brethren, among whom were R.W. Bro. the Rev. J. Huyshe, *M.A.*, P.G. Chaplain and P.G.M. of Devon, who was warmly received by the brethren with the honours due to his rank, and I. Latimer, P.P.G. Sec. Devon.

The lodge having been opened in due form, the Grand Treasurer read his annual report, which, after the payment of the expenses of the year, showed a balance in hand of £94 9s. 11d.

The Grand Secretary reported that during the year 1868-9 there were 825 subscribing members returned for the province, and in 1869-70, 834. In the last year there had been a great many removals of brethren from the province, and this deduction had been met by 89 initiations and 24 members joining lodges in the province. At present there were 172 subscribing P.M.'s in the province. Bro. Hughan also stated that during the past year the province had been very fortunate in its recommendations to the Masonic charities. It had given its votes to the Girls' School in aid of an application from the province of Devon, which had been successful. For the Boys' School there had not been any candidate from either Cornwall or Devon, and the province had contributed its votes to an application from the province of Leicestershire, which had proved successful. For the Widows' Institution there had been an application from Cornwall, which had also proved successful. For the Aged and Decayed Masons' Institution the votes of the province had been given in aid of a brother that applied from Liverpool, who, however, had not been successful this time. Thus, out of four applications supported by the province of Cornwall, three had been successful. A boy that had been entered on the foundation of the Boys' School had just completed his education, and the committee of the school had secured him an excellent situation.

The committee of the Cornwall Masonic Annuity Fund reported that, with a balance in hand from the previous year of £14 14s. 11d., £5 18s. 6d. interest, and the receipt of £125 13s. 6d. from the lodges that had contributed this year, the committee had been enabled to purchase £150 more stock, so that now their income from funded property amounted to £52 19s. per annum.

R.W. Bro. Reginald Rogers regretted that some of the lodges had not contributed anything this year, and hoped they would make up for this omission during the coming year.

The Committee of Petitions for Relief had received but one application, and that was from the widow of a deceased brother.

After a discussion on this application, the lodge voted £5 to the applicant's relief. Twenty pounds were voted to the Masonic Widows' Institution, £20 to the Cornwall Masonic Annuitant Fund, £10 to the Girls' School, and £10 to the Boys' School.

The P.G. Secretary said he had received a letter from Bro. Binckes, the Secretary of the Boys' School, which stated that there was yet a mortgage of £5,000 upon that institution, but that the committee hoped brethren would aid them to pay that off by next November.

Bros. Reginald Rogers and T. Chirgwin were re-elected Treasurer and Secretary for the Cornwall Masonic Annuity Fund, and Bros. Mayne and Solomon the Auditors.

On the proposition of Bro. Reginald Rogers, P.D.P.G.M., it was made a bye-law of the province that for the future "no person resident in any town or place where a lodge is established shall be balloted for into any lodge held elsewhere within this province, unless the Master of the lodge wherein he so seeks admission shall previously make inquiry, in writing, of the Master of every lodge of the town, or nearest the place where the candidate resides, touching the fitness of such candidate;" and "the brother of whom such inquiry is made shall make prompt reply thereto in writing, and it shall be incumbent on the Master to read the reply to the members of the lodge before the ballot is taken."

At this stage of the business the lodge adjourned in procession with regalia and banners, accompanied by two bands, through the principal streets to St. Mary's Church to attend Divine service. The brethren occupied the body of the church, the galleries and aisles being crowded by others. Bro. the Rev. H. B. Bullocke, the rector, read the prayers ; Bros. the Rev. J. D. Hawksley, vicar of Par, read the first lesson ; the Rev. Dr. Bannister, vicar of St. Day, the second lesson ; and Bro. the Rev. F. B. Paul, vicar of St. Blazey, preached from First St. John, iv. chap., 16th verse. A collection was made for the charities.

At the close of the service the brethren reformed into procession and returned to the Public Rooms, where the R.W. Bro. Augustus Smith dedicated in ancient form the Masonic Hall to the purposes of Freemasonry. He then appointed the following brethren as his officers for the ensuing year : Reginald Rogers, P.D.G.M. ; J. O. Mayne, P.G.S.W. ; G. Kerswill, P.G.J.W. ; the Revs. F. B. Paul, H. B. Bullocke, P.G. Chaplains ; W. Tweedy, P.G. Treas. ; P. G. Hill, P.G. Reg. ; W. J. Hughan, P.G. Sec. ; P. Taylor, P.G.S.D. ; J. G. Richards, P.G.J.D. ; F. Harvey, P.G.S.O.W. ; R. John, P.G.D.C. ; W. Mitchell, Assist. do. ; A. Williams, P.G.S.B. ; J. Hele, P.G.O. ; S. Harvey, P.G. Purs. ; W. Veale, W. C. Oake, E. D. Anderton, J. Coombe, W. H. Christoe, W. Lake, Stewards ; W. Rooks, I.G. ; J. Langdon, Tyler. Bros. W. J. Johns and R. Jacob were elected the Auditors, and Bros. E. P. Carlyon, W. Tweedy, and W. H. Jenkins, the Committee of Petitions.

The amount received at the collection at church was announced to amount to £11 13s. 2d. One-fifth of this was directed to be given to the clergyman of the parish for distribution in charity, two-fifths to the county infirmary in the town, and the remaining two-fifths to the Cornwall Masonic Annuity Fund.

This concluding the business, the lodge was closed. Over 250 of the brethren subsequently dined together in the concert hall at the Public Rooms. R.W. Bro. Augustus Smith presided, supported by his officers, and the usual loyal and Masonic toasts were given and drank.

There are now twenty-four lodges in the province.—*Plymouth Western Morning News.*

PROV. GRAND LODGE OF DEVON.

A Provincial Grand Lodge and General Communication of Masons of the Province of Devon was held on Thursday, 21st July, at the Masonic Hall, at Tiverton, for the dedication of the New Hall of St. Peter's, and for the transaction of other important business. There were about 200 Freemasons present, assembled from all parts of the province, and especially from the lodges of the Three Towns, one question, that of the increase of the dues payable to the Provincial Grand Lodge, for charitable purposes, having excited not only a great amount of interest, but also some little opposition. The opposition, however, after the malcontents had let off the steam, ended happily, we are glad to say, by the opponents allowing the proposal to pass unanimously, none of them voting against a resolution which met with such general support.

The following were among the brethren present : The Rev. John Huyshe, P.G.C., Provincial Grand Master ; L. P. Metham, P.J.G.D., D.P.G.M.; Wm. Denis Moore, P.P.G. Sec., D.P.G.M.; J. Tanner Davy, 421, S.G.W.; Major Yates, 1138, J.G.W.; Rev. J. Dickenson, 1125 ; Rev. W. Langley Pope, *D.D.*, 797, G. Chaplains ; T. S. Bayley, 189, G. Treas. ; Captain T. Levett Prinsep, 797, G. Reg.; W. G. Rogers, 112, G. Sec.; W. H. Geachsias, 39, S.G.D.; J. J. Hambly, 70, J.G.D.; James Hawton, 954, G.D.C.; George Warren, 159, Assist. G.D.C.; Josiah Austin, 1099, G. Organist ; W. Cotton, 112, G. Sword Bearer ; James Gregory, 39 G, Tyler ; John Rogers, 202, Assist. G. Tyler ; William Easton, 39 ; Wm. Oram, 421 ; Mitchell, 156 ; C. S. Willshire, 251 ; Fras. Codd, 230, S. Jones, 1135, G. Stewards ; H. J. Trethewy, W.M. 159 ; W. F. Terry, 16, Canada ; J. Lynn, S.W. 230 ; J. P. Briggs. P.M. 230, P.P.G.S.B. ; J. Chadwick, 444 ; H. Bartlett, P.S.W. 710, P.P.A.G.D.C.; E. Roseveare, S.W. 1099 ; W. H. W. Sargeant, J.W. 1099 ; J. Tucker, J.W. 1254 ; C. Langdon, 1254 ; C. Leigh, W.M. 2205 ; Major W. H. Russell, J.W. 1250 ; P. Warren, jun., 1254 ; Isaac Latimer, P.P.G. Sec.; Josiah Austin, P.G.O., P.M. 1099 ; Isaac Watts, P.P.G. Treas.; J. Pridham, W.M. 710, S.W. 1284 ; J. Greenfield, P.M. 3:8 ; W. L. Pope, *D.D.*, P.G.C.; J. H. Snell, 282 ; P. L. Blanchard, Z.G ; J. Way, W.M., Z.G.; C. T. Force, I.P.M. 444 ; C. G. Willshire, I.P.M. 251, P.G.S. ; J. Baxter, J.W. 954 ; T. Gardiner, P.M. 39 ; W. H. Geachsias, P.M. 39, P.P.G. Secretary, P.S.G.D. ; J. Gamble, 223, P.P.G.A.D. Cers.; H. W. Hooper, S.W., 1254 ; L. D. Westcott, W.M., 70 ; T. W. Coffin, J.W., 189 ; G. War- P.M., 159, P.P.G., A.D.C. ; J. Brown, I.P.M., 1099 ; W. F. Cuickie, S.W., 39 ; W. Rookes, P.G. Purst., Cornwall ; S. S. Tremayne, W.M.. 1212 ; James Ellis, S.W., 1212 ; M. Paul, S.W., 954 ; J. Redgate, S.W., 1212 ; R. M. Andrews, S.W., 70 ; M. Williams, J.W., 105 ; R. R. Ellis, W.M., 156 ; T. Chapman, W.M., 282, P.P.G.D.C. ; J. H. Westlake, W.M., 666 ; W. Browning, P.M., 223, P.P.G.D.C. ; J. P. Harrison, Sec., 1284 ; R. Rowse, D.C., 1284 ; C. Hooper, A.D.C., 1284 ; J. B. Euan, J.D., 230 ; A. F. Luke, 39 ; J. Kinshole, 39 : E. Aitken Davies, W.M., 1099 ; S. Chapple, P.M., 159, P.P.A.G.D.C. ; F. P. Balkwill, P.M., 186 ; G. M. Bird, W.M., 303 ; C. G. Gibson, P.M., 189 ; J. G. Gover, P.M., 70 ; J. Cock, jun., P.P.J.D. ; J. Montgomery, W.M., 223 ; J. W. Cornish, S.W., 223 ; W. Fitch, J.W., 233 ; H. F. Smith, W.M., 954 ; J. M. Blake, W.M., 230 ; J. H. Warren, 1254 ; W. Easton, P.M., 39, P.G.S. ; W. K. Michell, P.M., 156, P.G.S. ; R. C. S. Tocker, J.W., 112 ; P. Linde, P.M., 230 ; B. B. Bastin, P.M., 106, Sec. ; W. M. J. Pickford, 282 ; John Cornwall, P.M., 772, P.G.R., and P.G.S.L. ; W. E. Williams, J.D., 1125 ; J. J. Gregory, 112, P.G. Ty. ; J. Hawton, P.M., P.P.G.D.C. ; G. C. Bignell, S.W., 105 ; W. D. Thomas, S.W., 159 ; I. U. Radford, P.M., 189 ; W. J. Taylor, W.M., 202 ; J. Purse, S.W. 202 ; E. Parnell, J.W., 202 : J. Price, P.M., 202 ; G. Keys, P.M., 202 ; R. P. Culley, S.W., 1247 ; W. Trego, 1254, &c.

The lodge was opened in due form, after which the Grand Master proceeded to dedicate the new lodge in the ancient and customary form. This was done with great solemnity by the Grand Master, assisted by the D.P.G. Master, Bro. Metham ; Captain Tanner Davy, G.S.W. ; Major Yates, G.J.W. ; and the Rev. J. Dickenson, G. Ch. The organ was presided over by Bro. H. Norrish, and the musical responses were joined in most heartily by the whole of the brethren. The lodge is most elegantly fitted up, and much expense must have been incurred in its internal decorations, The throne and the adjacent canopies were amongst the most effective for their elegance of style of anything that we have seen in the way of lodge decoration. The walls were adorned with suitable drawings, and several mottoes in different parts of Lodge gave expression to the principles which influence Masonic thought.

After the dedication of the lodge, the Grand Lodge, which had been opened in the first degree, proceeded to the transaction of the ordinary and special business for which it had been convened. The minutes of the two preceding meetings of the Grand Lodge, held in May, 1869, and May, 1870, were read by the P.G. Secretary and confirmed.

Some discussion arose upon a question as to whether fees due from lodges should be paid by the quarter or for the whole year.

The G. MASTER said that unquestionably by the Constitutions the payments should be made by the quarter, but he put it to the lodges whether they would act in so objectionable a manner as to return only a portion of a year's fees for any member. The question having been briefly ventilated, the members of the two objecting lodges said they were satisfied, and the fees of the year should be paid.

The P.G. Treasurer, Bro. T. S. BAYLEY, brought up his report of the state of the finances. This showed a balance brought forward from last year of £115 5s. 7d. ; to dues from 39 lodges, £121 12s. 6d. ; fees of honour, £38 6s. 6d. ; another return, £12 19s. ; interest, £3 2s. 6d. ; total, £291 6s. 1d. Payments, £110 5s. 2d., leaving a balance of £181 0s. 11d.

On the motion of Bro. DENNIS MOORE, P.D.P.G.M., the accounts were approved and carried ; but Bro. GOWER having objected to the accounts being brought up and carried without being audited, the G. MASTER said that auditors could not be appointed without previous notice being given for the passing of such a law.

Bro. LATIMER said he had seen systems of an audit work well elsewhere, and he would give notice of a motion to be brought before the next meeting of the Grand Lodge, for the appointment of two auditors to audit the next year's accounts.

The GRAND MASTER said that he had attended the meeting of the Grand Lodge of Cornwall, at Truro, on Tuesday, with Bro. Latimer, and they saw there that the accounts were audited and signed by the auditors, whose names were printed with the accounts. It was an excellent plan.

Bro. METHAM, D.P.G.M., read the report of the committee of petitions, which congratulated them on the success of their movement, as they had succeeded in carrying their two candidates in the Aged Freemasons' Institution and the Girls' School. The report urged the lodges to decided union, as the voting papers of 16 lodges had not been received ; if they had it would have saved them from borrowing 100 votes. It also stated that they had granted £5 to the late Bro. Foot ; and recommended the Grand Lodge to give £10 to the crippled daughter of another late brother.

The report was then received, and unanimously agreed to, and the committee requested to continue their services till the next Grand Lodge.

Bro. DENIS MOORE then stated that this province had received great assistance from the Masonic Benevolent Institution, and from the Widows' Fund, and he should therefore move that 20 guineas be voted to each of those institutions.

Bro. CODD, P.M., seconded the motion, and it was carried unanimously.

On the motion of Bro. DENIS MOORE, Bro. John Sharland, the W. Master of the new lodge (No. 1125) at Tiverton, was elected the Grand Treasurer for the year ensuing.

A proposal to elect one of the members of the southern lodges failed, because it was shown that, out of ten Treasurers elected, seven of them had come from the Three Towns.

The P. GRAND MASTER then brought forward the following proposed new bye-law, of which he had given notice at the Grand Lodge at Topsham, on the 31st of May last : " Every lodge in this province shall pay to the funds of the Provincial Grand Lodge, for and on behalf of each member thereof, the sum of sixpence per quarter, or two shillings annually ; such payment to commence from the 1st day of January, 1870." In moving this law, the R.W. speaker said he believed the Province of Devon was the only province in England where only one shilling is paid to the Prov. Grand Lodge. In Cornwall, West York, North and East York, and Herefordshire, they each paid two shillings yearly, and in the last province they paid an extra shilling. In East Lancashire, Warwickshire, Leicestershire, Bristol, and Somerset, two shillings was paid, but in Devon only one shilling. He had not returns from all the provinces in England, but far as returns went, Devon stood at the very bottom of the list. This explained to him why so many taunts were thrown at him in London about their province. They stood very well in their payments to the Benevolent Fund, but taking the Masonic Charities in general, they were at the bottom of the list. When at the Grand Lodge at Truro on Tuesday he found that they never paid less then two shillings ; and many contemplated contributing shilling more. They say that Masonry is a charitable institution—an institution based on charity. (Cheers.) The R.W. brother, after some further arguments in favour of his motion, read an excellent letter which he had received from Bro. W. J. Hughan, the Grand Secretary of Cornwall, who stated that all the provinces with which he was acquainted paid two shillings a year for charitable purposes to their provincial lodges, and he was surprised to find that Devon should only pay half that sum. The Grand Master concluded by moving the resolution.

Bro. Captain TANNER DAVY seconded the motion.

A discussion ensued, and the proposition was opposed by Bros. Watts and Gover, who stated that the lodges contributed large sums for charitable purposes, besides the subscription to the Grand Lodge. The discussion was continued by other brethren, all of whom spoke in favour of the motion, and the feeling of the lodge was demonstrated in favour of the motion in a very decided manner.

The D.P.G. MASTER (Bro. Metham) then supported the motion in an eloquent and able speech, in which he adduced a number of statistics to prove how necessary it is that Devon should bear a better proportion of the burden which ought to attach to it in respect to the maintenance of the Masonic Institutions. He said : " There is one fact which cannot be contradicted, that our province does not subscribe as it ought to the great Masonic Charities. We have had fourteen annuitants on the funds of the Aged Freemasons' Institution during the last ten years, to whose support the entire province has not contributed a year and a half's pay. To the Boys' School we have, as a province, given nothing, although we have always had boys there. During the last ten years, we had for four years three boys, for three years four boys, and for the remaining three years two boys, costing the Charity in ten years £1,600, to which the lodges and individual members contributed only £450—little more than a quarter. In the Girls' School we have only seven votes, although we have had six girls there during the last ten years, the contributions being less than to the Boys' School. Scarcely more than a third of the lodges subscribe to either charity. There is but one annual subscriber to the Aged Institution recorded in the last report, eight or ten to the Boys' School, and only three or four to the Girls' School. The proposed resolution suggests an easy way of making up this great deficiency. It is but a very trifling sum to pay, and it is necessitated by the ever-increasing list of candidates, which must increase instead of diminishing, owing to the indiscriminate admission made during the last few years by many of our lodges. Men without means have been admitted without question, and, for years to come, they, their widows and orphans, will come to us for relief, and we must admit their claims. I believe, he added in conclusion, you will carry this resolution by an immense majority for the vindication and advancement of Masonic principles. I do believe that we have too much pride to shirk the responsibility on to the shoulders of our neighbours of maintaining our aged and distressed brethren, who are *our* brothers by a double tie, their widows and their orphans. I believe you will not, like the Pharisee and the Publican, pass by those of our unhappy brethren who, less fortunate than ourselves, have laid them down to die by the roadside of life; that you will not leave it to strangers to bind up their wounds and to pour in oil and wine, but that you will yourselves minister to their comforts and their wants. I believe that in the dark hour of a brother's need you will raise them foot to foot, and heart to heart, to a re-union with the former companions of their toils, and if their hour has come to them, as it must come to all—that still darker hour when they must pass through the gloomy portals of death—I know you will not leave them then; that you will not content yourselves with crying, "Alas! my brother, alas! my brother," but that you will whisper into the dying ear, "Leave thy fatherless children to me, I will protect them alive, and let your widows trust in me." (Cheers.)

The motion was then put to the lodge and carried unanimously, amidst much applause.

Bro. METHAM, D.P.G.M., next moved that twenty guineas be voted for the Boys' School and twenty guineas for the Girls' School.

Bro. JOHN WAY seconded the motion, and it was carried unanimously.

Bro. SAMUEL JONES moved that twenty guineas be voted to the Fortescue Annuity Fund.

This was also agreed to, and some matters relating to the relief of indigent Masons were left to be treated by the committee, who would have authority to deal with them according to their discretion.

The following brethren were appointed Grand Officers of the province for the year ensuing:—Bros. Major Yates, S.G.W.; Capt. Prinsep, J.G.W.; the Rev. Dr. Pope and Rev. Maitland, G. Chaplains; John Sharland, G. Treas.; Wm. Harris, G. Reg.; W. G. Rogers, G. Sec.; Dr. Owen, G.S.D.; C. G. Gibson, G.J.D.; William Easton, G.S. of Works; C. Willshire, G.D.C.; W. Mitchell, G.A.D.C.; F. Codd, G.O.; Capt. Clerke, G.S.B.; John Brown, G. Purst.; William Oram, S. Jones, J. H. Snell, Price, Hiffley, and J. Way, G. Stewards; J. Gregory, G. Tyler; J. Rogers, A.G. Tyler.

It being now two o'clock the brethren formed in order, and went in procession to church. There were thousands of people to witness the ceremony, and the brethren were headed by the band of the 14th Devon Rifle Volunteers. At church the services were read by the Rev. Michael Thorne, and a sermon was preached by the Rev. Dr. Pope, the Grand Chaplain, founded on the 22nd Rev. 1st to the 15th verses. A collection was made at the close of the sermon, which was handed over to the infirmary.

The brethren then returned to the lodge, which was shortly afterwards duly closed.

The banquet was held in the Athenæum, under the able presidency of the R.W. the Prov. Grand Master, and a very pleasant afternoon was passed by those who were able to stay for the dinner.

There are now thirty-nine lodges actively working in the Province of Devon, and about 2,000 subscribing members.—*Western Daily Mercury.*

WE have very great pleasure in directing the special attention of our readers to the advertisement of the Rev. Dr. Goodwin's school at Croom's-hill, Blackheath. The excellence of the education imparted by our worthy brother may be estimated by a reference to the division lists of the last eight years at the Oxford Local Examinations. Thus: "In 1861 it passed 13 candidates; in 1862, 12; in 1863, 16; in 1864, 13; in 1865, 13; in 1866, 12; in 1867, 14; in 1868, 12; in 1869, 15. Many of these candidates in each year, it may be seen on reference to the division lists published by the delegates, and obtainable at Messrs. Parkers', booksellers, West Strand, obtained the highest honours awarded; thus, a candidate from this school, sixteen years old, at midsummer, 1867, gained the distinguished position of having been placed fifth in the first class of seniors, thereby entitling himself to one of the five exhibitions of £52 10s. per annum, tenable for four years, as offered by Baliol College, Oxford, for open competition to the first five candidates from all England." The school, we may add, is highly recommended by the parents and guardians of present and former pupils.

AN excellent Italian version of Charles Dickens's "The Cricket on the Hearth" has been written by Signora Grazia Mancini Pierantoni.

MASONIC PRESENTATION TO BRO. W. CRESWICK.

On Friday evening last week the brethren of Urban Lodge, No. 1196, through their Worshipful Master, Bro. W. Sawyer, presented Bro. Creswick with a valedictory address, on vellum, in token of their esteem and regard.

The W.M. in presenting it, said: I have asked you, brethren, to meet for a few minutes this evening, because one of our most attached and beloved brothers—one of the ornaments of the lodge over which I have the honour of presiding, is about, as you know, to leave these shores for the United States. And I have thought, and the other brethren of the lodge agree with me—indeed, I am happy to say that in our lodge we act in unison and accord only—that on this occasion it would be gratifying to us to present him with some mark of our regard and esteem. Bro. Creswick, you know that among the principles which actuate us none is stronger than that which calls on us on all occasions to extend the hand of brotherhood to all who need it. But in the Urban Lodge even a higher feeling prevails, and that is, that the fact of a man being our brother is sufficient for us not only to sympathise with him in his afflictions, but also to extend that sympathy to all that affects his welfare and prosperity. (Hear, hear.) We rejoice with him when he rejoices; mourn with him when he mourns; are interested in all that interests him—in a word, when we extend the right hand of fellowship to him, we do so with all our hearts and souls. (Applause.) You, Bro. Creswick, are about to go from these shores. Let us hope it will be for a short time; that you will succeed in the object which draws you away, and will speedily return to us. It is not the first time you have visited the United States. You are going among old friends, and you will also meet with new faces, which, by the magic of your genius—above all, by the magic of that kindness of heart which is your chief characteristic—you will convert into old friends. (Applause.) I present this address to you as simply and honestly expressive of what is here set down:—

"To WILLIAM CRESWICK, Tragedian, on the eve of his leaving England for the United States, his brethren the members of the Urban Lodge, No. 1196, desire to express their admiration of his genius as an actor, their high respect and esteem for him as a man, and the affectionate regard in which they hold him as a brother. (Signed), William Sawyer, W.M.; Henry Marston, P.M.; J. E. Carpenter, P.M.; Charles Braid, S.W.; J. Redding Ware, J.W.; J. Crawford Wilson, S.D.; J. Callingham, J.D.; James Terry, P.M., Sec.; Henry Johnson, Treas.; E. L. Blanchard, James Henderson, G. Wharton Simpson.

I will only add that whatever fortune may befall you—whether you succeed as your merits deserve, or whether depressing influences may act upon you as they have acted upon other men of genius—you will always, I trust, find comfort in recollecting that you leave behind you a little knot of men devoted to your interests, and who will never hear your name mentioned, or give a thought to you, without having in their hearts the most ardent wishes for your welfare. (Applause.)

Bro. WILLIAM CRESWICK, in returning thanks, said: Worshipful Master and brethren of the Urban Lodge, I am too poor in words to thank you, but my gratitude, though not expressed, is engrafted in the inmost recesses of my heart. I shall esteem this rich gift to its fullest extent, if that be possible. That I, as a new member of the Urban Lodge, should carry away with me a testimonial like this, has made an impression upon me—an impression not to be effaced. (Hear, hear.) The great fact that you will remember me when I am afar off will ever be engraven on my memory—locked in my heart of hearts—and "you yourselves shall keep the key of it." (Applause.) I shall say to myself, "There are men in the Old World who have a regard for me, and an affection and esteem for me above casual acquaintanceship;" and that reflection will give me hope, and strength, and encouragement. (Applause.) I have no words in which to acknowledge these things, and you must give me credit for much more than I can possibly express. I thank you for the great honour you have done me. (Cheers.)

This concluded the proceedings.

RED CROSS OF ROME AND CONSTANTINE.

CONSECRATION OF A NEW CONCLAVE AT PONTYPOOL.

On the 22nd inst., the Gwent Conclave, No. 23, was opened at Pontypool, by Major General Sir Knight Gore Munbee, Past Sovereign of the Rose and Lily Conclave, Weston-super-Mare, and Inspector General of Somersetshire.

There were present, Illustrious Sir Knight J. C. Pigott, High Prelate; and from the Rose of Sharon Conclave, Birmingham, the following Knights: Eminent and Perfect Sir Knt. Thomas Partridge, *M.D.*, M.P.S., No. 19; Sir Knts. J. L. Kennedy, V.E.; A. Horrocks, V.E.; W. T. Belcher, V.E.; Henry Sanderson, and W. Moody.

The Conclave having been opened by the Eminent and Perfect Sovereign, Sir Knt. Gore Munbee, the warrant constituting No. 23 was read by the Acting Recorder, Sir Knt. Horrocks, in which Sir Knt. William Williams, jun., was appointed Prince Sovereign, and Sir Knt. W. E. Jones, Viceroy Eusebius. The Gwent Conclave was then declared duly established.

The Installing Sovereign, Sir Knt. Gore Munbee, opened a Grand College of Priest Masons and Viceroys of the Order, and consecrated Illustrious Sir Knt. W. Williams, jun., as a Priest Mason and Eusebius.

A Grand Senate of Prince Masons and Sovereigns of the Order was then opened by the Most Ex. and Per. Sov. Sir Knt. Gore Munbee, who enthroned the Em. Sir Knt. W. Williams, jun., as a Sovereign of the Order, and placed him in the chair of Constantine.

The Ex. and Per. Sov., Sir Knt. William Williams, jun., then installed the following brethren as Knts. of the Red Cross of Rome and Constantine, viz.:—Bros. T. Waite, J. C. Sladen, W. H. Lloyd, E. D. J. Tapson, C. B. Williams, W. Sandbrook, and J. Green.

Sir Knt. W. Sandbrook was then chosen Treas. of the Conclave, and the Prince Sov. Ill. Sir Knt. W. Williams, jun., then invested the officers with the collars and badges of their respective offices.

After all the business of the Conclave had been completed, the Em. and Per. Sir Knt. Gore Munbee (in the unavoidable absence of Sir Knt. J. C. Pigott, H.P.), recited the historical oration of the Order, and after solemn prayer the Conclave was closed in faith, unity, and zeal.

Sir Knt. W. T. Belcher, Mus. Bac. Oxon., during the ceremony played the beautiful music composed by him for the Rose of Sharon Conclave.

The Sir Knights, fifteen in number, then adjourned to a sumptuous banquet provided by the proprietor of the Clarence Hotel. After the cloth was drawn, the M.P.S., Sir Knt. W. Williams, jun., gave the first toast, "The memory of Constantine and Eusebius," which was drank in solemn silence.

"Her Majesty the Queen, and the Christian Orders in Masonry" followed, and was received with enthusiasm, the National Anthem being sung by Sir Knt. Kennedy, Sir Knt. Belcher playing the accompaniment.

The next toast "The health of Lord Kenlis, the Most Ill. Grand Sovereign, and the rest of the Grand Council," was proposed by the M.P.S., and received most enthusiastically.

"The Grand Senate and the Inspector-General of Division" was also heartily responded to.

Major-General MUNBEE responded in a most eloquent speech, and thanked the Sir Knights for the kind manner in which his health had been proposed and its hearty reception.

The M.P.S. then proposed "The Health of the Newly-Installed Companions-in-Arms," coupling with it the names of the Senior and Junior Generals, High Prelate, and rest of the officers.

Sir Knights TAPSON, LLOYD, and WAITE responded, promising to render every assistance in their power to make the newly-inaugurated conclave efficient and prosperous.

Em. and Per. Sir Knt. THOMAS PARTRIDGE, M.P.S. No. 19, then proposed "The Health of the M.P.S.", and congratulated him on the impressive manner he had performed the ceremony of installing the candidates, and the completeness of the arrangements for the establishment of a conclave, reminding him that its success depended mainly on the perseverance, efficiency, and harmonious working of the officers.

The M.P.S. replied in a vigorous and telling speech.

"The Health of the Visitors" was the next toast proposed by the M.P.S., who thanked them most heartily for their attendance and support that evening.

Ill. Sir Knt. THOMAS PARTRIDGE responded, thanking the Sir Knts. for their kindness and hospitality, cordially wishing the Gwent Conclave every success.

After a most pleasant evening, enlivened by the musical abilities of Sir Knts. Tapson, Waite, Sladen, Kennedy, and Belcher, the Sentinel's toast brought the meeting to a close, and the Sir Knts. separated in perfect harmony.

The fittings, jewels, &c., manufactured by Kennedy & Co., of Birmingham, were highly appreciated, as was also the tunic designed by the above firm and adopted by this and the Rose of Sharon Conclave.

Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

SCARBOROUGH.—*Old Globe Lodge, No.* 200.—This lodge held its regular meeting at the Masonic Hall, Globe-street, on Wednesday, the 20th inst., when the following officers and members were present :—Bros. R. H. Peacock, W.M. ; W. F. Rooke, *J.P.*, P.M., P.P.G.J.W. ; J. F. Spurr, P.M. ; W. Peacock, I.P.M. ; D. Fletcher, S.W. ; G. H. Walshaw, J.W. ; H. C. Martin, P.M., P.P.G.D. of Cers., Hon. Sec. ; H. Grover, S.D. ; H. McKinley, J.D. ; W. Milner, I.G. ; J. Ash, Tyler ; H. W. Garnett, J. Groves, W. Wilson, A. Allen, J. Hervey, G. Symmons, C. Glaves, T. J. Denton, *M.D.*, J. E. Jones, and J. A. Chapman. Visitors :—W. Bro. C. E. Lucas, (P.M. 712, Prov. Grand S. Lincolnshire), Bros. F. D. Marsden (S.D. 712), G. H. Shipley (297, P.P.G.S.W.). H. Carle (862), Rev. A. Smith (W.M. 275, P.P.G. Chaplain), G. Stillman (124), J. C. Browne (304). The lodge was opened in the first degree at 8 p.m. The minutes were read and confirmed. Bros. J. E. Jones and J. T. Denton, passed an examination in the first degree and retired, and were re-admitted and passed to the second degree. Bro. Coopland passed an examination in the second degree and retired, and was re-admitted and raised to the sublime degree of M.M. The lodge was now worked down to the first degree and closed with prayer at 9.30 p.m., and the brethren spent a pleasant hour at the refreshment board.

MIDDLESBROUGH.—*North York Lodge, No.* 602.—At the last monthly meeting of this lodge, Mr. Fidler was duly initiated into Masonry, the ceremony being performed by the W.M., Bro. John Jones, assisted by Bro. Farmer, I.P.M. Bro. Peterson was then examined, and afterwards passed to the second degree, Bro. Thompson, P.M., performing the ceremony. Bros. Lewand and Bell were raised to the sublime degree of M.M., the ceremony being performed by Bro. Manners, P.M., and the W.M. respectively. It was announced that an invitation had been sent to the P.G. Lodge to hold their meeting at Middlesbrough in 1871.—In the following week a Lodge of Emergency was held, when Bro. Bell, D.P.G.M. North and East Ridings, attended, and delivered an elaborate and interesting address upon "Freemasonry, Past and Present." There was a good attendance of brethren present from the North York Lodge ; also visiting brethren from Lodge of Philanthropy and Tees Lodge, Stockton ; Marwood Lodge, Sedcar ; Restoration Lodge, Darlington. and from lodges in Sunderland and Brecon. The best thanks of the lodge were unanimously given to Bro. Bell for his kindness in giving the address.—The members of the North York Lodge have recently had their annual excursion. This year they visited Ripon and Fountain's Abbey, the property of the M.W.G.M. Earl de Grey and Ripon, when a very pleasant day was spent. We understand that Bro. Bell, who is a most enthusiastic Mason, has recently been visiting the lodges at Burlington, Scarborough, Whitby, Redcar, and Middlesbrough.

DARTMOOR.—*Lodge Benevolence, No.* 666.—The festival of this lodge took place on Wednesday week, at Princetown, Bro. J. H. Westlake was duly installed as W.M., for the ensuing year. The newly-made W.M. then appointed the following officers :—Bros. G. E. Alexander, S.W. ; Gilbert, J.W. ; Andrews, S.D. : Evans, J.D. ; and Hammett, I.G. ; Caunter was elected Treas, Metherell, Sec., and W. Rowe, Tyler. The brethren afterwards adjourned to the Duchy Hotel, where they dined and passed a most agreeable evening.

LIVERPOOL.—*Everton Lodge, No.* 823.—The members of this flourishing lodge assembled at the Masonic Temple, 22, Hope-street, on Wednesday, 20th inst., at 5 o'clock p.m. Bro. John Jackson presided, assisted by his officers. The newly-elected W.M. was installed in an exceedingly impressive and effective manner by Bro. John Jackson, the retiring W.M., assisted by Bro. Thomas Ashmore, P.M. The following brethren were chosen to fill the different offices during 1870-1 : Bros. John Jackson, P.M.; Thomas D. Pierce, S.W.; Joseph Holland, J.W.; W. J. Lunt, P.M., Treas.; William Boltoun, Sec.; William Bird, S.D.; Joseph Sharpe, J.D.; William Cottrell, I.G.; William Wilson and Thomas Shaw, Stewards; John Jackson, P.M., Organist; Henry Ashmore, Choir Master; Thomas Ashmore, P.M., D.C. During the past year this lodge has fully maintained its position amongst other lodges in respect to prosperity and progress, and the Treasurer's yearly account, closing on the 30th ult., showed a considerable balance in favour of the lodge. When the installation proceedings were finished, and the lodge closed in due form, the brethren present banqueted in the lodge room. After doing ample justice to the repast, the W.M. proposed the usual loyal toasts, which were received with great enthusiasm. After the toast of the M.W.G.M. (received with true Masonic cordiality), the immediate P.M. (Bro. Jackson) proposed the health of "The W.M.," and in doing so said he was very glad that the weight of office had been taken from his (Bro. Jackson's) shoulders and placed upon one who was so well able to bear it and do credit to the lodge. (Hear, hear.) He felt proud in being able to say that every office in that lodge during the past year had been filled in a manner which must have been satisfactory to every brother, and he was sure that in the coming year the same efficiency would be shown. After the toast had been drunk with much heartiness and musical honours, the W.M. said it was exceedingly gratifying to him to occupy the office into which he had just been installed, and he asked them to look forward to some hard work during his year with true devotion and attention to Masonry. Whatever time he had devoted to Masonry had been given with pleasure—a pleasure which must be felt by every hard-working Mason, and he hoped the coming year would be productive of good as well as a prosperous one. He would remind the brethren, however, that the prosperity of that or any other lodge did not rest with the Master alone, but with the members generally. They might have a good Master, but if the brethren were indifferent, he could not make it prosperous. (Hear, hear.) He hoped better things of the Everton Lodge, however, and was sure that good sense and diligence would prevail, so that the present year might be made one of happiness and prosperity. (Hear, hear, and applause.) The next toast was "The Health of Bro. Jackson, P.M.," and in proposing it, the W.M. alluded in terms of high praise to the manner in which he had performed the duties of that chair during his term of office. He had one rare qualification, and that was he made no enemies—an example which was worthy of being followed by every one. In these circumstances, he (the W.M.) had more than ordinary pleasure in presenting him, in the name of the lodge, with a P.M.'s jewel, as a mark of their esteem. He (the W.M.) trusted Bro. Jackson would have many pleasant recollections of the year he had passed in the lodge chair. (Cheers.)—In acknowledging the toast and testimonial, the P.M. alluded to the efficient help he had received from all his officers, the pleasure and harmony which had prevailed ; and counselled the brethren so to act in the future, as to show the world that there was something in Masonry to which they were strangers. With respect to the jewel which had been presented, he assurred the brethren that he would wear it as one of the brightest ornaments that could be on his breast. (Applause.)—"The Visiting Brethren," given by the W.M., was acknowledged by the W.M. and P.M. of No. 1013. —The P.M. then proposed "The Health of the Treasurer, Bro. W. J. Lunt, P.M.," and referred in flattering terms to his efficiency in that office to which he had been elected the second time.—Bro. Lunt said he was very happy to be present on that occasion as the oldest member of the lodge, to which he felt an honour to belong. He also referred to the position of the lodge, and said he would like to see it, not only contributing largely to the West Lancashire Masonic Institution, but also to London Charities. (Hear, hear.) The toast of "The Officers of the Everton Lodge," (given by the W.M.) was responded to by all the brethren in the list. "The Brethren of Everton Lodge" (responded to by Bro. Wylde) and "All Distressed Masons" were the remaining toasts.—As a pleasant sequel to these interesting proceedings the brethren of Everton Lodge, with their wives, sweethearts, and daughters, started early the following morning on a pic-nic excursion to Gresford. The sky looked threatening at the start, but on reaching the scene of the day's festivities, shortly after eleven o'clock, doubts were agreeably dispelled. Charming weather, admirable arrangements, picturesque scenery, and a social company, made the "out" one of the most pleasant which has yet been given in connection with the lodge. The tent was pitched on the hill immediately behind the station, and from its summit one of the most pleasing and thoroughly pastoral landscapes—made up of hill, vale, and luxuriant foliage—could be seen, which the "outers" apparently never wearied in admiring. A visit to the fine old church of Gresford was an appropriate opening to the day's proceedings. This building, erected in the fourteenth century, has an interior of rare beauty, and its carvings, mural monuments, and busts would form a pleasant day's study to even the most matured antiquarian. After singing, with fine effect, the glorious strains of the "Old Hundredth," the company—which now numbered about 120—returned to the tent on the hill-top and sat down to dinner, which was both liberal and substantial. The gentlemen who acted as stewards deserve especial credit for their attention and diligence, and every one on the ground expressed satisfaction with the admirable arrangements. During the afternoon the company chose their several modes of enjoyments, a number finding it in dancing, others in games, some in pleasant strolls through the woods, and the remainder by quietly sitting on the grass and witnessing the proceedings. After a substantial tea, a number of the village children were regaled with "good things." Perhaps the most interesting feature of this part of the proceedings, however, was to see four old female villagers—all above eighty years of age—armed jauntily to the tea table by as many gentlemen, amidst the enthusiastic cheers of the onlookers. The old ladies seemed thoroughly to enjoy the honour, and three of them afterwards astonished the "foreigners" by "tripping it" on the grass with marvellous agility. Strolls, dancing, and games served to make the time pass pleasantly until the hour of departure, when three cheers were given for the ladies. After an enjoyable journey, the company arrived in Liverpool shortly after ten o'clock. Music formed not the least pleasant item in a pleasant day's programme, and the unprecedented number of times the National Anthem was sung showed that Masons are the most loyal of her Majesty's loyal subjects. Very much credit is due to all connected with the arrangements for the pic-nic, and their best reward must be in the universally expressed opinion, that a more happy day's "out" had not been previously enjoyed.

SCARBOROUGH.—*Denison Lodge, No.* 1248.—This lodge held its regular meeting on Thursday, the 12th inst., at the Grand Hotel, when the following officers and members were present : Bro. S. H. Armitage, W.M.; J. Groves, S.W.; J. Donner, J.W.; A. Fricour, S.D.; H. W. Garnett, J.D.; J. E. Green, Hon. Sec.; J. Kitchin, Treas.; J. S. Cook, I.G.; J. Verity, Tyler ; and a goodly number of members. Visitors : W. Bro. C. E. Lucas, P.M. 712, Prov. G.S. Lincolnshire, and three or four others. The lodge was opened in the first degree at 8 p.m. The minutes were read and confirmed. J. H. Sharpin, Esq., *J.P.*, was balloted for, and unanimously elected, and being present he was admitted, and initiated by the W.M. in a very impressive manner. A committee was chosen to make arrangements for the annual Masonic ball in aid of the charities, which will take place in the hotel about the end or latter part of August. One gentleman was proposed for initiation at the next meeting. The lodge was then closed with prayer, and the brethren spent a very pleasant evening at the refreshment board.

INSTRUCTION.

Charterhouse Club of Instruction.—This flourishing club met as usual on Friday, the 22nd inst., at the Hat and Feathers Tavern, Goswell-road, when Bro. Terry, P.M. (of several lodges) and P.G.S.B. Herts, in his effective and impressive manner, worked the ceremonies of consecration and installation, the solemnity of which was much enhanced by the very efficient style in the W. Bro. Bilby, P.M., and Organist of the Lodge of Finsbury presided at the harmonium. Votes of thanks to Bros. Terry and Bilby were proposed, seconded, and carried *nem. con.* Amongst those present we noticed :—Bros. Purdy (P.M. 861), Mather (P.M. 65), Nicholls (W.M. 861), Forbes (S.W. 65), Hames (J.D. 917), Franks (S.W. 212), Hart (S.W. 861), Dr. Harle (65), Woodcock (374), Leins (65), Webb (382), Edwards (65), Williams (106), Gent (65), and Simpson, the highly respected host. The numerous brethren present appeared thoroughly to appreciate the proceedings in which instruction, harmony, and goodwill, were so happily bended on this most interesting and instructive occasion. We confidently recommend this club to the notice of all aspirants to the honours of office.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am sorry to inform you that the Provincial Grand Master of Warwickshire has requested members of the Fraternity not to report the proceedings of Masonic meetings in any *Masonic* paper, some member of the Craft in a village in Warwickshire having complained of it. I do not wish to act so unmasonically as to charge any brother with jealousy, and not having any business of his own to report, does not like to see others do so ; but it certainly looks very much as if that was the feeling he is actuated by to those who devote some time to Masonic work. It is very interesting to see the reports of meetings in different provinces, and learn what their brethren in Masonry may be doing. If the objecting brother has but a limited Masonic connection, surely he will not object to those who have a large one informing each other of their proceedings through the medium of your paper. I quite agree with him that Masonic reports should not be inserted in local papers, but I cannot see what objection there is to their appearing in a Masonic journal.

Yours fraternally,
CYGNUS.

A late number of the *Western Morning News* contains the following opportune remarks :—

The Masonic Provincial Grand Lodges of Cornwall and Devon are holding their annual festivals this week. The interest and importance of these Masonic gatherings are indicated by the number of gentlemen attending them who are accustomed to set a high value on their time and services, and by the number of towns represented. So far as the uninitiated are permitted to be informed of the doings of these organizations, their chief work seems to be in connection with benevolent and brotherly ministrations. An infallible Pope will surely remove the ban now attaching to so charitable an institution.

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And all Booksellers and Newsagents in England, Ireland, and Scotland.

Births, Marriages, and Deaths.

DEATHS.

Weaver.—On the 26th inst., at Howland-street, W., Florence Edythe, daughter of Brother James Weaver, W.M. of the Whittington Lodge, No. 862.

Woods.—On 21st July, at Fitzwilliam-road, Clapham, William Francis (only son of W. Bro. Sir Albert W. Woods, Garter, Grand Director of Ceremonies), aged 39 years.

Answers to Correspondents.

Observer.—We cannot afford the space for the long correspondence relative to the misunderstanding between the Grand Lodge of Scotland and the St. John Operative Lodge of Glasgow. Besides which, it cannot possibly interest the majority of our readers.

We are requested to state that two errors occurred in our report of the Summer Fête of the Boys' School. In the first place, Bro. Albert Brown, P. Prov. G.W. of Leicester and Rutlandshire, was erroneously described as Deputy Prov. Grand Master; and the second error assigned to the Rev. D. Cox the credit of bestowing the annual "Canonbury Medal," a prize which is the gift of that very active Mason, Bro. Edward Cox, P.M. of the Canonbury Lodge.

D. Stolz.—We fear your letter touches rather too closely the confines of "prohibited matter," and you will readily agree with us that our care must be to prevent the insertion of information which might convey too much knowledge to the prying minds of cowans.

BOOKS RECEIVED.

"The Official Bulletin of the Supreme Council 33° for the Southern Jurisdiction of the United States." We shall quote largely from this valuable and really interesting compilation.

The Freemason,
Saturday, July 30, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

WAR.

A sad and bitter commentary on our boasted march of intellect, a keen and comprehensive satire upon the vaunted influence of modern civilisation is now being enacted amid the pleasant places of the Rhine. Legion after legion of armed men, the flower of the French and German nations—a mighty host on either side—await but the signal to devastate and to destroy. From the peaceful pursuits of commerce, from the centres of trade, from the busy hives of industry, a million men have been hastily summoned to shed the blood of their fellow-men, and to exchange their former rivalry in the arts that serve mankind, for the dreadful contentions, and sanguinary struggles of war.

The resources of science and the most potent efforts of genius are again being employed in the ignoble effort to produce ruin, destruction, and death. Like an angel of darkness, desolation sits brooding over the fair fields and smiling vineyards of central Europe, for the husbandman has buckled on his armour, and the fruits of the earth are doomed to perish and decay.

Now we are far from denying that eventualities may arise in which it becomes the sacred duty of every citizen to repel attacks upon the dignity or independence of his country. We know how firmly the love of our homes and altars is implanted in the breasts of Englishmen. We appreciate to its fullest extent those noble sentiments of patriotism which have made England what it is our pride to call her, "the inviolate island of the sage and free." And we are equally convinced that should the unhappy occasion arise--should our soil be threatened, or our feebler friends appeal to us for succour—the patriot flame would burn as brightly as of yore, to the confusion and dismay of the rash aggressor. We cannot, and moreover it would be manifestly out of place in these columns to pronounce an opinion upon the merits of the present war in Europe. We are not partisans of either one side or the other, but it is, nevertheless, our solemn duty to protest, in the name of humanity, against the encouragement of that exterminating war-spirit which gloats over carnage and revels in deeds of blood. If war must be, let its miseries be alleviated as much as possible, and its horrors circumscribed within the circle of the combatants. The work of sacking villages and burning cities is too monstrous for ought but a troop of demons to undertake. It is, surely, sad enough for men of the sword to kill and be killed, without inflicting such terrible evils upon the weak and helpless of the population. The records of war are, however, unhappily fertile in instances of wanton outrages upon defenceless women, and innocent children. Let us hope that the present contest between Prussia and France will not be conducted in so senseless and savage a spirit. Let us hope that the humanitarianism of which we have heard so much in these latter days, will bear abundant fruit, even in the field of battle, and that malignant passions, and inhuman instincts will not be allowed to stifle the pleadings of mercy. It is true that glory blinds the eyes and dazzles the senses of the soldier, but the heart of a man is still there, and will assert itself even amidst the roar of cannon, and the shout of victory, and it may be confidently advanced that there is no grander page in the history of Freemasonry, no brighter ray of comfort in the troublous drama of warfare, than the relation of those deeds of kindness to the wounded and the captive, which have ever been cheerfully rendered by the brethren of the ancient Craft.

In many a fiercely-contested combat a simple sign has often turned aside the death-dealing sword and has converted the foeman into the friend. Whether amongst the American Indians, as in the case of Brant, or in the old Napoleonic wars, or, to come down to our own times, during the recent American conflict, in each and all we find that Masonry has been the means of preserving life and of mitigating by its presence the ghastly realities of martial strife. A word rapidly uttered, or a signal hastily exhibited, can effect this great result; and if the true principles of the Brotherhood were more widely diffused, might we not hope that the necessity for using these saving signs at all would be for ever averted?

Our brethren in France have already energetically protested against the present war, and we earnestly echo their denunciation of the military madness which has taken possession of Europe. A Fraternity which preaches peace and good-will to all mankind cannot but view with regret and detestation such a wilful waste of blood and treasure. An Association which seeks to enfold within its circle the good, the wise, and the true of all nations cannot but contemplate with horror and dismay the wreck of all social and international ideas, and the rending asunder of those ties which bind the civilised man to his fellow.

A carnival of death on the one hand, and the phantasmagoria of Papal superstition on the other, such are the bewildering elements of European enlightenment at the present moment, after all the efforts of statesmen and scholars, aided by the teachings of religion, to elevate our race to a perception of higher and nobler objects.

But we must not despair, although the horizon is fearfully overcast and the clouds and darkness of fatal delusions and wicked strife are gathering around us. The Masonic Order can still silently, but actively, pursue its sublime mission by promoting the spread of education and inculcating the blessings of peace and progress. Let us persevere in this path, and may our brethren who are now in the ranks of the belligerent Powers ever remember that, though kings and princes quarrel and nations are involved in war, the obligations which we have entered into with each other as Freemasons must not on that account be disregarded or despised. Rather let the superior virtue of our vows be seen in a firm and steadfast recognition of the duties we owe to the household of the faithful; let no brother have to plead in vain for tenderness or compassion, whether he confront us in the field or in the more peaceful engagements of ordinary life.

Freemasonry knows no political boundaries, entertains no theories of dynastic sway, cherishes no dreams of territorial aggrandisement. Her march is not over the bodies of men, her triumphs are not heralded by the groans of the dying; yet, even in the battle-field her emblems have often proved, like the serpent in the wilderness, symbols of life to the vanquished and the despairing. These are our moral victories, and to these every Freemason can point with pride, but we none the less fervently reiterate the hope that the day will soon dawn when the sword shall be turned into the reaping-hook, and when those vast machines which are now used for destruction may exert their ponderous strength in the blessed cause of unity, peace, and concord throughout the nations of the earth.

Multum in Parvo, or Masonic Notes and Queries.

FREEMASONRY, AND THE SON OF SALATHIEL.

I have been much pleased with the history, so far, by "The Son of Salathiel," and hope that after he has finished Freemasonry in England to the "Schism," he will favour us with as good a sketch of the "Ancients," as I fancy their character is not generally known, neither have their crooked ways seen the light.

W. J. HUGHAN.

LOOSE SYSTEM OF CONDUCTING FREEMASONRY IN SCOTLAND.

A circular has been issued by a brother residing in Glasgow, to members of the Grand Lodge of Scotland, in which he says:—"It is a fact beyond dispute that Masons hailing from the Scottish Constitution are, by members of the Craft in the sister countries, viewed with suspicion and distrust; and, as I believe, this arises chiefly from the loose system of admitting candidates to our Order." What a confession! The truth however is sometimes spoken even by those who perhaps are most careless in whom they would admit. Parties in bringing forward, or in seconding motions, should first question themselves if by the whole of their Masonic lives they have done everything which they now wish their brethren to adopt. But apart from this, if the Craft in Scotland would adopt the system as in England, Freemasonry would improve in Scotland.

CHALMERS I. PATON.

"THE ST. CLAIR CHARTERS," AND "BROS. D. MURRAY LYON" AND "C. I. PATON" (p. 331.)

I have read with some surprise Bro. D. Murray Lyon's remarks at page 331 of THE FREEMASON, on the celebrated St. Clair Charters, defending Bro. W. P. Buchan against the charge of inaccuracy in his statement as to the dates of these charters, in confidently assigning the year 1600 as the date of the one, and 1628 as the date of the other. He tells us that he has examined the originals of these charters, and that both are without date, and adds that "though the copy of the second charter, which is preserved in the Advocates' Library, is dated 1630, there is good ground for believing that the deed was executed two years prior to that date." I frankly admit that I was not aware that the originals of these charters were known to be still in existence, and I would feel greatly obliged to Bro. D. M. Lyon or any one else for information where they are to be found, as I would be glad to take the first possible opportunity of examining them. The copies made by the industrious Father Augustine May, and now to be found in one of the volumes of MSS. in the Advocates' Library, alone seem to have been known to the historians of Freemasonry and other writers on the subject to the present time.

I very much desire to compare the originals of the charters with the charters as published from the May MSS. in the histories of Freemasonry. If Father Augustine May has taken the extraordinary and unwarrantable liberty of inserting a date in his transcript of the second charter which is not in the original, what other liberties may he not have taken? There may be interesting discoveries to be made in these valuable old documents. I again ask, therefore, where they are.

It occurs to me, also, to ask if any reason can be suggested for what in itself I must say I deem a most unlikely thing—Father May's falsification of his transcript by the insertion of a date? The transcript was made before the year 1700, or at all events not later than that year, for the volume which contains it bears that date, and I have never heard that a doubt has been expressed as to the real date of the volume, although it has been examined by many a learned antiquary. It cannot have been from any desire to advance the interests of Freemasonry that this date was interpolated; at least I cannot see how this can be supposed on any of the theories concerning the origin of Freemasonry. It is easy to see, however, that those who advocate the 1717 theory, can derive no advantage from any conclusion that may be reached as to anything done by Father Augustine May on or before 1700.

As to the date of the first of the St. Clair Charters, it has been only conjecturally assigned to a period shortly after the accession of James VI. of Scotland to the English throne; and if Bro. D. Murray Lyon is right in his statement that the William Shaw, Master of Wark, who is named in it died in 1602, then it must of course be referred to a somewhat earlier date—probably, as he says, to 1600-1. But Bro. D. Murray Lyon fails to observe that the charge of inaccuracy made against Bro. W. P. Buchan was for assigning a date to a charter which bears no date, and the date of which even Bro. D. Murray Lyon does not now venture to state with similar confidence.

I repeat again: Where are the original charters? and wait for an answer through the columns of THE FREEMASON for a reply.

I am busily engaged, and in a very short time hope to give proofs showing how absurd it is for any one to suppose that our Freemasonry was invented in 1717, but cannot refrain from taking notice of a quotation from the *National Freemason*, (now extinct,) which I have observed, saying: "How was it that in 1429 lodges were holden under the patronage of the Archbishop of Canterbury, and the names of W.M.'s, Wardens, Fellow Crafts, and E.A.'s given? The actual minutes of the lodges may be seen by consulting the MS. register of the Prior of Canterbury for 1429." I did not intend saying anything until I had sent my articles to THE FREEMASON, on "The 1717 theory exploded." But did not like to lose an opportunity.

CHALMERS I. PATON.

THE 1717 THEORY AND ITS CHAMPION.

Bro. Chalmers I. Paton, at page 343, is at his old work again, viz., making mistakes. He finds fault with me for designating Bro. Buchan the "champion" of the 1717 theory, because he (Bro. Buchan) has not, as Bro. Paton tells us, yet got the victory. Now, that notion of a man requiring to be a *conqueror* before he can become a *champion* is simply absurd. *My* dictionary says, "Champion, a single *combatant;*" that is, a man who *is* fighting, or who is prepared to fight —ergo, Bro. Buchan is a champion, and when he "has gained the victory," then he will be more, viz., a victor, or conqueror.

Bro. Paton also mentions the word "proof." Now, although he takes up the *affirmative*, and should, therefore, be prepared to lead *proof*, as yet *he* has proved himself quite unable to do so. I refrain from saying more at present, not wish- to interfere between Bros. Buchan and Paton in their present discussion.

LEO.

THE HENRY VI. MANUSCRIPT, p. 343.

At page 343, Bro. W. G. Doric alludes to this pretended Royal MS. as being "discovered in the Bodleian library." Will Bro. Doric say *when* it was "discovered," and *who* found it? Mr. J. O. Halliwell, *F.R.S.*, made a long search in the Bodleian library for the original of this pretended MS, but could not find it! and he considers the pretension a *forgery*.

W. P. B.

MASONIC POETRY.

I am glad to perceive, by the pages of THE FREEMASON, that Masonic poetry is improving. I bought a "History of Freemasonry" lately, and the poetry in it was a collection of the merest trash, a "thread of blue" occasionally appearing here and there. We look with hope for better things in the future.

LEO.

LAYING THE FOUNDATION STONE OF A NEW CHURCH AT DRUMBO, ONTARIO, CANADA.

On the 24th ult., being St. John's Day, this imposing ceremony took place. The brethren of the mystic tie began to arrive from all directions, by rail and in carriages, about 11 a.m. They at once proceeded to their lodge in Drumbo, where the officers-elect for the ensuing year were solemnly and duly installed.

After which they marched in double column to the site. There was quite a large number, and they presented a very fine appearance, being nearly all dressed in black, and white gloves, with their variegated and unique regalia. First came the Tylers, with drawn swords; then Entered Apprentices, Fellow-Crafts, Master Masons, Masters of lodges, Past Masters, Royal Arch Masons, Sir Knights Templars and Knights of Malta, and Rose Croix Knights, the Grand Officers bringing up the rear.

On arriving at the sight the brethren opened file, crossed swords, and allowed the Grand Master and officers to pass through. They were then joined by the clergy, robed in surplices, hoods, and stoles, and the choir singing as they formed a large circle round the site the processional hymn, "Brightly Gleams our Banner." Sentences of Scripture were then read by Rev. H. Cooper, Eastwood; also Psalms 48 and 122.

Glorias, and chant by the choir.

First and second lessons (Mal. iii., and Rev xxi., 9 to the end), were then read by Rev. J. Padfield, of Burford.

Rev. Adam Townley, *D.D.*, Paris, then read prayers, which ended the ecclesiastical part of the ceremony.

The ACTING GRAND MASTER (W. Mercer Wilson, Esq., Judge of the County of Norfolk) said: Men, women, and children, by special request, and under lawful authority, we appear before you to-day as members of an Order whose lodges are scattered over the whole world, to assist in the interesting solemnity of laying, with our time-honoured ceremonial and according to ancient custom, the corner stone of your proposed church. The corner stone, as the foundation on which the entire building is supposed to rest, is, of course, the most important stone in the whole edifice. It is, at least, so considered by Operative Masons. It is laid with impressive ceremonies, and the assistance of Speculative Masons is generally invited to give dignity to the occasion; and the event is viewed by the workmen as important in the construction of the edifice. In the rich imagery of Orientalism the corner stone is frequently referred to as the appropriate symbol of a chief or prince who is the defence and bulwark of his people, and more particularly in Scripture, as denoting that promised Messiah who was to be the sure prop and support of all who should put their trust in His divine mission. As, for instance, in the Psalms: "The stone which the builders refused is become the head stone of the corner;" and in Isaiah, "Behold, I lay in Zion for a foundation—a stone—a tried stone—a precious corner stone—a sure foundation." To the various properties that are necessary to constitute a true corner stone, its firmness and durability, its perfect form, and its peculiar position as the connecting link between the walls, we must attribute the important character that it has assumed in the language of symbolism. Freemasonry—which alone of all existing institutions has preserved this ancient and universal language—could not, as it may well be supposed, have neglected to adopt the corner stone among its most cherished and impressive symbols, and, hence, it has referred to many of its most significant lessons of morality and truth. While the ceremonies connected with laying the corner stone of a public edifice are always regarded with interest by the public generally, they are regarded with peculiar and intelligent veneration by the Freemason, for he must ever remember the time when he himself represented a spiritual corner stone. The corner stone, when proved by the implements of Operative Masonry, is then consecrated by the pouring on of corn, wine, and oil, and these elements have a beautiful significance in our symbolism, for by them we are reminded that the cultivation of virtue, the practice of duty, the resistance of temptation, the submission of suffering, the devotion to truth, the maintenance of integrity, and all those other graces by which we strive to fit our bodies as living stones, for the spiritual building of eternal life must, to labour successful, be consecrated by a holy obedience to God's will and a firm reliance upon God's providence, which alone constitute the chief corner stone and sure foundation on which any man can build with the reasonable hope of a prosperous issue to his work. It has often been my pleasing duty to act upon occasions of this kind, and it has ever afforded me peculiar pleasure to assist in the erection of a temple which is hereafter to be dedicated to the public worship of Almighty God. The pire, with its tapering finger pointing impressively and constantly heavenward, should ever remind us that our life here is but one of probation and trial, through which, if we pass successfully, we shall eventually reach the Grand Lodge above, where care and sorrow are unknown, and where the G. A. O. T. U. for ever presides and for ever reigns—

These temples of His Grace,
How beautiful they stand;
The glory of each rising place,
The bulwark of our land.

Long may our country be distinguished by the number of her churches, her institutions of learning, and by the virtues and loyalty of her inhabitants. May brotherly love prevail, and every moral and social virtue cement us. So mote it be.

Rev. Henry Bartlett, Acting Grand Chaplain, then offered up the following prayer: "Great Architect of the Universe, Maker and Ruler of all the Worlds, deign from Thy celestial temple, from realms of light and glory, to help us in all the purposes of our present assembly. We humbly pray Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications. Permit us, O Thou Author of Life and Light! Great Source of Love and Happiness! to erect this building so that hereafter it may be useful and blessed for the all-important purposes for which it is intended, and the promotion of Thy glory."

The brethren responded.

The Rev. H. Bartlett then read a document bearing an appropriate inscription, neatly engrossed.

This document, with photographs of the Bishop of Huron, the Incumbent, and Wardens, a copy of the proceedings of the Grand Lodge for 1869, a copy of the *Church Herald* of Toronto, coins of the Dominion of Canada, and various old coins of the British Empire, were put into a zinc case and deposited in the cavity of the stone.

The Rev. Henry Bartlett then presented to the M.W.P.G.M. a handsome silver trowel, with a polished boxwood handle, having the following inscription: "Presented to W. Mercer Wilson, Esq., Judge of the County of Norfolk, Most Worshipful Past Grand Master of A. F. and A. Masons of Canada, by the Rev. H. Bartlett, his Churchwardens and Parishioners, on the occasion of laying the foundation stone of St. Peter's Church, Drumbo, A.D. 1870."

On receiving which the P.G.M. said: Accept my thanks for this very handsome trowel, which you have so kindly presented to me. It is one of the most useful and highly prized implements of our Craft. I shall preserve your gift as a memento of the interesting and happy proceedings of this day.

After which, the P.G.M. spread the cement, and the upper stone was lowered, with three regular stops, during which the choir sang the following hymn:

OUR FATHER'S CHURCH.

My Church! my Church! my dear old Church! my Father's and my own!
On prophets and apostles built, and Christ her "corner stone;"
All else beside, by storm or tide, may yet be overthrown,
But not my Church, my dear old Church, my Father's and my own.

My Church! my Church! my dear old Church! my glory and my pride!
Firm in the faith Immanuel taught—she holds no faith beside—
"Upon the rock," 'gainst every shock, though "gates of hell" assail,
She stands secure, with promise sure, "they never shall prevail."

My Church! my Church! my dear old Church! I love her ancient name,
And God forbid a child of hers should ever do her shame!
Her mother care I'll ever share—her child am I alone,
Till He who gave me to her arms shall call me to His own.

My Church! my Church! my dear old Church! I've heard the tale of blood,
Of hearts that loved her to the death, the great, the wise, the good;
Our martyred sires defied the fires for Christ the Crucified;
The "once delivered" faith to keep they burned, they bled, they died.

My Church! my Church! I love my Church, for she exalts my Lord,
She speaks, she teaches not, but from His Written Word;
And if her voice bids me rejoice, from all my sins released,
Tis through atoning sacrifice, and Jesus is the Priest.

My Church! my Church! I love my Church, for she doth lead me on
To Zion's "Palace beautiful," where Christ my Lord hath gone;
From all below she bids me go to Him, "The Life," "The Way,"
'The Truth," to guide my erring feet from darkness into day.

Then here, my Church, my dear old Church! thy child would add a vow
To that whose token once was signed upon my infant brow:
Assault who may, kiss and betray, dishonour or disown,
My Church shall yet be dear to me, my Father's and my own!

After the Grand Officers had applied the usual implements of their Craft to the stone, the GRAND MASTER said: Brethren, having full confidence in your skill in our royal art, it remains with me now to finish our work. (He here gave three knocks with the gavel, and added:) Well made, well proved, truly laid, true and trusty. And may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in peace, harmony, and brotherly love.

After which, Rev. HENRY BARTLETT said: M.W. Sir, Grand Officers, and brethren, I thank you most heartily for your presence to-day. I also thank my brethren the clergy and the choir of St. Paul's, Princeton, who have rendered such charming and efficient service on this occasion. I have to thank you, W. Sir and Sir J. A. McDonald, Premier, for letters of introduction to Earl de Grey and Ripon and the Grand Secretary of England. While in England I received very great kindness. The gentlemen who endorsed my circular, viz., John Moxon Clabon, Esq., well known in the Grand Lodge of England; E. B. Watts, Esq., and the bankers, were Freemasons. Moreover, from the first subscription given by my dear father (now deceased)—a most zealous and exalted Mason—two-thirds of the whole amount has been subscribed by Freemasons. I also here, on behalf of my wardens and parishioners—though they cannot hear my voice, yet I hope they will hear of it—most heartily thank those gentlemen in England whom I have mentioned, and especially the rector, Rev. Hugh Allen. *D.D.*, the wardens, Messrs. H. B. Sandall, P. J. Hilton, J. I. Brunt, J. Cumner, J. Rockley, and H. Palmer; and the following ladies of St. George-the-Martyr, Southwark, viz., Misses Cumner, Simpson, Wilson, Cross, and Mrs. Henry Palmer. Their kindness will ever be remembered by me, and also the events of this happy day. But, W. Sir, I have yet 500 dollars to raise, necessary to the completion of this church. Therefore I shall ask once more to be allowed to put your kind Masonic charity to the test, viz., my wardens will pass round with the plates while the choir sing that beautiful hymn by Faber, "Pilgrims of the Night."

The collection was then taken up, and, if we may judge by the number of bills, we think it must have been good.

Three cheers were lustily given for the Queen, and three for the G.M. and G. Sec. The Masons then reformed, marched back to the lodge, and afterwards were treated to a substantial luncheon at Bro. Capron's Hotel, which had been prepared by the Blenheim Lodge for their visiting brethren. Thus ended one of the most auspicious and interesting events ever witnessed in Blenheim, upon the success of which we cordially congratulate the brethren of the Blenheim Lodge, the wardens and congregation of Drumbo, and our esteemed friend the Rev. H. Bartlett, to whose zeal and energy its success is largely attributed.—*Weekly Review*, Princeton, Ontario.

THE BELGIAN CLERGY DEMONSTRATION.

At the moment of going to press we were favored by a highly-esteemed correspondent with a communication in which the following sentence occurs:—"I have to inform you that the Archbishop of Malines has thought it prudent to put off the grand demonstration that was to have taken place on the 17th inst., the jubilee of the horrid massacre of the Jews five hundred years ago. It was wise of him, or the consequences would have been very serious. The matter was taken up by the Freemasons. Bills were posted throughout the town, and publications sent to all the inhabitants; and I have little doubt there would have been a revolution, as the fixed determination was a decided break-head affair. They were refused soldier's to escort them. . . . I hear that the orders came from Rome."—*Jewish Chronicle.*

THE usual Quarterly Convocation of Grand Chapter will be holden at Freemasons' Hall on Wednesday evening next, at seven o'clock. The only business appears to be that of considering the report of the committee recommending the granting of several new chapters.

WE beg to call the attention of all Mark Masons to the advertisement in our columns calling a "Convocation of Emergency to receive the report from the Committee on the Royal Ark Mariners' Degree, and the communication from the Grand Master on the subject of a treaty with the Order of Knights of the Red Cross of Rome and Constantine, and with the Supreme Grand Council, 33°," at Freemasons' Tavern, on Tuesday next, at 8 p.m.

CONSECRATION of a MARK MASTERS' LODGE at LEEDS.

The opening of the Copley Lodge of Mark Masters, No. 111, English Constitution, was celebrated on Wednesday, July 20th, at the Alfred Masonic Rooms, Albion-street, Leeds. Being the first lodge of the kind opened in Leeds, the event was looked forward to with great interest by the Craft, several of whom were advanced to the high degree of Mark Master.

The ceremony was most ably and impressively performed by the officers of the Prince Edward Lodge, Eastwood, including Brs. Pilling, as W.M.; John Copley, Todmorden, as P.M.; W. Roberts, Rochdale, as S.W.; Captain Wordsworth, Morley, as J.W.; Barnes, S.D.; and Hartley, Barker, and Schofield, Overseers.

After the advancement of the brethren, Br. R. V. Allison, P.M. of the Excelsior, was unanimously elected and installed as W.M. for the current year, and Bros. Schofield (P.M. Alfred) and Denison (S.W. Alfred) were appointed Treasurer and Secretary. The other officers being invested, the lodge was closed in peace and harmony, and the brethren sat down to a banquet, presided over by the W.M., when the loyal and Masonic toasts were duly honoured. The Prov. Grand Organist of West Yorkshire officiated at the piano.—*Yorkshire Post.*

GRAND LODGE OF SCOTLAND.

A circular, of which the following is a copy, has been issued to members of the Grand Lodge of Scotland:—

"153, Queen-street, Glasgow, July 13, 1870.

"Dear Sir and Brother,—It is a fact beyond dispute that Masons hailing from the Scottish Constitution are, by members of the Craft in the sister countries, viewed with suspicion and distrust; and as I believe this arises chiefly from the loose system of admitting candidates to our Order, and the conferring of the various degrees on same, I have tabled in Grand Lodge the motions annexed, which come up for discussion at the Quarterly Communication in August, when I beg most respectfully to solicit your support. I may here state that I am perfectly open, and shall be very glad to receive any suggestions which you may think will further the object in view. I may also add that it is my intention, when it comes up for discussion, to propose a considerable modification in Motion No. 2, in the matter of the disposition of the funds payable for dispensations. It is not only necessary that you should be with me by your presence in Edinburgh to record your vote. In conclusion, let me say that although by many my proposals may be looked upon as of a sweeping nature, I cannot see my way to make them less stringent in order to attain the object in view, and in which I believe I shall have the support of all true Masons.

"I am, dear Sir and Brother,
"Truly and fraternally yours,
"WILLIAM JOHN HAMILTON.

"No. 1. Moved by Wm. John Hamilton, R.W.M. 354; seconded by James Wallace, P.M. 440. In view of the general evasive manner in which Grand Lodge recommendation, as set forth in chapter 21st, clause 4th, of Grand Lodge Laws is abided by:—

"'It is hereby resolved that all daughter lodges, wheresoever situated, be specially instructed that at their next respective annual elections they appoint a 'Committee of Inspection,' to consist of the R.W.M., Senior and Junior Wardens, and three members of the lodge, not office-bearers, to whom all applications from candidates for admission to our Order be submitted at least seven days before date of proposed initiation. Should they, after strict inquiry into their eligibility, approve of them, they shall be balloted for in the usual manner at the next *regular* meeting; but should the committee disapprove of the application, they shall be empowered to reject the same without bringing them before the lodge.'

"No. 2. Moved by Wm. John Hamilton, R.W.M. 354; seconded by James Wallace, P.M. 440. That clause 6th of chapter 21st of Grand Lodge Laws be altered to read as follows:—

"'No candidate for initiation shall, under any circumstances, be advanced from the degree of Apprentice to that of Fellow Craft, or raised from the degree of Fellow Craft to that of Master Mason, at a shorter interval than that of two weeks between each degree, unless by dispensation from the Grand Master, the Deputy Grand Master, or the Grand Lodge, for which he shall pay a fee of ten shillings and sixpence, said dispensation to be applied for by the Secretary of the lodge in which the candidate seeks admission—the application to state distinctly the reason for requesting said dispensation, and to be signed by the R.W.M. and Senior and Junior Wardens. Any lodge violating this law shall for the first offence forfeit to Grand Lodge the amount of initiation fee, and for the second offence their charter shall be suspended for such term as Grand Lodge may see fit."

THE ANTIQUITY OF FREEMASONRY.

No one ought to disbelieve any dogma that may be advanced of the antiquity of Freemasonry without well weighing its merits with a fair and tolerant criticism ; but Bros. Buchan, Leo, "and Co"—"*Duo juncta en uno*" I assume, and if so, decidedly unmasonic—are so intolerant in the advocacy of their theory as even to make me doubt whether they actually believe in it themselves. That any such evidence as they insist upon having will ever, in all probability, be forthcoming Bro. Buchan knows full well ; because, for any one to have retained such evidence in his possession during the period of intolerance that existed for so many years prior to 1717, would have been little more or less than its owner's signing his own death warrant. It was not until 1714 (the commencement of the Georgian era) that the reign of toleration could be fairly said to have been inaugurated ; but the moment Masons dared avow themselves, a very considerable revival of Freemasonry took place, and this few, except Bro. Buchan, will doubt ; but even he does not deny that there were some of an ancient class living at that date besides "Desaguiliers, Anderson, & Co.," as they have been irreverently termed, and it can scarcely be supposed that these ancient members of the Craft would have quietly sat down and consented to all their own forms and ceremonies being turned inside out, and a new regime and ritual substituted, without leaving some evidences of remonstrances or objections to this new order of things, but we do not find any such thing ; everything quietly worked into the alleged new order, and whilst looking at the extreme jealousy with which Masons through, all time and under the most adverse, circumstances, have guarded their traditions, forms and landmarks. I contend that the peace which reigned in 1717 is strong internal evidence that the changes could not have been of the revolutionary character the 1717 theory would have us believe. Again I would ask, does the character of our historians go for nothing ? One at least of them wrote at the period when the alleged "manufactory" (*fraud* would have been a more candid term) took place, but not a word is said by Anderson to give the slightest impression that any such radical change did take place. Hutchison, Preston and Oliver, all good men and true, have followed, but neither they nor any of the Masons of the earlier period could discover this wonderful "invention" of their own age, and I feel assured that every real lover of the Craft of the present day will be equally unable to discover it.

The theory is nevertheless not of Bro. Buchan's creating, but I do not recollect having ever seen it in print, until the publication of "Partington's Cyclopediæ" of 1834, at which time, I well recollect, it was freelly discussed by the Craft, and as freely ignored. I believe also that about the same time, or a little earlier, it was propounded by one or two dissatisfied or disappointed members of our Order, with no other result ; and I believe that the present attempt to revive it will be equally unsuccessful.

Bro. C. Paton has however completely exploded the theory, and for his able letters deserves the thanks of the Craft, but in the letter published in your last number, he speaks of an article "Masonry, Free," in "Chambers' Encyclopediæ," as having been written by one who does not believe in the antiquity of our system, but he does not quote the edition. I think, therefore, it must be a more recent one than that in my possession, which is the fifth edition folio published in 1743, only twenty-six years after the alleged manufactury of our Order. In it the article, "Free or Accepted Masons," commences by calling them "A very ancient society or body of men," and adds "they are now very considerable, both for numbers and character, being found in every country in Europe, and consisting principally of persons of merit and consideration." The article I have quoted was evidently not written by a Mason, but can it be believed, that the wrtier of it, or the publisher of a book of such a character could have thus spoken of Masonry, if its antiquity was only of twenty-six years standing ; or that any person of even very ordinary intelligence, could have been so deceived, if the 1717 theory was true? What would be said or thought of a writer in the present day, calling the Odd Fellows or Foresters "a very ancient society ?"

C. GOODWYN.

PRESENTATION OF MASONIC TESTIMONIAL AT HANLEY.

The brethren of the Masonic Lodge Menturia, held at Hanley, on Tuesday, through their W.M. Bro. Piercy, presented a Masonic jewel to Bro. W. H. Hales, P.P.G.A.D.C., who has long been a valued, because ever-useful, member of the lodge. The duties proper of the lodge on Tuesday preceded the presentation, and we only say this that we may take the opportunity of noting that Bro. Piercy's Mastership is conducted on the principle that what is worth doing at all is worth doing well.

The brethren having adjourned from labour to refreshment, partook at the Saracen's Head Hotel of a meal most excellently prepared by Mrs. Halsey, and subsequently, the usual loyal and Masonic toasts having been disposed of,

The W.M. said it devolved on him, on behalf of the brethren of the lodge, to present to Bro. W. H. Hales a P.P.A.G.D.C. Jewel (Masonic honours). In doing so he had to remark that in the getting up of the testimonial there had been a unanimous expression of feeling on the part of the Menturia Lodge in behalf of Bro. Hales. Every brother he had asked to give had cheerfully done so, and much more might have been obtained but for a limitation of the subscription. He had great pleasure in presenting the jewel for the acceptance of Bro. Hales as a small token of the respect in which that brother was held, trusting that he would wear it many years, that for a long time he would continue to come amongst them, and that when it should please the G. A. U. to summon him from that lower lodge to the lodge above, his name would be perpetuated in Menturia, and his example followed by those who were now young Masons. The W.M. concluded, amid a demonstration of Masonic honours, by handing to Bro. Hales the jewel indicated, which bears an appropriate inscription.

The SECRETARY (Bro. Diggory) read the following letter from Bro. George Gough, P.D.P.G.M. :

"My Dear Bro. Hales,—Hearty congratulations upon the closing line of your lodge circular. It is scarcely possible to imagine a more merited compliment. In recognising your long and valuable services, the brethren not only honour you, but do honour to themselves. I heartily regret that inevitable engagements will preclude my coming, as I should very much like to have spoken thus much and more on so pleasing an occasion, as well as to have once more enjoyed, though for too brief a season, the company of brethren whose friendship must ever remain dear to me. With heartiest wishes for the prosperity and happiness of your lodge, and that you may live long in the enjoyment of your present and such further honours as our Craft can afford."

The S.W., Bro. TAYLOR, said it had afforded him real pleasure to be connected with the demonstration in honour of Bro. Hales, to whom he had been indebted for his initiation into Masonry and for much of the satisfaction he derived from his association with Menturia Lodge. He believed that, but for Bro. Hales, that lodge would not now be what it is, for he had taken an interest in it from the first, and had been its most useful member. (Masonic applause.)

Bro. TURNER, P.P.S.G.D., remarked that one thing especially had endeared Menturia Lodge to him ; that was the energy of Bro. Hales. He had been fifteen years a Mason, and he must say that he had never met with a brother possessing more Masonic zeal than had been displayed by Bro. Hales.

Bro. CRAPPER, P.P.G.A.D.C., remarked that the zeal of Bro. Hales had not been expended alone on Menturia Lodge, for he had visited many lodges, and wherever he had gone he made himself useful.

Bro. HALES, after avowing the difficulty he experienced in acknowledging the kindness of the brethren, said that, had he been consulted in the outset, he should have thrown cold water on the movement, as he had never had the least desire for reward. He had worked for Menturia Lodge because he had taken a pride in it from the moment he had joined it. And not he alone, for he had been zealously assisted by Bro. Butterworth, up to the time of that brother's death, and by Bro. Hall. At one time it had been evident that a strong effort to keep the lodge from decadence must be made. An effort had been made, the roll had been cleared of the names of many who never contributed to the funds, economy in some respects had been cultivated, and the lodge had been re-established on a firmer, though nominally smaller, basis. It had progressed satisfactorily, and it was now in a better position than ever. (Masonic cheers.) They were clear of liabilities, and had been able to contribute to the funds of, not only the Masonic Charities, but also other charities. They had now a good list of members, good not only in respect of numbers, but also in respect of Masonic zeal. They had, too, a most excellent Master in Bro. Piercy—(applause)—who seemed never to tire of working for the lodge, and who, it must have been evident to the visiting brethren, went through his work in a most able manner. (Applause.) He (Bro. Hales) begged to thank the brethren, not only for the present they had made him, but also for the confidence that had been placed in him ; of their present he should ever feel proud, and their confidence he should endeavour to repay by continued effort in and for the lodge. (Applause.)

Other toasts followed.

Original Correspondence.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I had no intention of replying to the remarks of Bro. Sp., (page 332), but to-night having a little time to spare, it may please, if it does not benefit, my brother by doing so : and I will endeavour to make the "Doric dialect" as plain as possible for his comprehension. All creatures have something in them peculiar to their several Sp-*ecies*, and it may be a peculiarity of Bro. Sp., that he cannot "quite comprehend facts when briefly stated, such as, that which persons cannot comprehend, they do not understand, and what they do not understand, they cannot explain." What Bro. Sp. refers to in his first paragraph, are separate and distinct statements, and no inference made from the one to the other, that the "secrets of nature" may be explored by those who cannot boast a college education," though they may be so by a diligent student who has intellect and "genius for such studies."

2nd. If Bro. Yarker does not refer to "secrets of nature" in his letter, all I can say is that I have mistaken the meaning of the word philosophy, and I also have yet to learn that any secrets of nature have been or are discoverable by a Masonic initiation.

3rd. We are told what he believes Bro. Yarker meant, and I will agree with him, that no person should enter the arena of metaphysical and theological discussions without some knowledge of the ancient religions of the world. I also agree that "ordinary common-sense, unaided by study will not suffice for the discussion of questions," &c.

In conclusion, and "without attempting to emulate the fame" of any one, living or dead, I will say that ambition has no bounds but what the God of Nature prescribes for the good of man. And that there is nothing so insignificant as to be wholly despised—not even a "cruise" in a fishing-boat, or royal yacht. As for "Grand Noah" or his ark. I can say nothing about them, or their Board of Admiralty. Yours fraternally,

W. G. DORIC.

IS FREEMASONRY SECTARIAN?

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As a Freemason, I beg most respectfully to take exception to certain assumptions and remarks of our R.W. Brother Charles John Martyn, G.C. (e.g.), he says, "and *all* of whom he may fairly presume, by their presence in that sacred building, to be members of the Church of England, or, at all all events, not strongly opposed to her doctrines." Now I by no means can take this view of the case, for the brethren present *I* would presume went there *as Masons* and expecting to hear a *Masonic sermon*, given by a *Masonic Office Bearer*, and I would also expect that one who is a Freemason himself would understand this and perform his work accordingly, if not he should never have accepted of such a post as a *Masonic* Chaplain. Instead of "presuming" that his hearers were "members of the Church of England," he as a Mason, was entitled to presume that many of his brethren might not be so. There might have been Unitarians, Jews, or even Mahommedans present—brethren who had come to worship The Great Architect of the Universe—consequently they would be perfectly justified in protesting against sectarian remarks and doctrines being introduced and expounded in what should have simply been a pure and sensible Masonic discourse.

Although I happen to be a Scottish Presbyterian, I yet consider that a Unitarian, Jew, or Mahommedan is just as well qualified to be a good and honest Freemason as any Scottish Presbyterian, more as a Freemason, and while in a Masonic lodge, *or engaged on Masonic work.* I consider that I should do nothing to praise up and expound my own religious views, for by so doing I would not only be throwing cold water on theirs, but also be guilty of infringment of true Masonic courtesy.

I am ready at this moment to vote for the disestablishment and disendowment of the Church of England, and of the so-called Church of Scotland also, because I consider that the members of every church ought to support it themselves. Yet, I wonder how Bro. Martyn would take it if he heard these views expounded at a Masonic meeting?

Bro. Martyn also alludes to the Bible. Now, that is a subject for serious consideration, whether or not the Bible is the proper book to place upon the altar of a Masonic lodge? I am not sure but that it may yet come to be that the Book of Constitutions will lie where the Bible now does—said Book of Constitutions containing a preamble of our Masonic faith. I highly reverence the Bible, and I question if the altar of a Masonic lodge is the proper place for it. Freemasonry, it must be remembered, is not, and never was intended to be, a religion, or our religion.

I am yours fraternally,

W. P. BUCHAN.

H.I.H. THE PRINCE RHODOCANAKIS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am much surprised at the publication of J. A. H.'s letter in your issue of this date, and especially, as I feel assured, by many circumstances within my own observation, that Sir B. Burke's name has been unwarrantably used to give force to a libel, which otherwise would have been taken as simply the result of secret malice.

But as regards the question of Sir B. Burke's *opinion*, it means nothing, if ever obtained, and would I am certain, be disavowed as such by Sir B. B. himself, who has never undertaken to settle questions of foreign nobility, and who, of course, would only reply to an unknown individual (beyond his own class) in the usual curt official phraseology, which J. A. H. dignifies as "correspondence."

All those who are conversant with the usages of official intercourse, will therefore at once recognise the vanity and presumption of a writer who seeks, while making a malicious personal attack, to insinuate a social status for himself, at the expense of "Ulster," who knows his own position too well to compromise it by any such imputed correspondence.

Yours fraternally,
SP.

THE NEW P.G.M. OF EAST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Although I am altogether unacquainted with the movement mentioned by "A Brother" at page 358, yet I am not at all taken by surprise, as last week one universal cry of "Shame" arose from every Mason who frequents the Manchester Exchange. No one raises any *personal* objections to the qualifications of Bro. Starkie, but the complaint is that the appointment passes over the recognised claims of the hard-working Deputy—Bro. Wm. Romaine Callender, jun.—and the result will be that a large Masonic centre like Manchester will be ruled by a few outsiders.

I cannot refrain from expressing my *matured* opinion that Provincial Grand Lodges are in themselves an injury to the principles of Masonry. They are a farce, and lead to little nobodies creating jealousies and disturbances in the Order, besides consuming a large amount of Craft money. All that Grand Lodge needs is a visiting inspector.

However, I would suggest, as a short way of settling this dissatisfaction, that a meeting be called to consider the advisability of petitioning for a division of the county into three parts; or, if this be refused, the withdrawal of the neighbouring lodges from all participation in the business of the province; and I feel assurred that they would be infinite gainers by this last.

I remain, yours fraternally,
A SECOND BROTHER AND P.M.

THE MASONIC ARCH AT READING.

(To the Editor of The Freemason.)

DEAR SIR,—Permit me to correct an inadvertence in my communication of last week relative to the Masonic arch at Reading. I should have said that I was entrusted by Bro. Councillor Smith, of Reading (whose benefactions to his native town are well known) with the *decoration* of the said arch and the masonically-emblazoned banners, the construction being the production of Bro. Shepherd. In justice to the brethren of the Craft I trust that you will find space for this explanation in your valuable journal.

ALFRED MILLS,
(for MILLS AND SON.)
66, Amelia-street, Walworth.

BRO. BUCHAN AGAIN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As "Viator" might perceive in to-day's FREEMASON, his remarks at page 344 were most appositely met by mine at page 343, especially so far as regards the accident of the error in punctuation. I felt there was something *curious* about it as given at page 307, but the explanatory letter of Bro. Bacon at page 332 set me all right; ergo, I stand up for the 1717 theory stronger than ever. *England* is the birthplace of Speculative Freemasonry—London its cradle. And *our* system *is* that system which *all the world* has adopted *since*.

As to the "dirty bird which fouls its own nest," it is Freemasons themselves who have done so, and who are still doing so, by concocting or upholding forgeries and other untruthful and absurd ideas, the continued promulgation of which bring great discredit upon our whole Fraternity. *I* am trying what little I can do to *clean out* the "nest."

I am, yours fraternally,
W. P. BUCHAN.
Glasgow, July 16th, 1870.

Poetry.

LINES

Dedicated to Ballymahon Lodge, No. 308, Ireland,
By the Daughter of a Royal Arch Mason.

The "Mighty Architect" gave forth the word,
  And worlds arose at His command,
Each "line and square," correctly laid,
  Designed by His unerring hand.

With strict omniscient eye He stood
  And gazed upon the wondrous plan,
His work He then pronounced as good,
  And placed o'er all his creature Man.

The "Master" then to earth came down,
  And spake with Adam face to face,
'Till he transgress'd "the Master's laws,"
  And forfeited his happy place.

Yet still His great and boundless love
  To Adam hopes of pardon gave,
And promised that the "Word" made flesh,
  Should visit earth, man's race to save.

'Though waters once in wrath He sent,
  To mar the beauty of the land,
Since then the Rainbow's "Royal Arch"
  The world from end to end has spann'd.

And still the "Lodge" on earth was safe,
  An ark of refuge He designed;
The pattern from which Noah built,
  Was planned by the great Master's mind.

The dove sent forth from Noah's ark,
  To mark the water's swift decrease,
Brought back to him within her mouth
  The olive leaf—the type of peace.

And Noah walked upon this earth,
  In true Masonic peace and love
Until the Master's "summons came,
  To call him to the Lodge above."

And then to build a mighty plan,
  The unenlightened masons tried;
The Master came to Babel's plain,
  And mocked at their presumptious pride.

When through Sinai's wilderness
  There passed the band which Moses led.
The Master deigned to be their guide,
  With fiery pillar at their head.

He to them types and symbols gave,
  Which still are used in Masonry,
And the enlighten'd brethren can
  The meaning of those symbols see.

With many wondrous signs He led
  "His Masons" through that wilderness,
The Brazen Serpent raised its head,
  And saved them when in dire distress.

That serpent came from Aaron's rod,
  Which swallowed Pharaoh's magic ones,
And proved that the Great Architect
  Had chose those Masons for His sons.

He led them safe to "David's throne,"
  Which Solomon so nobly filled,
And aided by the Hirams—twain,
  A noble structure then did build.

Beneath that Temple they enshrined
  The "Sacred Word" from heathen ken,
And after their captivity
  It "shone in splendour out again."

It's spreading fast from pole to pole,
  Encompassing this earthly sphere,
And blessing mankind with its "light,"
  As the Great Architect draws near.

For He is coming, fast and sure,
  And it's extending on the wings
Of "Peace and Love and Harmony,"
  To meet the eternal King of kings.

And long may Masonry extend
  Her branching arms both wide and high,
To draw with cords and bands of love,
  Mankind within her "mystic tie."

May every Member of the "Craft,"
  Who knows the working of his art,
Be Mason—not in name alone,
  But in each feeling of his heart.

The "free," accepted Brother should
  In every word and deed be fair,
His errors within "compass" keep,
  And act in all things on the "square."

By "plumb and level's" certain rule
  May every Mason's work be tried,
And "square and compass" ever be
  His conduct's sure unfailing guide;

That when your meetings here shall cease—
  Your faithful work of peace and love—
The "Master" then ye may "salute,"
  And meet in the "Grand Lodge" above.

Read—Exodus vii. 9–12, xvii. 5, xxv. 10 and 16; Numbers xvii., xx. 8, xxi. 6–9; 1 Kings v., vi., vii. 13–22; 2 Kings xvii., xxii. 9–13, xxiii. 2.

METROPOLITAN MASONIC MEETINGS

For the Week ending August 6, 1870.

MONDAY, AUGUST 1.

Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, AUGUST 2.

Colonial Board, Freemasons' Hall, at 3.
Lodge 167, St. John's, Holly Bush Tavern, Hampstead.
,, 1257, Grosvenor, Victoria Railway Station.
,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
,, 1261, Golden Rule, Gt. Western Htl., Bayswater.
Chap. 169, Temperance, White Swan, Deptford.
,, 507, United Pilgrims, Horns Tavern, Kennington.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, AUGUST 3.

Grand Chapter, Freemason's Hall, at 7.
Lodge 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.
,, 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

THURSDAY, AUGUST 4.

Lodge 554, Yarborough, Green Dragon, Stepney.
,, 742, Crystal Palace, Crystal Palace, Sydenham.
,, 822, Victoria Rifles, Freemasons' Hall.
,, 1155, Excelsior, Sydney Arms, Lewisham-road.
,, 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
Chap. 733, Westbourne, Lord's Hotel, St. John'sroad.
,, 742, Crystal Palace, Crystal Palace, Sydenham.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, AUGUST 5.

Lodge 1275, Star, Marquis of Granby, New Cross-road.
Chap. 754, High Cross, White Hart, Tottenham.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, AUGUST 6.

General Committee Boys' School, Freemasons' Hall, at 4.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

Jottings from Masonic Journals.

From the *Masonic Trowel*, Springfield, Illinois, we extract the following, which originally appeared in the Iowa *Evergreen* :—

HOW AND WHERE DID SOLOMON DIE ?

The records in the Old Testament merely state that he died and was buried with his fathers. But *how* did he die? and *where?* The eleventh chapter and forty-third verse of 1 Kings reads thus :—

"And Solomon slept with his fathers, and was buried in the city of David his father."

The thirty-first verse of the ninth chapter of 2 Chronicles, says the same in almost the same words. No particulars of his last illness are given, no statement as to the immediate *cause* of his death is made, and we know not whether he died of old age, or of lingering and wasting disease—we only know that he died and was buried. There may have been a record of the manner and place of his death, for we are told in the forty-first chapter of 1 Kings, that "the rest of the acts of Solomon, and all that he did," are recorded in "the book of the acts of Solomon." And in the twenty-ninth verse of the ninth chapter of 2 Chronicles, we find the following :—

"Now the rest of the Acts of Solomon *first* and *last*, are they not written *in the book of Nathan the Prophet*, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

We have no knowlege of the subject matter of this book of Nathan, the purport of Ahijah's prophecy, or Iddo's visions, save what it is given in the verse above quoted, those writings having probably been destroyed in the Jewish wars. The Rabbins, however, have a strange legend of the latter days of the wise king. We have once seen a metrical version of it, which we append below. It was written by a rising English poet, Mr. Owen Meredith, who acknowleges his indebtedness for the *matter* of the poem, to his friend, the somewhat celebrated Robert Browning. We proceed to quote it entire :—

King Solomon stood in his crown of gold,
  Between the pillars ; before the altar
In the House of the Lord. And the King was old
  And his strength began to falter,
So that he lean'd on his ebony staff,
Seal'd with the seal of the Pentegraph.

All of the golden fretted work,
  Without and within, so rich and so rare,
As high as the nest of the building stork,
  Those pillars of cedar were ;
Wrought up to the brazen chapiters
Of the Sidonian artificers.

And the King stood still as a carven King,
  The carven cedar beams below,
In his purple robe, with his signet ring,
  And his beard as white as snow,
And his face to that Oracle, where the hymn
Dies under the wing of the Cherubim.

The wings folded over the Oracle,
  And cover the heart and the eyes of God ;
The Spouse with pomegranite, lily, and bell,
  Is glorious in her abode ;
For with gold of Ophir and with scent of myrrh,
And with purple of Tyre, the King cloth'd her.

By the soul of each slumbrous instrument
  Drawn soft through the musical misty air,
The stream of the folk that came and went,
  For worship and praise, and prayer,
Flow'd to and fro, and up and down
And round the King in his golden crown.

And it came to pass, as the King stood there
  And look'd on the house he had built with pride,
That the Hand of the Lord came unaware,
  And touch'd him ; so that he died,
In his purple robe, with his signet ring,
And the crown wherewith they had crowned him king.

And the stream of the folk that came and went
  To worship the Lord with prayer and praise,
Went softly over, in wonderment,
  For the King stood there always :
And it was solemn and strange to behold
That dead King crowned with a crown of gold.

For he leaned on his ebony staff upright,
  And over his shoulder a purple robe ;
And his hair, and his beard, were both snow-white ;
  And the fear of him fill'd the globe,
So that none dared touch him, though he was dead,
He look'd so royal about the head.

And the moons were changed, and the years rolled on ;
  And the new King reigned in the old King's stead,
And men were married and buried anon ;
  But the King stood stark and dead ;
Leaning upright on his ebony staff ;
Preserved by the sign of the Pentegraph.

And the stream of life, as it went and came,
  Ever for worship and praise and prayer,
Was awed by the face, and the fear, and the fame,
  Of the dead King standing there ;
For his hair was so white, and his eyes so cold,
That they left him alone with his crown of gold.

So King Solomon stood up, dead in the House
  Of the Lord, held there by the Pentegraph,
Until out from a pillar there ran a red mouse,
  And gnaw'd through his ebony staff ;
Then, flat on his face, the King fell down ;
And they pick'd from the dust a golden crown.

Our readers must not suppose that we endorse this Hebrew legend as *true*. We only say that there *may* have been a record made of the manner and place of the great King's death, and *on* this record, it may be, the legend is founded.

We reproduce the following from the Philadelphia *Keystone* of 9th inst. :

SUMMER "WORK."

During the present "heated term," as it is called, when the actual "work" of a lodge might be omitted, because it cannot be well done, as when all the members are comfortably and pleasantly arranged in order and quiet, we suggest that a lodge of instruction might be opened by the W.M. When we say a lodge of instruction, we mean that the members meet, and let the W.M. explain to them the principles, landmarks, teachings, the ritual and symbology of Masonry. An hour devoted to this instruction would have the best results when the work of the lodge begins in the autumn.

There is, in our opinion, too little time devoted to teaching the members of the lodges. The W.M. has his responsibilities placed upon him. He must either do it himself, or see that it is done. He can no more omit this teaching than any other duty enjoined by his installation. He is bound by every obligation of headship over the brethren of his lodge, which the office of Worshipful Master creates, to see to it that the Craft has Masonic light and knowledge. He is charged with the duties thus established as *his* duties, and ignorance, or lack of interest, or satisfied ambition, or inability, or any other motive which hinders him from the performance of these duties, is a violation of obligations. If the W.M. is not competent to give instruction he is not fit for the East, for in Masonry it is expected that the Junior Warden learns, as Senior Warden he improves, and as W.M. he is qualified for the government of the lodge, and the diffusion of light and knowledge among the members of the lodge.

We call the serious attention of our brethren to this subject, because in a few months lodge elections will be held for officers, and now is the time to ascertain who is fit for the several stations ; and those, and those only, should be placed in them. Whoever asks, solicits, or "electioneers" for a station in a lodge, he never should obtain it. The moment that a member begins to intrigue for station that is proof positive, in Masonry, he is unfit for it. Let the brethren reflect over these suggestions, and try a meeting or two for instruction. It will give great satisfaction to all who attend, if a competent teacher undertakes the work.

"THE GREAT LIGHT."

By the public papers we see that a commission has been appointed in England to revise the Bible.

What is proposed by this proceeding we do not understand. If it is intended to introduce into the Holy Text the new-fangled notions of the German philology, then is a crime about to be committed against the faith and confidence of trusting souls. It is an invidious attack upon the Divine authority of the "Great Light," and an infidel assault on the inspiration which gave man "The Book."

If it is proposed to introduce words which are now better fitted, as it is thought, to express the mind of the writer than those used in the text, we think that the benefits to be thus attained will not compensate for the controversies which might be thus created. In any view of the subject, we regret the attempt now being made to unsettle the uses of the "Great Light." Millions of able, learned, faithful, trusting souls have read the text as it is now, and they have been enabled to see from it their faith clear over the road through the valley of the shadow of death to the joys of heaven. "The Great Light" has done this as it is ; why, then, dim the light by putting a mist over it from the worldly wisdom of man ?

POISONOUS TEA.—The trade in the lowest class of adulterated tea still continues, and this month Dr. Muter reports that there have been no less than 80 chests exposed for sale, of which he procured samples. This so-called tea consisted of a variety of rubbish, and is being sold for 2¾d. per lb. It yielded an ash amounting to 22·86 per cent., consisting chiefly of iron filings, and under the microscope presented the structures of many foerign vegetable matters. But the worst sample which came under his notice was a green tea from India, highly faced, and yielding an ash containing a quantity of copper. This is really a sad thing, because it has previously been a noteworthy fact that our Indian planters refrained from such practices, and that tea from our own possessions could be depended on. We trust, however, that this prompt discovery and exposure of what we think is the first case may disccurage the unprincipled persons who are thus disgracing the commercial honour of our Indian planters. The colour seemed to have been produced by roasting in contact with copper, probably in copper pans. —*Food Journal.*

THE BLOOD IN OLD AGE. — As age advances the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, supplies the extra nutrition to the blood and restores to it its florid hue, and then the progress of decay is arrested and the ailment disappear—man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army ; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also for Apothecaries' Hall, London. Sold by all druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment, each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution : Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

MARK MASONRY.—The Rev. G. Portal, M.W. Grand Mark Master of England, &c., has appointed the R.W. Bro. W. Romaine Callender to be Prov. Grand Mark Master for Lancashire. We may augur a new era for English Mark Masonry in this province from this most felicitous appointment.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina : "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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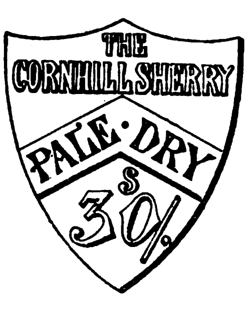

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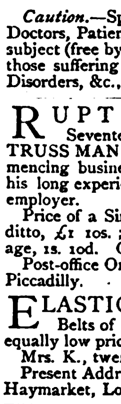

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VOL. 3, No. 74.] SATURDAY, AUGUST 6, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

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MASONIC CURIOSITIES.—III.

By WILLIAM JAMES HUGHAN.
P.M. 131, *Prov. Grand Secretary Cornwall, &c.*

(Continued from page 313.)

There having been a little discussion on several "side" degrees of late in THE FREEMASON, and having had the following certificate sent me which refers to *several,* I have copied it carefully, thinking it may be of interest, and valuable, at least as a curiosity and as evidence of the *wholesale* way in which degrees were conferred even a few years ago, although the undermentioned scarcely equals the number of degrees sometimes, at the present time, given to a Master Mason of a few weeks' standing in this country, when joining the Ancient and Accepted Rite. A long piece of ribbon is attached to the first certificate, as below, composed of five colours, viz., black, scarlet, white, green and gold, and the seal (which is triangular,) contains the words, "Knight Templar Encampment, Holyhead, No. 233. In Hoc Signo Vinces. J.H.S.," also several emblems such as "Cross bones" with "M.M.," Heart, Maltese Cross, Hour Glass, "All-seeing eye," Skull and Daggers.

[CERTIFICATE NO. 2.]

In Domino Confido.
Toto Næ.

Peace upon earth and god will towards men.
The light shineth in darkness, and the darkness comprehendeth it not.

We assemble in the name of the Most Glorious and Undivided Trinity.
Aleph Beth Ruh Hakkadosh.
In Hoc Sino Vinces.
No. 233,
Knight Templars' Grand Encampment.

We the Worshipful High Priest and Captain General, &c., &c., of that Magnanimous and Invincible Order of High Knight Templars and Knights of Malta, of Lodge No. 233, held in the town of Holyhead, and on the Grand Registry of England, dedicated to Moses and King Solomon in the Ancient and Sacred Law, and to that faithful soldier Saint John of Jerusalem in the Gospel Dispensasation; do hereby certify and affirm that our dearly and well beloved Brother and constituted friend the Worshipful Sir Samuel Robertson having passed the Excellent, super-Excellent, and Holy Royal Arch degrees of Masonic Orders, was by us regularly dubbed, admitted, initiated and confirmed in the rights, ceremonies, and mysteries of that Holy, Noble and Christian Order of a High Knight Templar, the true and faithful soldier of Jesus Christ, also Knight of Malta, White Cross and Mediterranean Pass, Ark Link and Mark, Knight of the Red Cross, Knight of Eleazer Hieroglyphics and Priestly Order, and that he has attained to that Most Glorious Christian Order of the Scantu Spiritu and Knight of Death by us in a Grand Encampment and Assembly.

Since his initiation he has discharged the relative duties of a Sir Knight Companion with affection and integrity amongst us; having with much fortitude, skill and valour previously withstood and resisted various temptations preparatory to his admission, and as such we recommend him to all true and faithful Knights and Brethren of the abovementioned Masonic Orders round the globe.

In testimony of the same we have signed our hands and placed our seal of our General Assembly and Grand Encampment in our lodge-room in Holyhead this 27th day of March, 1825, and of the Order of Templars 707, and of Malta 725.

JAMES MARKES, High Priest. MARK LEES, Grand Master. JOHN WATSON, Grand Warden.
GEORGE SMYTH, Captain-General. WILLIAM KEER, Grand Scribe.

The Craft certificate is thus worded, and though a separate document (excepting the printed part) was evidently written by the same Scribe as the former. It is dated A.D. 1825, but the "water mark" in the paper is "F. Orr and Son, 1828," so that the certificate must have been given some few years after the degrees were taken.

The "White Cross," and some other side degrees mentioned in the first certificate are still given at Bottoms Stansfield, and said to be by virtue of "York Grand Lodge Warrants;" but such is not the case, as the brethren who work such degrees at this place, have no warrant granted by the Grand Lodge of all England held at York, to work any degrees whatever; not even the Craft, the Mark or the Arch, as is stated erroneously by some brethren.

[CERTIFICATE NO. 3.]

The East being a Place of Light, where Peace and Love reign, and the Darkness comprehendeth it not.

Being regularly assembled, and adorned with all our honours—We, the Master, Wardens, and Secretary of the Saint David Lodge, No. 233 in the Registry of England, do hereby certify, to all enlightened round the globe, that the bearer, *Samuel Robertson*, was regularly entered an Apprentice, passed a Fellow Craft, and was afterwards raised to the sublime degree of Master Mason. We therefore recommend him to all regular lodges, where Providence may order his lot.

Given under our hands and seal of our Lodge at Holyhead, this 27th day of March 1825, and of Light 5825.

DAVID JONES, R.W.M.
BENJAMIN SEAFORD, Sen. } Wardens.
JOHN MORGAN, Jun. }
ANDREW MORISON, Secretary.

I do not present this certificate as valuable, but only that with the former, it may prove a connecting link. The oldest Craft certificate in my possession is dated 11th April, 1780, issued by the Grand Lodge of England. I have several lodge diplomas, as it was the custom then as now, among several lodges to give clearance certificates or ordinary diplomas, signed by the lodge officials in addition to the usual Grand Lodge certificate. The first of the two which follow these remarks, is a singular document, being bordered with emblems in as many circles, illustrative of several degrees, including the Craft, Ark, Knight, Templar and others, and was used during the latter part of last century. I am indebted to Bro. Commander Charles Scott, *R.N.*, for the copy, and have to thank this excellent Mason for two certificates beside, which will be appended to this series of "Masonic Curiosities."

[CERTIFICATE NO. 4.]

To all whom it may concern.

We do hereby certify that Bro. ——— is a regular Register'd Master Mason in the Stewartstown Lodge, No. 765. And has during his Stay with us, Behaved himself as an honest Mason.

Given under our hands and seal of our Lodge on . . . . .

Admitted . . . .
Declared off . . . .

Master.
Sen. Warden.
Jun. Warden.

[CERTIFICATE NO. 5.]

From the East, where reigneth Peace and Silence.

Right Worshipful and dear Brethren,—We, the undersigned Master, Wardens, &c., belonging unto the Lodge of Unity, No. 137, of Free and Accepted Masons, held at the Fountain Tavern, Plymouth, Devon, do hereby attest to all the Brethren of regular and constituted Lodges of Free and Accepted Masons, that our Brother, William Northam, the bearer hereof, hath been legally entered an A.P., past a F.C., and raised to the sublime degree of M.M. in our Lodge; and having, whilst with us, behaved as a true and faithful Brother. We, as such, heartily recommend him to the Brethren of all regular and constituted Lodges, to be admitted, after due examination, to the Friendly Mysteries and secret ceremonies thereof; and desire you will accept him with esteem for our sakes, and not only forward him in the Royal Art, but also do him whatever brotherly kindness his occasion shall require, which, be assured, will greatly oblige us.

(Seal)

Accept, by him, our Brotherly salutations, and believe us to be,

Sealed with our lodge seal, and signed by us at our lodge at Plymouth aforesaid, this 4th day March, A.D. 1800, A.L. 5804.

Dear Brethren,
Your affectionate Brethren,
RICHARD WILLIAMS, R.W.M.
THOMAS WALTERS, S.W.
JOHN VERNON, J.W.

To the Right Worshipful Master, Wardens, and Brethren of all Regular Lodges.

The certificate of 1780 (No. 6,) previously alluded to, is as follows:—

These are to certify

That Brother *Joseph Whidley*, was made a Mason and admitted to the *third* degree of Masonry, as appears by the Register of the Lodge of Free and Accepted Masons regularly constituted and meeting at the *Thistle and Crown, Little Tower Hill, London*, signed by the Master, Wardens, and Secretary of the said Lodge, hereunto annexed, and you are desired to receive him as a Brother.

Given under the seal of the Grand Lodge,

(Seal)

JAS. HESELTINE, Grand Secretary,
London, 11th April,
A.L. 5780, A.D. 1780.

Ionic and Doric columns.

("Charity" seated on "Perfect Ashlar.")

("Square and Compasses.")

(Plumb Rule.)

GRAND LODGE,
24 July, 1755.
Ordered,
That every Certificate granted to a Brother of his being a Mason, shall for the future be sealed with the seal of Masonry signed by the Grand Secretary, for which 5 shillings shall be paid to the use of the General Fund of Charity.

(Level.)

Corinthian column.

(See the new edition of the "Book of Constitutions," page 268, printed in the year 1756.)

The two certificates (on paper) which conclude this article, are of interest just now as it is contemplated giving the Excellent or Super-Excellent Master, under the authority of the Grand Lodge of Mark Master Masons for England and Wales, &c.

These degrees (or degree) were given in Ireland and England during the latter part of last century and often during the present one, as also in Scotland under the Supreme Grand Chapter, and in the United States, Canada, &c. English Companions becoming Joining Members of Chapters in the United States would have to be admitted to the Mark and Excellent Master Degrees (and Past Master) before admission, hence it is purposed to confer the Excellent

Master under the Mark Grand Lodge to faciliate the reception of English Royal Arch Masons abroad.

[CERTIFICATE No. 7.]

We, the H.P., &c., &c., &c., of the Grand Encampment of Royal Arch Super-Excellent Masons, held under the sanction of Lodge No. 47, in the town of Castlerea, and on the registry of Ireland — We do hereby certify that the bearer, Robert Woods, our faithful and well-beloved Brother, past master of said lodge, was by us installed and initiated into the most sublime secrets of R.A., S. Ex. Masonry, he having with due honour to the Royal Craft justly supported the amazing and mysterious trials of skill and valour attending his admission into said lodge. We therefore recommend him as a just, faithful and worthy brother.

Given under our hands and seal of our Grand Encampment held in Castlerea, this 27th day of March, in the year of our Lord God one thousand eight hundred and eight, and in the year of Royal Arch Super-Excellent Masonry three thousand eight hundred and eight.

And the light shineth in darkness, and the darkness comprehendeth it not.

(Crimson ribbon.)

(Seal)

. . . . ., R.M.
. . . . ., H.P.
. . . . ., R.A.C.
. . . . ., Secretary, ..., G.M.
K.S. & G. . . . . ., D.G.M.

[CERTIFICATE No. 8.]

And God said let there be light and there was light, and the light shineth in darkness, and the darkness comprehendeth it not.

We, the High Priest, &c., of the Grand Charter of Royal Arch, Excellent, Super-Excellent Masons held under the sanction of Lodge No. 828, at Drumquin, in the County Tyrone, on the Registry of Ireland, do certify that the bearer hereof, our Excellent trusty, true, and well-beloved brother, Edward Kinchella, was well and duly recommended unto us, and we found him endued with Justice, Valour, Temperance, and Fortitude. Whereupon we further Initiated him into the Sublime Sweets and Holy Mysteries of Royal Excellent, Super-Excellent Masonry, he having with honour, justly supported the Mysteries and amazing trials of skill and valour attending his admission.

Therefore, may the soul of this our well-beloved brother, he both inspired and illumined, and finally be admitted into the Presence of the Most High with this short prayer. We now recommend him as a Royal Arch, Excellent, Super-Excellent Mason, also a just and true brother, and worthy Member of the Royal Community. Given under our hands and seal of our Royal Encampment, this 7th day of September, 1797.

(Crimson ribbon.)

(Seal)

. . . . . ., W.H.T. or Z.
. . . . . ., R.A.C.
. . . . . ., G.M.
. . . . . ., D.G.M.

(To be continued.)

MASONRY IN AMERICA.

SEMI-CENTENNIAL OF OLIVE BRANCH LODGE, LEROY, N.Y.

As an example of the thoroughly searching manner in which our American brethren pursue their investigations into Masonic ethics, we have great pleasure in copying from the *New York Masonic Tidings* the following report, in which is included one of the most masterly orations on Freemasonry we ever remember to have read :—

Olive Branch Lodge, No. 39, was just fifty-nine years old on the 22nd day of June, 1870. It is one of the few lodges which stood true during the anti-Masonic crusade, undergoing the most malignant forms of persecution for the faith. The lodge-room being too small for such an occasion, Starr Hall was called into requisition. The walls were beautifully festooned with evergreens, and adorned with wreaths of flowers and pictures of Masonic worthies. At high twelve representatives of the following lodges met at the hall: Olive Branch, No. 39, LeRoy; Churchville, No. 667; Batavia, No. 475; Erie, No. 161, Buffalo; Warsaw, No. 549; Avon Springs, No. 570; Mount Morris, No. 122.

Scott's "Ryan Zouave Band," of Rochester, was in attendance, and discoursed the finest of music—they have few equals in the State. After the usual preliminaries, the brethren were formed in procession under the direction of Bro. James S. Showerman, and, headed by the band, visited the grave of Ezra Platt, the first Master of the lodge. Returning to the hall, the following exercises took place: Opening ode, prayer by Rev. Bro. Furgason, after which the following ode, written for the occasion by W. H. C. Hosmer, was sung to the air of "Auld Lang Syne:"

Our Olive Branch the vision cheers,
While Masons true convene,
By lapse of more than fifty years
Still unimpaired its green.
Its power benign will never cease
To wake fraternal love;
Dear symbol of the perfect peace
That reigns with God above.
Chorus— Its power benign will never cease
To wake fraternal love;
Dear symbol of the perfect peace
That reigns with God above.

Night falls on many a ruined shrine
Whose worshippers are gone,
But, fed by effluence Divine,
Our altar-flame burns on.
Palmyra's hearths have long been cold,
Old Tyre has passed away,
But columns that *our fane* uphold
Are strangers to decay.
Chorus— Palmyra's hearths have long been cold,
Old Tyre hath passed away,
But columns that our fame uphold
Are strangers to decay.

Dear brethren of the mystic bond,
Within a blissful clime
Towers up our great Grand Lodge beyond
The boundaries of time.
There seekers of the light will meet
The faithful gone before,
And held with them communion sweet
While death bereaves no more.
Chorus— There seekers of the light will meet
Their brethren gone before,
And hold with them communion sweet
While death bereaves no more.

W. Master William S. Brown then delivered the historical address.

After a stirring piece of music, R.W. John R. Anderson, Past Master of the lodge, delivered the following oration:

"The celebration of the semi-centennial anniversary of a Masonic lodge brings with it associations rich in good cheer to the members of this time-honoured Fraternity, who have come from their homes, near and distant, to meet and greet—some for the first, and some for the last time—their brethren in the mystic bond of Fraternal Union.

"Varied, indeed, are the emotions which fill the hearts of the older and the younger members of this ancient Order as they come together on an extraordinary occasion like the present. Some are here who are now in the evening of their pilgrimage—they are approaching, if they have not already reached and passed, the age allotted to man. They have come to lend to this festivity the sanction of their presence, to publicly testify their loyalty to a Brotherhood with which they have been so long and happily connected. They have come to witness its present almost unprecedented prosperity, and to share with their younger brethren the pleasure of this reunion. Their venerable presence adds a dignity to these festivities which no feature could impart. They come up here well furnished with reminiscences of other days—other days of trial and triumph. They readily recall that period in the history of this Institution when days were dark and friends were few; when the fires of fanaticism swept over the land, and with a fury which threatened in the madness of its might to destroy every vestige of this Masonic heritage, and leave not so much as one solitary lodge in the wilderness to tell to posterity the story of its wrongs, and to afford an asylum of peace to the poor and persecuted.

"Misguided religionists and scheming politicians combined to create that measure of universal distrust and opposition which sought to drive Masonry from the society of the wise and good, and to turn against it the terrific tide of popular odium. You, venerable, remember the time when church discipline and state legislation were brought to bear with a force of intolerance upon the rights of men who were Masons, and because they were Masons, which has scarcely had a parallel in the dark history of fanatical bigotry. This scathing trial was the touchstone of fidelity, and failed not to show who were, and who were not, true men, who were willing to stand by the principles of this Institution, and who were willing to abandon them.

"These older brethren recall the period when the lodges generally were closed, business suspended, and the true friends of the Order stood calmly and breasted the storm, conscious that their strength was to sit still, confident that truth would ultimately triumph, that these calamities would be overcast, and that renewed prosperity would break through these heavy clouds and clear every vestige of their blackness from the horizon of Freemasonry.

"That expectation has been most happily realised. These brethren who have come down to us from past generations have lived to see their hopes more than fulfilled. In this day's proceedings they see a complete and triumphant vindication of the trials to which they were then subjected, and the utter overthrow and despair of their enemies. They have seen the ignoble end of an unrighteous opposition, the politician disappointed, the misguided zealot brought to a better mind, and a credulous public disabused, and the Institution which they have so long loved coming forth in its ancient strength, cheered with the smiles of universal good will. Peace and harmony are in the ascendant throughout the pale of the great Brotherhood.

"Our chief anxiety and our greatest danger are to be found in the fact that we have a sky without a cloud, that our ark is borne upon a tide too much at flood, wafted by the treacherous breath of popular favour. But there are those present, in the morning of their young manhood, who have known nothing of the trying times to which I have alluded, which so thoroughly tested the principles of the Craft and sifted the ranks of its members. To these the past is a blank, the present a joy, and the future is spanned by a bow of unblemished promise.

"It is well that it is so. We need the enthusiastic hopes and the vigorous activities of the young, in union with the ripe wisdom and conserving moderation of the elders, whose long labours and chequered experience have pre-eminently fitted them for safe counsellors.

"But there are those here who belong to neither class which I have named. They are our friends who have been attracted hither by the spirit of curiosity, or by the love of spectacle, or by the influence of relationship with those who have been members of this Fraternity. To such the sound of martial music, the waving of banners, the display of regalia, constitute the chief charm of the occasion. The eyes of not a few of the younger and fairer part of this audience never before, it may be, looked upon a Masonic pageant. To those the novelty of the sight and the mystery of the emblems are the elements of attraction.

"But this occasion is not indebted to any suchlike adventitious circumstances for the true interest that attaches to it. Here are to be seen not simply a body of men, about whose Institution there is an air of mystery, decorated with the emblems of their Order, whose brilliant jewels reflect the brightness of the sun to the eye of the beholder—all this may be assumed by any association of men—but in this assembly is a Society represented older and larger and more universally spread over the earth than any other organisation, a Craft which was venerable from very antiquity before this continent was discovered; whose members to-day are to be found in every quarter of the globe, and in every class of society, in every calling of life, who are bound by one bond, who speak one language, who act upon one great principle, and are chiefly aiming at one great end.

"In these times of change, and experiments, and expediency, when the spirit of the age so easily tires of the old and so readily embraces the new, when progress is the watchword, with or without improvement, it is surely something to be thankful for that there is one Society of human origin strong enough to stem the tide of universal innovation—a Society that can date its origin far back in the earliest ages of the world, and has come down to our times holding fast to the ancient landmarks, maintaining with an unshrinking firmness its conservative principles, and teaching old truths in the old way, and zealous to sustain its normal peculiarities, however they may contravene the usages of the present generation.

"It is, indeed, a refreshing novelty to look upon such an Institution. It is this antiquity, this universality, this fraternal union, this golden bond of charity, which reaches and binds together the forecomers of the earth, thus meeting in friendship and love men of every nation in one great brotherhood, which changes neither its principles nor its practices to suit the caprice of the times, which invests this celebration with an unborrowed interest that is peculiarly its own.

"The Masonic Institution stands to-day before the world a marvellous monument of antiquity, an institution which, amid the revolutions that have shaken the earth from centre to circumference, and before which kingdoms and empires have passed away, leaving no track or trace of their former splendours, has never lost essentially the form of its organisation, nor the spirit of its power in carrying out the great law of love in doing the divine work of charity.

"It has outlived the circumstances of its origin. The necessities that called it into existence, in connection with its first practical purpose, have long passed away, and no more constitute a feature of its organism. Originally a company of "builders," whose monuments of matchless skill now adorn almost every part of Europe, and to-day challenge the admiration of the world as masterly models for modern initation; they were associated, not only for the promotion of architectural science, but for mutual protection and relief, for maintenance of that high order of integrity which is the dictate of the Divine Law.

"The hand of time has brought its operative labours to a close, and there are no more cathedrals or castles for it to build. But neither the hand of time nor the innovation of ages have changed or mutilated its great principles. They remain, and ever will, as long as charity has its great mission amongst the children of men.

(To be continued.)

A SECOND edition of Bro. Kenning's Illustrated Catalogue of Masonic Paraphernalia and Jewels has just been published. As the first edition met with the unqualified approbation of our contemporaries—the *Era*, the *American*, and the *City Press*, amongst others—it is needless to add more upon the subject than to simply direct attention to the fact that the catalogue is now considerably enlarged, and that the jewels of every degree at present worked in England will be found accurately and beautifully depicted therein. As a work of art it reflects the greatest credit upon Bro. Reeves and Son, the eminent firm of printers under whose direction the engravings were executed.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London." Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Puddings, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

GRAND CHAPTER.

The August Convocation of the Supreme Grand Chapter was held on Wednesday evening at Freemasons' Hall. At the opening of the chapter Comps. J. Huyshe presided as Z., J. Rawson as H., and F. Pattison as J. Comps. G. W. K. Potter was S.N., John Hervey, S.E., the Rev. C. J. Martyn, P.S., John Savage, 1st A.S., and the Rev. Walter Fowler Short, 2nd A.S. Comps. the Earl de Grey and Ripon, Lord de Tabley, H. Browse, Dr. Jas. Self, E. S. Snell, W. M. Bywater, R. W. Hollon, E. J. Barron, F. Bennoch, Joseph Smith, Brackstone Baker, H. G. Buss, Jas. Brett, R. Spencer, W. Bourne, G. Pymm, Benj. Head, H. Muggeridge, Andrew Holman, and H. Massey were also present.

GRAND S.E. having read the minutes of last convocation.

Comp. **HUYSHE** said: The first duty I think we have to perform to-day is the installation of our new M.E.Z., the Earl de Grey and Ripon. It was no doubt a most sorrowful and heart-rending thing to part with him who had presided over us for so many years as our M.E.Z.; but circumstances over which we had no control, and, I may say, over which he had no control, rendered such a step necessary. However great our regret at that circumstance might be, it is somewhat counterbalanced by the reflection that a successor is found in such an estimable Mason as the Earl de Grey and Ripon, who is now our M.E.Z. He has attended this day, no doubt at considerable inconvenience to himself, to be installed. His installation will now be proceeded with.

The Earl de Grey and Ripon then took the obligation, which was delivered by Grand S.E., and the Rev. J. Huyshe invested him with the robe and insignia of his office.

The **GRAND Z.**: Excellent Comps., I can assure you that I feel in a very high honour to be called to fill the important post of First Principal of this Supreme Grand Chapter. It will be my constant endeavour while I shall fill that office faithfully to discharge the important duties which belong to it, in such a manner, too, as will tend to promote, with the assistance of the other Companions of this Grand Chapter, the interests of this branch of Freemasonry, of which all who have been admitted to it will admit the great importance. I believe our next business is to instal the Grand H., but I am commissioned by the Earl of Carnarvon, who is not present, to express his great regret, that entirely unexpected business at his place in the country prevents his having the pleasure, as he had fully intended, of being present here to-day.

Lord **DE TABLEY** then took the oath, and was invested J., by the Grand Z.

The following report of the Committeeof General Purposes as to the accounts, was taken as read :—

To balance 19th April	£399	16	5	By Purchase of £200 Consols at 94, and Commission	£188	5	0
Subsequent Receipts	258	5	0	Disbursemens during the Quarter	123	3	0
				Balance	346	13	5
	£658	1	5		£658	1	5

which balance is in the hands of Messrs. Willis, Percival and Co., Bankers of the Grand Treasurer.

The G.S.E. read the petition for a new Chapter: "From Comps. Wm. Richardsonas Z., W. Henry Thornton as H., and Abraham Vilson as J., and eleven others, to be attached to the St. John's Lodge, No. 827, Dewsbury, to be called 'The Chapter of St. John's,' and to meet at the Masonic Temple, Dewsbury, Yorkshire."

On the motion of Comp. J. **SAVAGE**, seconded by Comp. **JOSEPH SMITH**, this peition was granted.

The G.S.E. read another pettion: "From Comps. Simeon Mosely as Z., Robert Aspland Marillier as H., Charles Copland the younger as J., and six others, for a Chapter to be attached to the Kingston Lodge, No. 1010, Hull, to be called 'The Kingston Chapter,' and to meet at the Masonic Hall, Worship-street, Hull, Yorkshire."

Comp. J. **SAVAGE** proposed, and Comp. **HOLLON** seconded the granting of this petition.

Comp. E. S. **SNELL** inquird how many Chapters there were already in the town, and how many members they had.

Comp. **HOLLON** said there were two Chapters there.

The G.S.E. said the Grand Superintendent of the province distinctly stated in his recommendation that, "having due regard to the interests of the Royal Arch Chapters already existing in this town, I beg to recommend the within petition for the favourable consideration of the Supreme Grand Chapter."

Comp. **BENJ. HEAD** could not see why Grand Chapter should oppose, when there was no opposition from the members of those lodges which were in the town where the proposed Chapter was to be situated.

Comp. **SNELL** merely asked for information.

Comp. **HUYSHE** reminded Grand Chapter that at last convocation there were applications made for Chapters to be attached to only two lodges in the Isle of Man, and both petitions were granted in opposition to the feelings and the report of the Committee of Grand Chapter. For himself, he never could see why every lodge should not have its own Chapter, or if Royal Arch Masonry was what it professed to be, the consummation and completion of the third degree, why any brother should not be able to complete that degree in a Chapter joined to his own lodge. That was not the way in which Grand Chapter had treated the Masonic world. He would support the motion, and earnestly entreated Grand Chapter to grant it. There might be three lodges, or thirteen in Hull, but if any single one of them wanted a Chapter, let it have it.

Comp. **HOLLON**, a Grand Treasurer of the province, knew the state of the lodges. There was room for a fourth lodge or a fourth chapter, and if this petition was refused the brethren would be deeply grieved.

Comp. **BENNOCH** thought that unless Comp. Snell had some objection to urge, this was a grievous waste of the time of Grand Chapter. A committee was appointed for the sole purpose of investigating all details, and any objection could have been raised there; but as the committee had reported in favour of the petition, he should, unless some grounds for refusing it were urged, support the committee.

Comp. **JOSEPH SMITH** said the report of Grand Chapter Committee was sent to every chapter meeting at the place where the new Chapter was to meet, and as there was no objection sent from that quarter, Grand Chapter must grant it.

Comp. **SNELL**, in reply, offered no opposition whatever; but it was an established rule in Grand Chapter that no petition should be granted in a town where there were many others. He had been told there were three Chapters in Hull, and he asked the question in order that he might ascertain whether the town was able to support another Chapter.

The motion for granting the petition was carried.

The G.S.E. read the third petition, which was: "From Comps. Francis Burdett as Z., Wm. Roebuck as H., George Cattel as J., and seven others, for a Chapter to be attached to the Villiers Lodge, No. 1194, Isleworth, to be called 'The Royal Middlesex Chapter,' and to meet at the Northumberland Arms Hotel, Isleworth, Middlesex."

On the motion of Comp. **SAVAGE**, seconded by Comp. **JOSHUA NUNN**, the petition was unanimously granted.

The G.S.E. read the fourth petition: "From Comps. Samuel H. Armitage as Z., William F. Rooke as H., William B. Stewart as J., and nine others, for a chapter to be attached to the Denison Lodge, No. 1248, Scarborough, to be called the the Denison Chapter, and to meet at the Grand Hotel, Scarborough, Yorkshire.

Comp. the Rev. C. J. **MARTYN** moved the adoption of the recommendation of the committee, and spoke in the highest terms of Scarborough Masonry.

Comp **SAVAGE** seconded the motion, and Comp. **HOLLON** added a few words in support.

Carried unanimously.

The G.S.E. then read the concluding clause of the Grand Chapter Committee's report, which was as follows: "The committee have also had under their consideration a letter from Comp. John Doherty, of the Melita Chapter, No. 349, Malta, elected to the third Principal's Chair in that chapter, whose eligibility to be installed was objected to, on the ground that, although a Past Master of an Irish lodge, he had never served as Master of an English lodge. The committee being of opinion that the words in Art. 8, page 16, of the Royal Arch Regulations, 'No companion of any subordinate Chapter shall be eligible to be elected to either of the Principal Chairs who is not, at the time of such election, the actual Master or Past Master of a Craft lodge,' refer exclusively to a Craft lodge under the English Constitution, came to the unanimous decision that to render a companion eligible to be elected a Principal of a chapter under the English Constitution he must be the actual Master or Past Master of a Craft lodge under that Constitution."

Comp. **HUYSHE** had no hesitation in saying that chapters working under the Supreme Grand Chapter of England must conform to its rules, and it was impossible under them that a companion could act or be installed as Principal unless he was a Master or a Past Master of a lodge under the English Constitution.

Comp. **SAVAGE** supported Comp. Huyshe. Unless the laws and constitutions at present in force were altered, a companion must be a Master or a Past Master of an English Craft lodge. In Scotland and Ireland the degree was obtained by six months' conduct in the chair, while here a Master must officiate twelve months. Referring to the Craft for a parallel case, it had been ruled that a Warden of an Irish lodge was not eligible for the office of Master of an English lodge; and arguing from the less to the greater, the committee, of which he was chairman, had taken the view expressed by Comp. Huyshe.

Comp. **RAWSON**, having served in a distant province (China) for many years, had grounds for opposing the recommendation, though he did it with great diffidence. In distant regions where there were not many members under the English Constitution, they were obliged to work, not only with Irish and Scotch, but also with American brethren and companions. He had felt it his duty there to try and get the wheels to work smoothly among all the members of the different constitutions. He spoke, therefore, most strongly, feeling as he did that Grand Chapter was throwing the apple of discord into provinces situated as was the province he represented. In it on many occasions he had read the Constitution in its straightforward, broad sense, as not excluding any companion who had occupied the Master's chair from becoming Principal of an English chapter. He did not speak of the Master's degree, which, no doubt, a great many companions present were old enough to remember it was necessary to take before it was possible to become an R.A. Mason. But looking at it merely in this light, that in an English lodge they would not refuse to recognise the certificate of a brother who had been admitted under the Irish Constitution either as an E.A., a F.C., or an M.M., he thought it was throwing a very great slight on the Irish degree, the Scotch, or the American, if they confirmed the recommendation of the committee. He would open the door wide to every brother who had served the office of Master of a lodge; and, instead of opposing this resolution, he thought the companions should leave it to the actual necessities of the case as they arose.

Comp. H. **BROWSE**, as the member of the committee who stood alone at the outset when the petition came before it, in his desire that it should be granted, had felt that he must give way when the law of Grand Chapter on the subject was read to him. Such was his opinion now. The benefits of Royal Arch Masonry should be extended as far as possible, but he thought the committee would have done wrong if they had recommended the granting of the prayer of this petition.

Comp. B. **HEAD** gathered from Comp. Rawson's observations that he desired that we should make a law for other nations that we did not make for ourselves. From what he had heard that night he saw no reason why we should change our Constitution to suit American, Irish, or Scotch Masons.

The **GRAND Z.**: I do not think the question is what the law should be so much as what is the interpretation of the law as it stands. It is quite open to any companion to propose an alteration of the law, whatever it is.

The G.S.E., by direction of the Grand Z., read the following law from the Book of Constitutions applicable to the case: "All officers are to be elected annually, except the Assistant Sojourners, who are to be appointed by the Principal Sojourner. No companion of any subordinate chapter shall be eligible to be elected to either of the Principal chairs who is not, at the time of such election, the actual Master or Past Master of a Craft lodge, nor, except in the Colonies, until he shall have served the office of Scribe or Sojourner of a private chapter for a year."

Bro. **HUYSHE**: I maintain, M.E., under that very law that it is impossible we can accede to this petition. Now, no man can be made Master of an English Craft Lodge unless he has served as Warden in such a lodge. An Irish brother, who only passes through six months of office, has been positively decided to have no right to sit as Master of an English Lodge, nor can he be admitted to a Board of Installed Masters. He has not presided as Master for twelve months, therefore he is no Past Master at all.

The **GRAND Z.**: Before I put this question I think it right to state that so far as I have been able to form an opinion in respect of offering an interpretation of the law as it stands, I believe that the interpretation put upon it by the committee is the correct one. It is quite another question whether the law should be so, but I think there is very great force in the arguments that have been adduced by my Excellent Comp. on my right (Comp. Rawson). But this is not the question at this moment before the Grand Chapter. The question is, whether we shall agree or not agree with the committee in their interpretation of it; and the motion I put now is, whether that interpretation of the existing law is the correct one.

Comp. **LORD DE TABLEY**, J.: My vote will be given on what you have just said—the interpretation of the law as it at present exists,

The recommendation was carried with only one dissentient (Comp. Rawson), and Grand Chapter was then closed.

GRAND MARK LODGE.

On Tuesday evening a Convocation of Emergency of Grand Mark Lodge was held at the Freemasons' Tavern, for the purpose of completing the business left over from Grand Lodge of 31st May. Some other matters were also announced to be brought forward for settlement at this emergency, and among them were the receiving the report of the Committee on the Royal Ark Mariners' Degree, the receiving communications from the Grand Master on the subject of a treaty with the Order of the Red Cross of Rome and Constantine, and with the Supreme Grand Council 33°, and to consider motions on all three subjects.

The Grand Master, Bro. the Rev. G. R. Portal, *M.A.*, presided; the Earl Percy, *M.P.*, Dep. G.M.; Bro. the Earl of Limerick, S.G.W.; A. W. Adair, J.G.W.; Captain J. King, G.M.O.; James Stevens, G.S.O.; Joshua Nunn, G.J.O.; Rev. W. Taylor Jones, as G. Ch.; R. A. Benson, G. Reg.; and F. Binckes, G. Sec., being at their posts. There were also present Bros. R. Spencer, F. H. Gottlieb (Singapore), S. Rosenthal, H. G. Lake, George Kenning, Morton Edwards, C. Hammerton, A. D. Loewenstark, J. King, M. A. Loewenstark, W. Worrell, F. Davidson, S. M. Lazarus, Abrahams, Wolf Littaur, T. J. Sabine, J. G. Marsh, George Neall, Newman, and H. Massey.

Grand Lodge having been formally opened, the Earl of Limerick was invested by the G.M. with the collar of S.G.W., and Grand Secretary read the summons convoking the lodge and letters of apology from several officers who were unable to be present.

The Grand Master, in opening the proceedings, said he had received communications from Grand Chapters of Ireland and Canada acknowledging Mark Masters advanced under the English Grand Mark Lodge, and stating that such Mark Masters would be admitted in the lodges of Ireland and Canada. He had also to inform the brethren that he had thought it wise to ask a very important Masonic body—the Order of the Red Cross of Rome and Constantine, of which Bro. Hervey, Grand Secretary, was Chancellor—if they would be willing to enter into a treaty recognising this Grand Mark Lodge, on this Grand Lodge recognising the authority of the Red Cross Order, each agreeing to promote the interests of the other as far as it could. A most kind affirmative response had been given to the question. The draft of the treaty had been prepared, and the effect of it was that the two contracting bodies agreed mutually to acknowledge each other as the governing bodies of their respective degrees, and if a member of either order was for a good reason suspended or expelled by the governing body of that order, the other agreed to hold him as suspended or expelled. The Supreme Grand Council of the 33° had offered to do the same, and he had great hopes that the Knights Templar would come to a similar arrangement. Ultimately, perhaps, Grand Craft Lodge would concur, and the advantages of such a treaty were plain. It had always been thrown in Mark Masters' teeth by Scotch Masons that they were not recognised by any body. He asked authority to-night to contract on the above terms with the Red Cross, the 33rd degree, and the Knights Templar, and that the Earl of Carnarvon might be associated with the Grand Master in carrying that out.

Bro. the Rev. W. Taylor Jones had much pleasure in supporting the view of the Grand Master, as he believed it would be most effectual in advancing the principles of the Order, and would be a credit to the brethren in promoting unity, concord, and discipline, and making Masons of one mind and feeling. He felt that all the brethren would rejoice in having such an opportunity of assisting the Grand Master in his work. He begged to second the motion.

Bro. Wolf Littaur could perfectly understand such a treaty as was proposed being desired by Christian brethren, but, as a Jew, he should vote against it. However much he respected the talents and the admirable qualities of the majority of those who belonged to the Red Cross Order, he was obliged to differ with them on this point. He was a friend to all men of all creeds; he, however, respected truth. He might say "*Amicus*, Plato; *amicus*, Socrates; *sed major veritas*." They were called upon to enter into a treaty in the name of the Grand Lodge with the Red Cross.

Bro. Binckes would inform Grand Lodge that the brother who was speaking against the Red Cross Order was a member of the Rose Croix and the 30th degree, both of which were Christian degrees.

Bro. Wolf Littaur would observe that Jews were necessarily excluded from the Red Cross. That body was Christian, and had no connection with Mark Masonry. He considered that Masonry was a platform where all men could meet; and it was contrary to the feelings of non-Christians—in fact, it was almost a breach of that part of the ceremonies which taught us that there was nothing opposed to our religious principles in it—to have the Red Cross apron; it was humiliation to a Jew who did not put his faith in the sign of the cross, and on these grounds he (Bro. Littaur) opposed the motion.

Bro. Binckes, to shorten the discussion, would state that by the treaty a mere engagement was entered into by the different Orders to recognise each other. No member of this lodge would be entitled to attend the Council of the Red Cross, nor would members of the Red Cross be entitled by this treaty to attend Grand Mark Lodge, much less to wear their aprons in it. It involved no clashing of doctrines in any way; but the two bodies being *de facto* in existence, they chose to enter into an alliance, and to acknowledge that the supreme body of each was the legitimate ruling body of that Order.

Bro. Lazarus said, as an Israelite, that the two bodies at present were supreme authorities over their respective members. He could not see the least reason why there should be any objection on the part of the Israelitish brethren to this treaty, as it would not interfere with their faith in any degree.

Bro the Earl of Limerick wished for an explanation whether the treaty would affect the position of Mark Masters belonging to these other Orders in Grand Mark Lodge.

The Grand Master said the treaty, if concluded, with the Red Cross and the 33° obliged this lodge, when a member of any of the other Orders behaved so badly as to be suspended or expelled by his Order, to adopt the same course with regard to him; and so also with a Mark Mason, if Grand Mark Lodge suspended or expelled a brother, the other Orders would carry that sentence out, and not admit him to their meetings.

Bro. A. D. Loewenstark thought they should pause before the amalgamation was effected.

Bro. Binckes rose to order. Amalgamation was never contemplated. This was simply a treaty.

Bro. A. D. Loewenstark hoped that this Grand Lodge would admit men of all shades of opinion. He wished to know whether the treaty was offensive and defensive. On that ground he would support it, provided it went on the same footing as Craft Masonry, making itself universal. As regarded religious creeds, he could meet every honest Christian or Mahometan and go into treaty with him, offensive and defensive, private and public; he was a friend of men of all creeds, and would shake hands with them when they were honest in their creeds If creeds were not interfered with, he should support the motion.

Bro. Abrahams understood that Mark Masonry was a completion of the Fellow Craft degree, just as the Royal Arch was of the third degree, and he saw nothing in it which should not be followed the same as Craft Masonry; but when he saw that it was proposed to have a treaty with degrees which were not Freemasonry, he should hold up his hand against it. He had been told the evening before that the treaty would strengthen Mark Masonry, but in that opinion he differed. In the first place, Mark Masonry did not require to be recognised by Christian Masonry. It was on a foundation of such strength and solidity that whether it was acknowledged or not by any degree, it would not be improved by such acknowledgment, though it might be injured. Masonry was universal. Freemasons were one brotherhood, knowing no distinction; and it would be a most unfair advantage to take if the Mark degree acknowledged any non-Masonic degree that refused Jews admission because they would not take a particular oath which affected their religious principles. In fact, it was re-enacting what this country had succeeded in abolishing—the religious test; and he would beg this Grand Lodge not to thrust on any man what he objected to. He was not speaking for himself, but in the name of a very large body of Christians as well as Jews. There should be no distinction in this lodge or in any other degree, and this motion certainly affected the liberty of Masons. Although it was a treaty offensive and defensive, it acknowledged these other degrees as Masonic. (Bro. Binckes: No, no.) He thought it would be an injury, not only to the Mark Degree in particular but to the Craft in general, as it would give offence to a very large number of Mark Masters, and would probably be the means of many renouncing the Mark Degree. It would raise a question whether Grand Mark Lodge was not offending Grand Craft Lodge of England. The question was one of principle, and was most important. He hoped never to read that Grand Mark Lodge had acknowledged a degree which said to a Mason, "You shall not be admitted into these Orders, unless you take a certain form of obligation." He wished to keep Mark Masonry purely Masonic, without interfering with any Order which had a religious test to prove its identity.

Bro. the Earl Percy, D.G.M., differed from Bro. Abrahams, when he said that Masonry knew no distinction of creed. If he looked at the rules and constitutions of Grand Lodge he would find it said, that no Atheist could be a member. At the same time, any one acquainted with Masonry would allow that there was some reference to a future state, and a Mason could hardly be an honest and hearty Mason, unless he believed in such a state. But the whole difficulty which seemed to press on the minds of the Jewish brethren with regard to this treaty, arose from a misconception as to the meaning of the treaty. There was nothing to prevent a treaty being entered into with a Turk, and if we did, it could not be said that we thereby sacrificed our principles or our Christianity. Between nations it was customary to enter into treaties, and if we took the case of an Extradition Treaty, he could not see that principle or Christianity was compromised, if it was entered into with a Turk or a Roman Catholic. He could not allow that the treaty under discussion was in a different position. There might be cases in which it would be unavoidable to recognise a particular body, but he thought they were justified in treating these bodies as Masonic for the purpose of this treaty.

Bro. Joshua Nunn could see that even among the Jewish brethren there was a divided opinion, but the strongest arguments they had used were against themselves. There was no desire from the first to introduce anything into the Mark Degree that would hurt the religious opinions of any brethren. By entering into a treaty offensive and defensive with all outside itself, Grand Mark Lodge was strengthening itself in that it reduced to the smallest limits the differences that could arise between them. Any great body that recognised Grand Mark Lodge threw its protection around it; not in any way to amalgamate with it, or to interfere with it but to support it as it was. He wished to narrow the jealousies of Freemasonry as much as possible. It was much better for all the degrees that it should be so. No one felt more strongly on this point than he, while at the same time he felt the greatest repugnance to interfering with any one's religious creed.

Bro. J. H. Wynne, asked whether if a Mark brother offended this Grand Lodge and it excluded him, would the other degrees exclude him from their meetings without hearing him? If they did, would that be justice?

Bro. **Benson**, G. Reg., thought the speech of the Deputy Grand Master was a most conclusive answer to the objections which had been raised, and his example of an Extradition Treaty was an excellent illustration of the treaty proposed between this degree and the others. If brethren of the Jewish persuasion thought, that by an indirect side-wind some waft of Christianity would be introduced into Mark Masonry, it was an entire mistake. He for one would strongly protest against such a proceeding. If the great historic race of the Jews, who were very powerful, had been even more powerful than they were, he as a Christian would not hesitate to put his hand to a treaty with them. He thought that on consideration they would come to a different conclusion to that which they had expressed that evening.

Bro. M. A. **Loewenstark** moved that the consideration of the subject be adjourned to next Grand Lodge.

Another **Brother** having seconded the amendment,

The **Grand Master**, in reply, said he regretted that any Jewish brother should suppose there was anything in the treaty that would in any way prejudice them. It was merely a treaty of friendly recognition of the rulers of each body. It left the Mark where it found it, and the other degrees were it found them. The Mark did not interfere with them, nor they with the Mark. It was as Masonic, as universal, as unsectarian as ever. Perhaps brethren were not aware that the Duke of Leinster, as G. Master of the Craft, was the head of all these degrees in Ireland; and it was so in France. The head of the Grand Orient, was the head of all the Orders, which were united in one confederation, and if any brother when he went home would take the trouble to look at the Grand Lodge of Ireland Constitutions, he would find that if a Knight Templar there was adjudged by his council to have behaved in such a way as to unfit him for companionship with his brethren, the fact was communicated to the Grand Chapter or Craft Grand Lodge, and the sentence was carried out in them; because it was held, that if a brother was not fit to be a member of one degree, he was not fit to be a member of another. Lately, Mark Lodge of England had had vast difficulties with Grand Chapter of Scotland. That Grand Chapter had several Mark Lodges in England, and refused to recognise this Grand Lodge. It also set up rival lodges, and had within a fortnight established a Provincial Grand Lodge in Lancashire. What would be the consequence? No brother who was not a Scotch Mark Master would be allowed admission to Scotch Mark Lodges, which were in open rebellion against English Mark Lodges. This he thought was the very height of illiberality. He was, some years ago, a member of the Apollo University Lodge of Oxford, in which city there was also a flourishing town lodge, and those lodges were on the most friendly terms. It seemed perfectly legitimate that they should help each other, that Grand Lodge of Scotland should not stir up rebellion against English Grand Mark Lodge, and *vice versa*. As to putting the consideration of the treaty off till next Grand Lodge, he thought it best not. He was anxious to have the matter concluded; it would help this degree exceedingly. Whatever they did that night must be put for confirmation at next Grand Lodge, and the brethren would have an opportunity of raising the question again if there was the feeling which the Jewish brethren supposed there was in the Masonic body, but which he (the Grand Master) did not think there was. It was very possible that if this lodge took no preliminary steps of going into treaty with these bodies within the next two months they might not do it at all. Those bodies were trying to have a mutual treaty with one another, and they now offered the opportunity to this degree of entering into it. If they said, "No, we must have an opportunity of considering it," the time might slip by, and the advantage would be lost. This lodge did not sacrifice one iota by the treaty; on the contrary, it would be a gainer. No one would oppose more strenuously than he the introduction of anything into the Order that would affect the universality of Masonry; and feeling confident that this treaty would not so affect Masonry, he thought it right that it should be entered into.

The amendment was then put, and was supported by only three brethren.

The original motion, that Lord Carnarvon and the Grand Master be authorised to enter into the treaty, was therefore put and carried.

The report of the General Board was read by Bro. **Binckes**, and Grand Lodge proceeded to consider the special report, made in accordance with the conclusions come to at the last Grand Lodge, on the Royal Ark Mariners' Degree.

Bro. **Binckes** read a summary of the recommendations of the committee, which included a proposal to join the Ark Mariners' Grand Lodge to the Mark Grand Lodge, and the terms on which it should be done. The committee found that the Ark Mariners' degree was very ancient, and had been worked in different countries; that there was nothing to prevent it being worked here under Mark Grand Lodge; that it was not desirable to have extra supreme jurisdictions; that Mark Lodges desiring to work the degree should petition Grand Mark Lodge; that a warrant should be granted for 10s. 6d.; and that the certificate and registration of a Royal Ark Mariner should be 5s.

Bro. **Nunn** moved the adoption of the report, Bro. **Abrahams** seconded it, and it was carried unanimously.

The clauses of the report of the General Board were then put separately and carried.

The **Grand Master**, before closing the lodge, said, as it was the last meeting before the winter, he wished to say that it would be his duty to issue a very solemn protest against the action of the Grand Chapter of Scotland in creating Lancashire into a Province of Scotch Mark Masonry, in defiance of this English Mark Grand Lodge. As soon as his protest had been sent to the Grand Chapter of Scotland, he would forward a copy of it to the Master of every English Mark Lodge. He also begged to say that it would give him great pleasure during the autumn to visit the whole of the London Mark Lodges.

The Grand Lodge was then formally closed and adjourned.

A HUSBAND'S LOVE.

The touching incident recorded in this sonnet recently occurred within the knowledge of my friend and neighbour, the Rev. J. M. Williams, Rector of Burnby, who communicated it to me. The young wife of a barrister, in the extremity of weakness, was only saved from death by the "transfusion" of her husband's blood into her veins. He fainted twice, but she recovered. Instances of recovery by this extreme remedy are not unknown in medical annals, but this incident, with its peculiar attendant circumstances is worthy of record.

Lower and lower he beholds her sink
In mortal weakness, till life's dragging wheels
Refuse to move; and in despair he feels
Her all but lost—on danger's utmost brink.
From love's forlornest hope he does not shrink;
Out of his own warm veins the blood he steals,
Pouring it into hers, while his brain reels:
'Twixt wife and husband, oh, how dear the link!
He gave his blood, and saved his darling wife;
Great was the love, the self devotion rare;
Dim shadow of *His* love beyond compare,
Who not for *friends* poured forth the pride of life,
But *enemies*, and made of them His Bride,
To walk in white for ever at His side!

RICHARD WILTON, M.A.

—*Leisure Hour.*

HOLLOWAY'S OINTMENT AND PILLS.—A large and important class of society suffer year after year, and has life robbed of half its pleasures through subjection to some cutaneous complaint readily remediable by Holloway's treatment. His wonderful productions have now become so appreciated in every part of the world, that they form a complete household treasure. The worst cases of ulcers, wounds, and every variety of skin diseases, for which so many remedies have been tried without effect, readily succumb to their power; they act so miraculously on the system as to be considered a complete phenomenon in the healing art. For this reason they are advocated by many modern practitioners after everything else has proved unsuccessful.—[Advt.]

CONSECRATION OF A NEW M.M. LODGE AT GUILDFORD.

On Thursday week a new Mark Lodge—the Percy Lodge, No. 144—was consecrated at the Angel Hotel, Guildford, which promises to be one of the most flourishing, as well as distinguished, in the South of England, the Right Hon. Earl Percy, *M.P.*, D. Grand Mark Master, having consented to be the first W.M., and to allow the lodge to be called after him.

The consecration ceremony was performed by the Rev. G. R. Portal, M.W.G. Mark Master, assisted by Bro. W. Beach, *M.P.*, Past G.M.M.; Bro. Binckes, G. Sec., &c.

Bro. Beach then installed Earl Percy, afterwhich Bro. Binckes, with his usual ability, advanced Bros. Nealds, Drewett. Piggott, Cookson, Botting, Mason, Molyneux, Charrington, and Neate.

Seven candidates for advancement were announced for the next meeting.

The W.M. appointed Bros. Riversdale Grenfell and Rev. L. O. Bigg, Wardens; Captain James, *R.E.*, and Bros. Drewett and Wells, Overseers.

After the business the brethren adjourned to a banquet presided over by the W.M., which was served in Bro. Michaux's well-known style.

CONSECRATION OF A NEW M.M. LODGE AT NEWPORT.

Under the designation of the Keystone Lodge, No. 109, a new lodge of Mark Master Masons was opened at Newport, on Monday week. The impressive ceremony of consecration was performed at the Masonic Hall, by V.W. Bro. Frederick Binckes, of London, Grand Secretary of the Order. There were twenty-eight candidates advanced, and six brethren were admitted as joining members, making a total of thirty-four. Colonel Lyne, D.P.G.M. of the Monmouthshire Fraternity of Freemasons, was installed as W.M. of the new lodge, and nominated the following officers: Bros. H. Hillier, S.W.; W. Watkins, J.W.; W. Randall, M.O.; E. Esp, S.O.; G. Fothergill, J.O.; S. Fox, Chaplain; W. R. Pickford, Treasurer; C. W. Ingram, Registrar; W. Williams, Secretary; C. Oliver, S.D.; R. J. Chambers, J.D.; Jas. Horner, D.C.; E. Tapson, Organist; H. J. Gratte, I.G.; W. McFee, Tyler.

After the ceremony, the brethren adjourned to the King's Head Hotel, where Mr. Gretton had provided a most magnificent banquet. The W.M., Col. Lyne, D.P.G.M., presided, and among the company present were: Bros. F. Binckes, G.S.; J. H. Jukes (Chaplain for Hereford), F. Langley (Cardiff), T. G. South (Cardiff), W. Pickford, B. Thomas, C. H. Oliver, S. T. Hallen, C. W. Ingram, T. M. Cole, W. Watkins, H. Sheppard, Charles Homfray, R. S. Roper, G. Homfray, H. Hillier, R. J. Chambers, W. R. Matthews, Ll. Gravener, H. Williams (Swansea), Reuben Evans, E. Esp, W. Randall, G. Fothergill, E. J. Tapson, S. Coombs, W. Williams, G. J. Jacob, J. James, E. J. Thomas, A. Taylor, J. Horner, H. J. Gratte, D. L. James, — Willans (Cardift), D. Roberts, J. Phipps (Cardiff), A. Isaacs, and Capt. Utlez.

The following toasts were duly proposed and acknowledged:—"The Queen and the Craft," "The Prince of Wales and all the Royal Family," "The M.W. the G.M., the R.W. the D.G.M., and Grand Lodge of England," "The M.W., the G.M., and the Grand Lodge of Mark Master Masons," "The D.P.G.M., and the P.G. Lodge of Monmouthshire," "The W.M. 109," "The V.W. Bro. Binckes, G. Secretary," "The Visitors," "The Members of 109," "The Masonic Lodges in the Province," "The Masonic Charities," "The Press," "The Ladies," and "To all Poor and Distressed Masons," &c.

A very pleasing evening was spent, and it was considered that the new lodge had been floated under very encouraging auspices.

THE summer meeting of the British Oak Lodge, No. 831, will take place at the King's Head, Chigwell, on Monday, the 8th day of August. Banquet on table at 2 o'clock precisely.

TRADING IN DISEASED MEAT.—Not a week passes but brings before us more and more urgently the necessity for stricter regulations respecting the sale of diseased meat. From Leicester comes the case of a whole family poisoned, and with difficulty recovered, by eating putrid sausages. From Turvey, in Bedfordshire, we have a story of a cow being slaughtered in the last stage of disease, and sent up to the metropolitan market for the benefit of the meat-eating Londoners. And we do not hesitate to say that, for every case of the sort of which we hear. there are twenty which do not reach us, but which are overlooked or hushed up. We require a very much more stringent law, to reach every person who dabbles in diseased meat, including the salesman who receives it, the inspector who passes it, the butcher who kills it, and, above all, the owner—for whom imprisonment without a fine would not be at all too severe a punishment. —*Food Journal.*

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Births, Marriages, and Deaths.

BIRTHS.

BUCHANAN.—On the 28th ult., at 93½, Main-street, Anderston, Glasgow, the wife of Bro. John Buchanan, R.W.M. Lodge Clyde, No. 408, of a daughter.

PROUT.—On the 2nd inst., at 6, Hope-street, Glasgow, the wife of Bro. R. B. Prout, jeweller, and P.G.S. Glasgow Kilwinning Lodge No. 4, of a daughter.

DEATHS.

COWAN.—On the 27th ult., at 13, Paterson-street, Glasgow, the wife of Bro. Thomas Cowan, P.M. Lodge Thistle, No. 87. Friends will please accept this intimation.

MAHONEY.—On the 24th ult., at Holyhead, very sudden, Bro. Michael Mahoney, 50 years, of the Hibernian Lodge. He was engineer of the Ulster Mail Packet, Holyhead.

WEAVER.—On the 31st ult., at 45, Howland-street, W., Gertrude Adalbert, daughter of Bro. James Weaver, W.M. of the Whittington Lodge, No. 862, who has unfortunately lost two children in five days.

Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

PHILALETHES.—We must refer you to the opinion expressed upon your letter by "A Barrister," merely adding that you appear ready to condemn in another that which you are willing to perpetrate yourself.

LEX.—See "Book of Constitutions," p. 92, "Removal of Lodges." No lodge requires re-consecration; notice must be given to the Grand Secretary, and a copy of the minutes of such removal must be sent.

THE GRAND LODGE OF SCOTLAND.—On Monday evening, at a meeting of the Grand Lodge of Scotland, held in Edinburgh, the Earl Dalhousie, Most Worshipful Grand Master, said he had great pleasure in announcing that his Royal Highness the Prince of Wales had signified to him his intention that, on his return from the Highlands, in October, he would be pleased to visit Edinburgh for the purpose of being installed as Patron of the Order in Scotland. At the same meeting the Earl of Zetland was appointed an honorary member of the Grand Lodge of Scotland, in recognition of his Lordship's services to the Craft during the long period of twenty-six years.—*Echo.*

The Freemason,
SATURDAY, AUGUST 6, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

MASONIC REFORM.

THE necessity for reform in every human institution is one which perpetually proclaims itself as the days and years roll round; and the true legislator's wisdom is best shown by his recognition of this inevitable necessity in the enactment of laws which shall accord best with the spirit of his time. Some people, nevertheless, are for ever reverting to primitive principles, and sighing after ideals of the past, which have long been swallowed up in the advancing waves of the present. These men, like a certain noble lord, would have us exchange a high state of mental development for the physical advantages of the "noble savage," and some even would gladly see the world thrust back into the ignorance and gloom of the Middle Ages, rather than see it move in a direction which is opposed to their own peculiar views. The triumph of constitutional principles in a country like England has not been achieved without a long and dreary probation in the regions of despotism, and neither have the blessings of peace been won, in many instances, until men had previously passed through the fiery ordeal of war. What was good for our forefathers is not necessarily good for us. Reform, therefore, when needed, should be the watchword of every admirer of progress who desires to see systems improved but not destroyed.

Now, with respect to the basic principles of Freemasonry—the root and marrow of the whole matter—we desire to record our deliberate conviction that as they are founded upon the eternal laws of truth, any attempt to change or pervert those principles should be met by the Craft with the most strenuous opposition. No matter how specious the pretext, or how plausible the proposal, it should be resolutely spurned. For example, the implied suggestion of one of our correspondents that the volume of the Sacred Law should be banished from our lodge pedestals, to be replaced by the Book of Constitutions!

Here we have the thin end of that wedge which has been driven home into the hearts of our brethren on the Continent, much to the regret—we had almost said the horror—of every true Mason. It is this sad negation of every principle of religion which causes our Order to be regarded with distrust by all who believe in honour and virtue. It is this pandering to the Rationalists and Rénanists which creates for Freemasonry hosts of enemies amongst those who would otherwise be her natural friends and defenders.

The remark of our correspondent, that Masonry is not a religion, we fancy we have heard before; and moreover it is beside the question, which is simply this: Are we to obligate our candidates upon a volume which they acknowledge to be sacred, and thereby render the vow binding on their consciences as men of honour; or are we to use a book which simply contains our own laws and regulations? It is needless to add that if we adopt the latter there is no longer any safeguard or barrier against the admission of men who, already defying all laws human and divine, would not be likely to pay particular reverence to those contained in the Constitutions of Freemasonry. No frothy declamation about "universality" or the "rights of man," shall ever induce us to consent to any such violation of our ancient landmarks, and we therefore counsel our correspondent to advocate Masonic reform in another direction. But although we resent the least indication of an assault upon the fundamental tenets of the Craft, we are by no means blind to the fact, that many improvements might be made with advantage in the statutes which govern some of the Masonic Jurisdictions; And we are glad to see that an effort is now being made to wipe out a long-standing reproach to the laws of the Grand Lodge of Scotland.

The facility with which Scottish candidates can attain, not merely the Craft degrees, but the grades of the Chapter, the Priory, and the Ancient and Accepted Rite, would never be tolerated in any country. It is but a few months since that a Greek resident in Manchester went to Scotland, was entered, passed, and raised in one day; "arched," as they call it, the next; "knighted" the third; made a Knight Kadosh; and, to crown all, this man—who, probably, knows as much of Masonry as a Malay, and who has certainly never presided over a lodge—has been chosen a member of the Supreme Grand Council, 33°, for Scotland! Now, we contend that all this is simply calculated to bring the Order into contempt. It not only offends the good and zealous Mason who thus witnesses the promotion, for a *pecuniary consideration*, of insignificant mediocrities, but it disgusts thinking men, whether in or out of the Fraternity, with the legislation that can sanction such a perversion of the original designs of the Institution.

Some of our Scottish brethren desire to stop these proceedings—at least so far as the Craft degrees are concerned—and we heartily wish them success.

From our own experience we can safely endorse the statement circulated by Bro. W. J. HAMILTON, of Glasgow, and published in our last issue, that Scottish Masons are regarded with some suspicion, and not altogether unjustly, in England; and this unpleasant state of affairs is mainly due to the loose system which prevails in Scotland of conferring the degrees in one day. An English Entered Apprentice cannot, *under any circumstances*, be advanced to the second degree at a less interval than four weeks; and a similar period must elapse before he can be raised to the degree of a Master Mason. In the *interim* he is required to make himself acquainted with the principles of the degree to which he has been admitted, and is required to undergo an examination before he can be passed or raised. Bro. HAMILTON proposes *two* weeks, instead of *four*, as the interval of probation, and he also is willing to confer upon the Grand Master a dispensing power even within this limit. We will not be captious or ungracious because we ourselves prefer the English system, but honestly hail the movement of Bro. HAMILTON and his friends as one which will tend to the permanent honour and advantage of Freemasonry in Scotland.

Nor is the moment inopportune to say a word of caution to brethren of every nationality. Look well to the character and reputation of all who seek admission into our Brotherhood. A Society like ours must inevitably contain a few black sheep, who, at the time of their initiation, appeared robed in garments of light; but there are others whose true colours might have been ascertained by due inquiry at the time. We do not want men who cheat their creditors, and whose names will be found more readily in the list of bankrupts than in the roll of subscribers to Masonic charities. We do not want the frivolous man of fashion, whose heart is in his varnished boots. Nor, on the other hand, do we want men of the uneducated classes, whose objects can be best attained by joining one of the many excellent benefit societies of the day. But the advocates of progress, the upholders of morality, the lamp-bearers of thought, will ever be welcomed into the bosom of a Fraternity whose watchword is "Light!"

Multum in Parvo, or Masonic Notes and Queries.

THE "ANCIENTS."

Permit me to say, in reply to Bro. Hughan's courteous suggestion, that I intend giving a "sketch" of the so-called "Ancients" as soon as possible, under the caption "Freemasonry in England." At present I am away from home, and my notes on the subject are not accessible.

THE SON OF SALATHIEL.

THE RED CROSS ORDER.

I have great pleasure in stating that a declaration of the principles of the Red Cross Order, written by the late Judge Waller R. Wright in 1806, has been recently discovered and placed in my hands. This important document I hope to publish shortly, and I may add that it affords positive proof that the ideas which governed the Revivalists in 1865 were perfectly in unison with those of their illustrious predecessors.

R. W. L.

According to a report of proceedings in your issue of the 23rd ult. it appears that the initiation fee in Scotland is only 32s. 6d. Is not this the reason we see so many Scotch Masons in London soliciting assistance from their English brethren?

MINIATURE JEWELS.

I am accustomed to use a set of miniature jewels, and should like to add to them a miniature of the Zetland medal, which was presented at the inauguration of the new buildings in Great Queen-street. Are there any holders of the medal who would like to join me in the cost of this?

LUPUS.

"HOW AND WHERE DID SOLOMON DIE?"

With reference to the death of King Solomon I send you a copy of memorandum from my Masonic notebook, as follows:—"The footstone of the Temple was levelled on Monday, 21st April, A.M. 2992, after the flood 1336, B.C. 1012, in the 11th year of the reign of King Solomon. King Solomon died B.C. 975, aged 58 years."

JAMES FREDERICK SPURR, P.M. 200.

W. P. B. AND "HENRY VI. MS."

Bro. W. P. B. is quite right in stating that the alleged MS. of Henry VI. *is not to be found* in the famous Bodleian Library in Oxford. It is now pretty generally believed to be a spurious MS., as respects to its origin, &c., and in that opinion I entirely concur. Information on the point may be obtained by reference to the Halliwell MS. in print, "Findel's History of Freemasonry," Rev. J. Dallaney's "History of Architecture," &c.

W. JAMES HUGHAN.

WAR AND MASONRY.

I think the leading article on "War" in THE FREEMASON for July 30th, 1870, most opportune. Surely, as members of so honourable and benevolent a Society as that of the Free and Accepted Masons, we should each in our sphere endeavour to promulgate the glorious principles of "Peace and good will towards men;" and, then, even if war does occur, the awful effects following victory will be lessened, and gradually, as the people of the various nations become less warlike, the governments will follow the national and popular will, the "crowned heads" will cease to quarrel, and their subjects will be left to enjoy the blessings of peace and prosperity. As a member of the Peace Society I thank you for the excellent and eminently-Masonic article on "War."

W. JAMES HUGHAN.

In last week's FREEMASON there is a copy of a proposition to be brought before the Grand Lodge of Scotland, to the effect that there shall be an interval of a fortnight between each of the three degrees. Would it not be a favourable opportunity of making the interval the same as in England—namely, twenty-eight days; and thus producing uniformity in this respect in both countries?

ANCIENT CATHEDRALS.

A brother says: "One of the many objects for which Masonry exists, I submit, should be that its professors be first and foremost in the restoration of those grand memorials of the past—those masterpieces of the old Craftsmen which adorn our land and link us with antiquity." One noble example of this may be found in the person of the Earl of Roslin, the present Deputy Grand Master Mason of Scotland, who has been the means of getting Roslin Chapel (among one of the finest specimens of architecture in Europe) restored to somewhat of its original beauty.

CHALMERS I. PATON.

GRAND LODGE OF SCOTLAND.

Various improvements represent themselves from time to time for the better guidance of the Craft, but none more so than the present one: "The members shall not be subject to canvass or previous solicitation, but shall have their minds free from prejudice to decide on the merits of each case with the impartiality and purity of Masonic feeling." If this motion was made law, a much healthier system would prevail than at present, where too often we find leading members of the Craft giving their support to matters which they have never investigated, but trusting merely to what an interested canvasser has represented to them. Many examples might be given. Every member of the Craft is supposed to be *Free*, and therefore ought to act as such.

CHALMERS I. PATON.

CURIOSITIES OF JUDAISM.

We extract the following notes from our contemporary the *Jewish Chronicle*, taken from a note-book of "P.A.:"—

"GATE OF PENITENCE.

"When an Israelite committed a sin, on the morrow it was found written either on his forehead or the door of his house. He then went to a place which is now included in the Great Mosque, and called the Gate of Penitence; there he performed penance, and when that penance was accepted the miraculous writing disappeared.—*Fundgruben, des Orients.*

"CROMWELL AND THE JEWS.

"Cromwell laid Manasseh Ben Israel's proposal before a meeting composed of two judges, seven citizens of London, and the divines. The judges considered their toleration merely as a point of law, and declared they knew of no law against it; and that, if it were thought useful to the state, they would advise it. The citizens viewed it in a commercial light, and as probably they had different trade interests, they were divided in opinion as to its utility. Both of these, however, despatched the matter briefly. But most of the divines violently opposed it, by text after text, for four whole days. Cromwell was at length wearied, and told them he had hoped they would throw some light on the subject to direct his conscience; but, instead of this, they had rendered it more obscure than before. He desired, therefore, no more of their counsels; but, lest he should do anything rashly, he begged a share in their prayers. Sir Paul Ricaut, who was then a young man, pressed in among the crowd, and said he never heard a man speak so well in his life as Cromwell did on this occasion.—*Orme. Life of Owen.*

"PROVERBS OF THE RABBIS.

"The Jews of the Holy Land, when they visit in pilgrimage the graves of the ancient rabbis, repeat over the grave those proverbs which the rabbi who is there interred used most frequently to inculcate to his disciples.—*Barlotocci, vol.* I.

"PHARAOH'S BATH.

"The Arabs tell a thousand stories of certain hot waters in a grotto, which they call Pharaoh's Bath. Among others, that, if you put four eggs in it, you can take out but three, the devil always keeping one for himself.—*Thevenot,*

"THE EYE.

"עין in Hebrew signifies equally an eye or a spring; so does *Mathi* in modern Greek, and so in Spanish *ojos.*

"JEPTHA'S DAUGHTER.

"'Who shall decide when doctors disagree?' The reader may be amused with the following list of combatants, who, at different times, have taken place in this arena. I shall begin with those who believe that Jeptha's daughter was doomed only to the service of the Tabernacle, or, at most, to a life of seclusion. There are on this side the rabbis Kimchi and Maimonides; Arias Montanus, Pagninus, Vatablus, Estias, Junius, Ludovicus de Dieu, Pool, Broughton, Perkins, Drusius, Grotius, Le Clerc, Patrick, Heinsius, Seldon, Saurin, Hales, and Glegg. But the adherents of the opposite opinion muster equally strong, at least in point of number. Josephus, Justin Martyr, Tertullian, Jerome, Chrysostom, Ambrose, Augustine, Luther, Peter Martyr, Salianus, Serarius, Menochius, Ludovicus Capellus, Lightfoot, Edwards, Jurieu, Michaelis, Jennings, and Burder.—*Russell, Connect. Sacred and Profane Literature.*

"CLASSICAL RESEMBLANCES.

"I have taken no notice in the text of the resemblance which the history of Jeptha's daughter bears to that of Iphigenia, the daughter of Agamemnon. Lucius Capellus is of opinion that the latter was borrowed from the former, and even that the Grecian maid obtained her name from the Hebrew judge, *quasi* Jepthigenia. The similarity is, no doubt, striking, but we have no reason to believe that it is more than accidental. It is, at the same time, amusing to find the Heathen poet no less anxious than the Christian divine to save the reputation of the father from the stain of innocent blood. (See Ovid xii. 31—36.) A story, which in some parts reminds us of Jeptha's vow, is mentioned by Servius in his commentary on the third book of the Æneid. When Idomeus, the King of Crete, and a descendant of Deucalion, was on his return home from the war of Troy, he was overtaken by a violent storm, during which he vowed to offer to the gods the object that should first meet him when he landed. It happened that his only son was the first to meet him, whom, as he was bound by oath, he proceeded to offer as a sacrifice. There is a doubt whether he actually perpetrated the crime, but as a pestilence arose soon after, which was ascribed to the wicked act or purpose of the king, the Cretans expelled him from the government.—*Russell.*"

As a corollary to your admirable article on "War," the following remarks of the *Daily Telegraph* on the "Association for the Relief of Wounded Soldiers" will probably be read with interest by your numerous readers, whose hearts, I am certain, throb equally with yours in the sacred cause of peace and humanity.

HERMANN KAUNITZ.

"Sixteen years ago, the field of battle was invaded, and the savage scenes of war were astonished and softened by her whose dear and noble name is still like a benediction—Florence Nightingale. Her example was taken up by the noble women of the Sanitary Commission, who attended the Northern Army during the American Civil War, and whose deeds of silent heroism and perfect womanhood, if truly told, would make all other 'glory' coarse and common. Danish and Prussian dames took up the task of help in the Schleswig-Holstein campaign; and, throughout 1866, the ladies of Brescia followed the beautiful example towards the soldiers of Italy. More recently, this new and beautiful compassionate idea of succour given by Peace to War—by the weak to the strong—by non-combatants to armies—has produced an organised system of help, and has set on foot a perfectly novel department of belligerency—that of 'The International Association for the Relief of Wounded Soldiers.' The society has its banner and its ranks, its well-defined rights of war and its programme of duties. The Great Powers of Europe have recognised its existence, and have agreed to protect its agents upon the field. The white badge with the red cross—its ensign—is, by common consent, to come and go, free and unharmed, upon the errand of indiscriminate compassion; for this society, the direct result of the initiative taken by our noble countrywoman, knows and will know no difference of race or side. Its quarrel is with the cruel consequences of war; it follows armies to the field, the enemy of nothing but the horrible misery which they inflict upon each other—the friend of each victim as he falls; and, consisting largely of feminine volunteers, it is at this moment marshalling its regiments of Christian love, and planning its merciful campaign, with alleviating comforts and hospital appliances for its weapons, and no armour of defence but the red cross flag. We shall see how the savage spirit of war can tolerate such a presence; but if toleration is impossible—if this most gentle and gallant company becomes a constant adjunct to the art of war—we repeat, that it gives us no slight hope for the race. There is in the human breast, after all, a sense of right, a spark of reason, which can better resist the preached maxims of Christianity than its visible practice. Hitherto, when the day of battle has ended, it has been the task of the victor to take up his wounded, leaving to the vanquished the care of theirs. But if it should become the practice that, after the horrible encounter, an unarmed band occupies the ground—true victors of the soil, because its members conquer fear and danger for the love of God and man; if, whatever banner waves triumphant, the little red cross flag shines more brightly and more proudly in proportion as charity is greater than hate and humanity is more than dynasties—will not that spectacle teach mankind something? Can populations be so persistently blind and so incorrigibly brutal, that a ray of reason will not break across their minds, when they see these women compassionately repairing the cruelties of fight, binding up the bloody wounds, assuaging the thirst of the dying, and healing, so far as tenderness and toil can, the after curse of 'Glory'? We differ from our correspondent when he declares that such work is not for women. It is their work! The weaker and the more helpless such helpers are, the stronger and more eloquent is their protest. It is their work! The flag of this new and courageous crusade will be best respected when nothing but its holiness and loving-kindness protect it. None can reprove so well as these gentle camp-followers the horrible monstrosity which makes two nations decimate each other for a frontier or a crown. Their presence will be a silent condemnation of those who have entailed the warfare. They will hold up the standard of Christian courage and soldiership against the stern and cruel badges of military renown; and, seeing with clear eyes the shame and the misery of 'victory,' they will spread among us, on returning, a truer idea of that frightful barbarism called war, and will tell the world, with lips that cannot be disbelieved, what a battle-field is really like. The time is over now to plead for peace; but let the voice of civilisation plead for those who represent Peace in the thick of war; and let the combatants be judged, among other things, by the perfect homage which they shall pay to these Red Cross battalions, who fight against pain, against death, and misery, for the common brotherhood of man."

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

AN "IMPERIAL HIGHNESS."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As you have referred to me certain correspondence respecting the alleged claims of a gentleman named Rhodocanakis to the title of "Imperial Highness," and desired my opinion thereon, I have no hesitation in stating that in view of the publicity lately given to Mr. Rhodocanakis' pretensions in various public prints, the discussion of his claims is now a subject in which the utmost freedom of opinion can be exercised. I consider, therefore, that the enquiry of "J. A. H." at page 358 of your columns is a perfectly justifiable one, and that "Sp." is not warranted in imputing personal malice to "J. A H.," or in applying the term "libel" to his letter.

The communication of "Philalethes," which you have shown me in type, is undoubtedly a scandalous libel, not only as regards "J. A. H.," but also with reference to Sir Bernard Burke, whose professional impartiality is seriously impugned.

Upon the abstract question, it may be observed that the title of "Imperial Highness" legally appertains only to the cadets of existing Imperial Houses, and that the assumption of such a designation by an alleged descendant of the Byzantine Emperors is unquestionably open to objection, inasmuch as no Byzantine empire has existed for nearly 400 years; and, moreover, the governments of every nation have long since recognised the Sultans of Turkey as the legitimate successors of the Constantinian race in their territorial character.

I am yours fraternally,

A BARRISTER.

THE "PRINCE" RHODOCANAKIS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I admire the tone of injured innocence assumed by "Sp." respecting the doubts thrown by "J. A. H." upon the pretensions of "Sp.'s" phantom prince, whose empire is in the clouds, and whose possessions are in dreamland. When "Sp." talks of "libel," he should remember that his "Imperial Highness" (?), under the initials of R. 33°, has been libelling a brother to his heart's content for some weeks past in the congenial columns of a contemporary. At first it was suggested by a witty friend of mine that R. XXXIII. meant the stalwart policeman who wears those hieroglyphics on his collar, and who had suddenly gone mad in the dog-days; but the appearance of ° at the end of the English letter and the Roman numerals, proclaimed the presence of a Greek O, which signifies nothing. Fortunately, the reputation of no respectable man or Mason is likely to be affected by these *coyotes*, whose bark is worse than their bite.

The sooner his "Highness" dethrones King George and becomes Pacha of the Hellenes the better, or perhaps he might as well "go in" at once for the "Sublime Porte."

Yours fraternally,

COMMON SENSE.

(To the Editor of The Freemason.)

SIR,—I shall not condescend to notice the personalities of "Sp.," which are beneath contempt.

Sir Bernard Burke is a public man, occupying an official position as Ulster King-at-Arms, and is therefore accessible to all persons whose studies connect them with geneological and heraldic pursuits. He is moreover the editor of a standard work on "Orders of Knighthood," in which he gives the insignia and names of all the authorised heads of public orders. Sir Bernard is also editor of a "Peerage," which contains a list of properly accredited foreign titles, whose owners reside in the United Kingdom. Some years ago the *Times* published an account of proceedings in which the Baron De Bliars was concerned, and demanded to know *who* the Baron De Bliars was? The Baron wrote to the *Times* and referred to "Burke's Peerage," a reference which satisfied everybody.

Without bandying words, it is sufficient to say that the name of the Manchester merchant, who calls himself "Prince" Rhodocanakis, is *not* in either of Sir Bernard Burke's works. Your readers can therefore judge for themselves what claim he has to be a "prince," or the head of a distinguished order of public knighthood.

Within the last few years an ex-valet, calling himself also a "Prince," a low-class Italian claiming to be a "Duke," and a pseudo "Marquis," have done a large trade in selling their miserable decorations. Surely, then, there is need for caution in these matters.

We have plenty of "talk, talk" about "H.I.H. Prince Rhodocanakis" and plenty of "inspired" information, but, hitherto, all this grandiloquence has not been backed by an atom of *proof*. Where there is so much assertion and so little argument there is apt to be a weak case. Speaking on behalf of a large number of our foreign brethren, I know this affair has made us a laughing stock abroad. One brother in Paris told me he should have to call himself "Count" if he came to England and wanted to get on among us.

Yours fraternally,

London, August 1, 1870. J. A. H.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The controversy that has been carried on for some considerable time in the columns of THE FREEMASON on the theory of 1717, not always characterised by the kindliness of feeling and courtesy of manner which one would like to find prevailing in all Masonic controversies, seems to me, and I believe to others, as if it were degenerating into little more than a mere personal contest, and not likely, in such case, to be very edifying to lookers-on, nor to those who care very little as to the question in controversy, but are led to read what the "champions" on either side write, because it appears in the columns of THE FREEMASON. My Masonic erudition is far too scant to permit me to take any part in the controversy, but—if I may say so without intending to give offence—it really seems to be, in great part, but "a war of words." I do not understand that those who maintain "the antiquity" of Freemasonry claim a great antiquity for it under precisely its present aspect or with all its present accessories; and I do not see how it can be denied that Speculative Masonry existed before it received its present external form and ritual, early in the 18th century. If the controversy is to proceed, it would be well and merciful to some of us, unlearned in ancient lore, if the assertors of the 1717 theory would say precisely what they contend for, and how they dispose of the statement in "Chambers' Cyclopædia, published in 1743, as quoted by Bro. C. Goodwyn in the last number of THE FREEMASON, that Freemasonry is "a very ancient society or body of men," who were then (in 1743) "very considerable, both for numbers and character, being found in every country in Europe." To speak thus of a body that had been but 26 years in existence, would be a misuse of language hardly to be pardoned.

WILLIAM CARPENTER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I shall be glad to hear from the Provincial Grand Secretaries of the various provinces in England, relative to the bye-law referred to at page 362 of THE FREEMASON for July 30th, as to the admission of candidates into Freemasonry who are "non-residents," and especially whether such a law is in operation in their jurisdictions, and if found to be beneficial.

I think myself the bye-law in question is calculated to confer lasting benefits on the Fraternity wherever it is adopted.

Yours fraternally,

W. JAMES HUGHAN,
Prov. G. Sec. Cornwall.

Truro, Cornwall, July 30, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I notice in the *Evening Standard* of this day that the Freemasons' lodge at Mentz has been given up for the purpose of making lint for the wounded soldiers. Could none of your numerous readers suggest any means whereby the Freemasons of England, as a body, could show their sympathy with the sufferings of their fellow-creatures, irrespective of all political or national questions, acknowledging as they do the common brotherhood of all humanity.

I am,

July 29, 1870. CHARITY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I was much grieved at a letter which appeared in your last week's issue from your well-known and frequent correspondent Bro. Buchan, in which he threw doubt as to whether the Bible or the Book of Constitutions is the proper book to place on the Masonic pedestal. I am not acquainted with the Scotch system of Freemasonry, but from the fact of their having an officer called a "Bible Bearer," I presume the Sacred Writings have a place in their lodges as they have in ours; and I humbly submit that if the Sacred

Volume were excluded, the whole fabric of our institution must fall to the ground, and I hope that Bro. Buchan will reflect before he rushes into print, as if he had done so I am sure he could not have penned the letter referred to.

I am, Sir and Brother,
CONSISTENCY.

THE PROV. GRAND MASTER-DESIGNATE FOR EAST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The following thoroughly practical address was delivered at the Bull Inn, Preston, on Wednesday, November 18th, 1829, at a meeting of the Provincial Grand Lodge of West Lancashire, by our late lamented Grand Master, Le Gendre Nicholas Starkie, Esq., *M.P.*, Now that his worthy son has been designated to succeed the late venerable and venerated Stephen Blair, it will be read with some interest.

Yours fraternally,
Warrington, July 1870. JOHN BOWES.

Right Worshipful, and Worshipful Officers, and Brethren,—It is with unfeigned pleasure that I again meet my Masonic brethren in Provincial Grand Lodge, and I cannot allow the opportunity which it presents to me to pass, without making a few observations to you, which I trust will tend to the general good and prosperity of Freemasonry. Speaking as I am to officers of lodges, it is needless for me to state, that to you are entrusted much of the interests of Freemasonry; and I should be unworthy of the dignified station I have the honour to hold in the Fraternity, did I not, at all times, attempt to discharge the duties imposed upon me by that station in the manner I believe to be the most creditable to myself, as well as the most conducive to the respectability and the welfare of the Craft. Did I address myself to brethren just initiated into the sublime mysteries of the Order, it would, perhaps, be incumbent upon me to give some instruction in the knowledge of our art; but speaking as I now am, to those who fill high and important stations in the Fraternity—to Worshipful Masters, Past Masters, Senior and Junior Wardens of lodges—this would be a work of supererogation. We all know that the most pure and genuine piety and virtue are taught by our emblems, and in our mysteries; and knowing this, it will be well if we endeavour to act up to our profession. I shall, therefore, draw your attention to a few practical observations, which, I think, if you attend to, will be of service to you all.

1. I am afraid that the laws laid down for our guidance and instruction in the Book of Constitutions are not always acted up to in the manner they should be, if they are not even, at times, entirely evaded. Now, I need not surely remark, that a breach of the laws of any society must be very detrimental and injurious to its general prosperity; but in an institution established like Freemasonry, more especially so. You are all aware, that at the initiation of every member of the institution, he is charged to peruse the Book of Constitutions; but of what use is this recommendation, unless those who recommend this to him first set the example. As a means of obtaining this desirable end, the making every brother acquainted with the rules and regulations of his Order, I would recommend the Worshipful Master of each lodge, or some brother deputed by him, to read a portion of the Book of Constitutions on every lodge night; and I will answer, that the benefit which will accrue from this regulation will be soon seen and felt by every lodge.

2. I have heard that some lodges have been guilty of initiating persons into the Order, after knowing that they had been rejected by other lodges. This is a breach of all discipline, and as far as my influence lies, I shall discountenance such most un-Masonic conduct. We must remember that Freemasonry is universal, and that a person who is unworthy to be initiated in one lodge, must, by parity of reasoning, be also unworthy to be admitted in another. The breach of Masonic discipline to which I am alluding, has been, I am afraid, committed with open eyes; the initiating lodges well knowing that the persons alluded to had been previously rejected by other lodges, and, therefore, are left without excuse for their irregularity. Here, however, it may be asked, is then a person not to be initiated into the Order by a lodge, who has been rejected by another, when the members of the former are convinced that those of the latter have rejected him through misinformation as to his character, or whatever other reason there may be, when he has been well recommended to them, and when such members are convinced that he has been incorrectly rejected? I answer, most undoubtedly, No! except under the following case: I suppose (for the sake of the argument) a person wishes to be initiated in the lodge of A, but who has been previously rejected in the lodge of B; he is well recommended, and the lodge of A are convinced (let us call the supposed person Mr. C. D.) that Mr. C. D. has been improperly rejected by the lodge of B, as he is a person of "sound judgment, good morals," &c. The question, then, is this (it is a stronger case than is likely to happen): Is such an individual to be rejected by the lodge of A? I will give you my opinion of the most correct manner of proceeding in such a case. The W.M. of the lodge of A, should write to the W.M. of the lodge of B, informing him, that Mr. C. D. has been "well and worthily recommended to their lodge as a fit and proper person to be initiated into Freemasonry;" but understanding that he had been rejected by the lodge of B, certainly unadvisedly and ignorantly, he wished to know if the said lodge, upon the receipt of his communication, would object to his initiation in the lodge of A. Should the lodge of B object, I then think it would be the duty of the lodge of A, to apply to the Provincial Grand Lodge for guidance and instruction how to proceed. Because it would be injurious to the character of the institution, that any "just and upright man" should be improperly stopped from becoming a member of the Order. What I complain of, is this: that persons have been initiated into the Order by one lodge, with the full knowledge of their having been rejected by another, without the smallest communication having been made to the aggrieved lodge.

3. I have also heard that it is customary for some lodges to grant certificates to brethren, for the purpose of allowing them to itinerate from lodge to lodge. Now this is in manifold opposition to the laws of the society, as contained in the Book of Constitutions, pages 64 and 97. If a brother be brought to distress, "through unavoidable misfortune," there are many better ways of relieving him than by granting him a certificate. By means of an application to the Grand Lodge, which never yet rejected the application of the unfortunate, or by a subscription among the more fortunate of the Fraternity, who will not, I am persuaded, forget the peculiar period of their own initiation into Freemasonry, and refuse to assist their poor and unhappy brother. Because, if they did so, they would be unworthy of the name of a Mason. But to encourage itinerating, is not only against the Constitutions of the Order, as well as prejudicial to the interests of the Fraternity, but is also an encouragement to the idle, dissolute, and the immoral, to try and obtain initiation into Freemasonry, for the purpose of encouraging their vicious propensities and habits, and of making a gain of it.

4. I have heard it also mentioned (although some time since), that sometimes, at Masonic funerals, the solemnity and decency which should be regarded at so awful a season, when the body of a brother is about to be consigned to its kindred earth, is not always observed. Now, how any one can make, or wish to make, an idle pageantry of the solemn ceremonies, as practised by the Order at that trying moment, or utter with levity the solemn words used in any of our sublime mysteries, is to me most astonishing. I trust, however, that this is but of very rare occurrence, and I shall notice it no further, otherwise than by remarking, that solemn music, and not light and merry airs, should accompany the body of a brother "to the house appointed for all the living;" and that, after the solemnities of the interment, it would be more respectful to the memory of our deceased friend, to retire to our several homes, rather than to spend the remainder of the day, perhaps of the night, in intemperance.

5. I wish to draw your attention, in the next place, to the subject of "Bye-laws" of lodges. You will easily remember that, more than twelve months since, a memorandum was inserted in the quarterly communication from the Grand Lodge, ordering every lodge to send forthwith a copy of their Bye-laws to the Grand Lodge; and stating, that until they were approved of by it, they could not be valid. This was nothing more than a repetition of a section of the Book of Constitutions. I hope that every lodge in the division of the county has obeyed the order. If any have not, I trust they will immediately correct their negligence. The necessity of Bye-laws is more essential to the sociability and regularity of a lodge; for instance, what authority has any lodge to charge more than £3 13s. 6d. (the least sum fixed by the Book of Constitutions), for the initiatory fee of a candidate into the Order, without a Bye-law sanctioning it? and then, as I have just observed, it is of no force unless it has received the approval of the Grand Lodge. The same thing may be said of lodge seals, they are of no use whatever; it is irregular to use them, until the impressions have been sent to, and they have received the approval of, the Grand Lodge.

6. Another observation I have to make, is this: You all know, that the profound wisdom of the Order has directed that all religious and political discussion shall be excluded from our meetings; though, at the same time, Freemasonry inculcates the strictest obedience to the laws of any country in which we may reside. Now, it is against the laws of our own, which I think, some lodges offend, when they hold their meetings on Sundays. Our meetings are usually held at inns; now you know that some of such places are ordered to be closed at a particular hour of the night on Sunday, as well as on certain hours during the day time. Do we not, then offend against the laws of our country when we hold our meetings on a Sunday? And granted that our meetings be conducted with sobriety and temperance, yet, by holding them on the above mentioned day, do we not give reason to those ignorant of the purpose and design of Freemasonry, to speak needlessly ill of it? Upon this point I speak delicately, but I wish you to give it your most serious consideration.

7. I think the practice is irregular in those lodges, who allow initiated members to pay their fee, due at their initiation at many payments. This custom appears to me to be at variance with the law contained in the Book of Constitutions, and I wish to see it, if so, done away with.

8. Lastly: I am sorry to hear that certain members belonging to a lodge have left it, without assigning any reason for their withdrawal; and I am more especially grieved to learn that such brethren have left it, without discharging certain debts which the said lodge had against them. I trust that such will see their very un-Masonic conduct, will do that which is right; if not for their own characters, nevertheless, for the welfare and respectability of Freemasonry.

In making the foregoing observations to you, brethren, you must not think that I am finding unnecessary fault. You must all be aware, that it is my duty to notice any irregularities I may know of, because if such be not noticed, how can they be amended? There would, indeed, be no reason to blame at all, if lodges would keep up to the Masonic rule, of "admitting worthy men, and worthy men alone," to the privileges of the Order. A "little leaven, leaveneth the whole lump;" and it is astonishing what one unworthy member may do to injure the Order. But, at the same time that I make these observations, I am happy to hear of the general prosperity of the Fraternity so far as I am concerned. I rejoice at hearing that, since we last met, many respectable and worthy individuals have joined the Fraternity—a sure sign that it is appreciated as it ought. I trust that what I have said (as I have done so with the utmost candour, and the most fraternal feeling), will be received with that cordiality, and acted upon with that readiness, which recommendations, coming from your Prov. G. Master (however unworthily he may fill the station) should merit. I thank you for your attendance here to-day. I trust we may meet for many years to come; and that every revolving one may find us increasing not only in numbers, but in merit, worth and respectability: practising more earnestly the sublime lessons in our Order, "brotherly love, relief, and truth;" and honouring all men, loving the brotherhood, fearing God, and honouring the king.

Jottings from Masonic Journals.

THE *Rappel Maçonnique*, of Brussels, contains a long account of the reception of the delegates of the Belgian Lodge, "True Friends of Union and Progress," by the Lodge of Union and Perseverance, of Paris, under the auspices of the Grand Orient of France. The most kindly sentiments were interchanged at this imposing Masonic demonstration, at which 300 brethren assisted, and eloquent speeches were delivered by Bros. Fontainas, Venerable of the Belgian Lodge, Abelin of Beyrouth, Massol, Losibatières, Colfavru and others.

FROM the same journal, and also from the *Maconniek Weekblad*, of Amsterdam, we learn that the contemplated Romish processions in honour of the Massacre of the Jews in 1370! have been indefinitely postponed, owing to the antagonistic attitude of the Belgian Freemasons, who denounced the atrocious character of the proposed celebration in fitting terms.

THE National Grand Lodge of Germany at Berlin, celebrated its centenary on last St. John's Day.

GENERAL MELLINET, the late Grand Master of France, has issued a circular letter to the French lodges, thanking them for their past confidence.

THE *Chaine D'Union* of Paris, publishes a report of the half-yearly fête of the Supreme Grand Council, 33°, of France. Two lodges, one at Boulogne, and one at Nantes, have been inaugurated under this Rite since December 1869.

THE Grand Lodge "Royal York," of Prussia, has declined to enter into relation with the Sanctuary of "Patriarchs en Egypt" (Rite of Memphis), of which Prince Halim Pacha is the Grand Master, on the ground that it does not recognise that spurious Rite.—How is Halim Pacha's connection with this barefaced imposture to be explained, he being already District Grand Master of Egypt under England?

A NEW Masonic Temple has been inaugurated at Seville, for the use of the Lodges Tolerancia y Fraternided (Toleration and Fraternity), and Caridad é Igueldad (Charity and Equality). Representatives from other lodges in Seville, Carthagena, and Lisbon assisted.

THE *Monde Maçonnique* states, that a new lodge has just been opened at Szegedin, in Hungary, by Bro. Reemann, a Mason well-known in Austria and Hungary.

THE meetings of the Masonic Society, "Humanitas," are held regularly twice a month at Vienna, in the hall of the Academy of Commerce.

ON the 3rd July, M. Jules Simon, the well-known French Deputy, was initiated in the Lodge "Le Réveil Maçonnique," at Boulogne-sur-Seine. A great number of brethren attended to do honour to the occasion. Arago and Laferriére, an advocate, were received at the previous *séance*. Fung-Ki, an *attache* of the Chinese Embassy, was expected for initiation, but had to leave Paris for the day. When the ballot was taken several visitors claimed the right to vote, it being usual in lodges under the Grand Orient to allow all present to vote, whether members or not. This curious rule does not exist in lodges under the Supreme Grand Council 33°, to which "Le Réviel Maçonnique" belongs. Bro. Pelletan, also a well-known Deputy, defined Freemasonry in his speech as follows:—"It is not a church, it is not a philosophic seat, it is a school mutual, fraternal, and universal." Allusions were made, in feeling terms, to the recent death of Armand Barbès, the political agitator, whom Emmanuel Arago himself had defended before the Court of Peers in 1839.

THE Lodge "Faro del Progreso," of Barcelona, has gone into mourning for the death of Barbès.

THE Editors of the *Freemasons' Magazine*, and the *Masonic Monthly*, both of Boston, U.S. A., express their thanks to Bro. John Hervey, Grand Secretary of England, for copies of Grand Lodge proceedings received.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond, says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s 2½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of he Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—Advt.

PROV. GRAND LODGE OF KENT.

On Wednesday last week the town of Dartford was honoured by a visit of the Prov. Grand Lodge of Kent. The excitement on the occasion was even anticipatory, and throughout the preceding day the tradesmen were busily engaged fixing flags across the High-street, from roof to roof. Banners were soon fluttering in endless variety and profusion, extending from East to West Hills, and along Lowfield-street—where they all came from was a bewildering mystery. The colours of the 12th Kent (Dartford) Rifle Volunteers was especially prominent. In the evening, from above the entrance-way of the Bull Hotel, where the Dartford Lodge of Emulation is held, the thoroughfare was brilliantly illuminated with a magnificent star and central crown, and the street became crowded with a concourse of blinking juveniles and more mature admirers, and the next evening was added, in the Corn Exchange, an illuminated "V.R."

The eventful morning broke somewhat inauspiciously, low-hanging, moist clouds obscured the sky's azure arc, and the flags of the street hung dull in the stilly air. Soon after nine o'clock gladsome tones were pealing from the belfry of the parish church, gladdening every heart. As the morning wore, the sun pierced the damp masses of cloud with the thin edge of its glittering wedge, and soon beamed joyously through, whilst the blue vault of heaven was slowly unveiled. The band of the 12th Kent Volunteers was heard executing some of the sprightliest of modern airs, and the whole aspect of affairs was brightened, all going "merry as a marriage bell."

Breakfast at eleven o'clock, *déjeûner à la fourchette*, was the first prominent feature of the day's proceedings. It took place in the Masonic lodge-room, and in its arrangement there was displayed an amount of quiet taste and undoubted skill that entitled the Committee of Management to the fullest praise. The Right Worshipful the Provincial Grand Master, Viscount Holmesdale, *M.P.*, presided at the breakfast.

The Provincial Grand Lodge was opened at the Wesleyan School-room, Spital-street, at half-past twelve o'clock, Lord Holmesdale on the throne. An imposing and dazzling spectacle was created by the brethren in their jewels, honours, and clothing generally. Banners were also plentiful, one bearing the Craft motto, "*Audi, vide, tace*"—this belonged to Lodge 1,174 (Pentangle, Chatham). The minutes were read by Bro. Wates, P.G. Sec., and the officers for the ensuing year were then elected: Bros. Lord Holmesdale, P.G.M.; Dobson, P.D.G.M.; J. Marshall (Dover), P.G.S.W.; J. L. Ellerm, P.G.J.W.; Hill, Chap.; Graham, Assist. Chap.; Thorpe, P.G. Treas.; Wates, P.G. Sec.; J. Chaplin, P.G. Assist. Sec.; O. J. Carter, P.S.G.D.; S. Bewinsky, P.J.G.D.; McDonald, G. Dir. Cer.: G. Niel, G. Assist. Dir. Cer.; T. Coppett, Sup. of Works; G. E. Horpes, G. Sword Bearer; G. Mackney, P.G. Org.; T. Smith, G. Sup. of Works; and Briggs, P.G. Tyler.

These, with the Grand Stewards, were duly installed, and received their warrants from his lordship, who expressed his willingness to give back warrants to those who had fulfilled the same offices.

One hundred and forty guineas were applied to the purchase of votes, in sums of £20 each, to the following lodges: 199 (Peace and Harmony, Dover), 503 (Belvedere, Maidstone), 184 (Benevolence, Brompton), 158 (Adam's, Sheerness), 913 (Pattison, Plumstead), 784 (Wellington, Deal), and 127 (Union, Margate); £50 to the Widows of Freemasons' Fund; £5 to a distressed brother, late of 20 Lodge (Royal Kent of Antiquity, Chatham); £20 to a brother of 1,206 (Cinque Ports, Dover).

Bro. DOBSON impressed upon all the necessity of acting uniformly with the wishes of the Charity Committee, and this his LORDSHIP endorsed, remarking that the province was strong enough to get any candidate into the institution if acting unitedly.

It was resolved to proceed to church in clothing, although objections had on previous occasions been raised to this practice.

At half-past one o'clock a procession of the brethren was formed, and marched through the High-street, accompanied by the rifle corps band. Freely decorated with insignia, the procession defiled through the centre aisle, and were ushered to seats by Bros. Stidolph, Quait, and Martin, the last-named gentleman almost ablaze with the brilliancy of the decorations with which he had been invested. The special hymns which were to be sung were freely distributed about the church, which was nearly filled, the brethreh occupying the basement, and the galleries being selected by ladies, who attended in considerable force in every exquisite style of modern costume.

The opening prayers were read by the Rev. H. B. Bowlby, *M.A.*, vicar of Dartford; the first lesson by the Rev. G. W. Sicklemore, *M.A.*, rector of St. Lawrence, Thanet; the second by the Rev. G. H. Timins, *M.A.*, rector of Town Malling; the latter part of the prayers by the Rev. Mr. Hodgson, *M.A.*, curate of Aylesford. After the third collect a special hymn was sung, framed on the words, "Being fruitful in every good work," Col., c. 1., v. 10, commencing:

> "Work is sweet, for God has blest
> Honest work with quiet rest—
> Rest below and rest above,
> In the mansions of His love;
> When the work of life is done,
> When the battle's fought and won;"

and the sermon was preceded by a second hymn, founded on Deut., c. 4, v. 7, and expressive of the tenderest supplication, embodied in the most earnest language, opening thus:—

> Onward through life Thy children stray,
> Groping at noon their silent way;
> Long is the road, and fierce the sun,
> When will the dreary day be done?
> Footsore and faint, to Thee we cry—
> Father of all! be very nigh.

The sermon was preached by the Rev. W. A. Hill, *M.A.*, Rector of St. Peter's, Maidstone, Prov. Grand Chaplain, who chose as his text—Psalm 139, verse 7, "Whither shall I go from Thy Spirit; or whither flee from Thy presence?" The preacher's most eloquent discourse concluded thus: Rich and fertile was the thought, "whether shall I fly from Thy presence?" The spirit of man was limited, it could not bring a large circle within its sight in a moment, if it tried to view too much it saw nothing; but God's boundless spirit could pierce the Universe. They knew that they were in that venerable sanctuary, because they recognised objects which informed them of the fact; and God was everywhere, because He had knowledge of everything that occurred. If they descended into the most secret and unknown depth, or enwrapped themselves in the closest darkness, He could see them. In the midst of the battle, pestilence, and famine, and the ravages springing from the pride of nations, He saw all. It was written of Him, "When Thou takest away their breath they die, and are turned again to their dust. When Thou lettest Thy breath go forth they shall be made, and Thou shalt renew the face of the earth." In their seasons of business, and daily prosperity, they should remember, "Except the Lord build the house, they labour in vain that build it, except the Lord keep the city, the watchman waketh but in vain." Many recognised the force of these things, but failed to allow them to exert practical influence, and indulged in secret passions and hidden depravity. Who could commit sin that reflected upon the words, "Thou God seest me?" He (the preacher) requested them to uphold as a rampart of defence the doctrine the all-seeing power of God. Let them go on daring and doing, undeterred by disappointment, and unstayed by misrepresentation. The eye that saw Shadrach and Meshach amidst the flames of the fiery furnace was open upon them. Let them think of the vast Universe, of the power manifested in the system around them—that filled all things, and upheld all things, —and strive to render Him the homage of grateful and affectionate hearts. There was little need to stir them up to an act well known to the Masonic Brotherhood—an act of charity. More than £215 had been granted by them to different institutions this year, yet he was sure they would leave a large blessing behind for one of the educational institu- of this town, and give to Masonic Charities a memorial of their visit to Dartford to-day. Let them finally, foster brotherly union, and banish all prejudices. In Heaven they would be in the eternal presence of God—let them do nothing which they would not like God to see, say nothing which they would not like Him to hear, write nothing which they would not like Him to read, go nowhere where they would not like Him to discover they had been, spend no time where they would not like God to say, "What account have you to give of it?"

A collection was afterwards made, the receipts amounting to nearly £20; one moiety will be presented to the parish National School, the other will be devoted to the Boys' and Girls' Charity Schools connected with the Masonic Order.

The members then returned to the lodge-room, when thanks were given to the Rev. Bro. Hill for his discourse, to which that gentleman replied. Thanks were also given to the Rev. H. B. Bowlby, for the use of the parish church, and to Mr. E. Hall and the Trustees of the Wesleyan School, which was described by Lord Holmesdale as a most eligible building.

The lodge was then closed in due form. Lord Holmesdale proved a very efficient president, and the other officers executed their duties well.

THE BANQUET.

This repast was laid out with considerable taste, which had elicited the admiration of numerous visitors who had prieviously been allowed to view it. The banquet was held in a prodigious tent, erected in Mr. Potter's field, and in consequence of the comparative openness of the place of assembly all Masonic forms were dispensed with, which was the only thing we heard of during the day's proceedings disappointing to the Masons. About 180 persons were present, under the presidency of Viscount Holmesdale. In addition to the usual good fare, the principal table was graced with a splendid wild boar's head.

Grace was said by the Rev. Bro. Hill.

Under the direction of Bro. Theodore Distin, the services of Miss Jane Wells, Bro. Frederick Walker, and Mr. Baxter were engaged, and those distinguished *artistes* gave an admirable selection of music, and sang as grace after meat, "*Non nobis domine*" (Bird).

The toast-list was then opened, "The Queen and the Craft" being given first.

"National Anthem" (Dr. John Bull).

"The Prince of Wales and the rest of the Royal Family."

Glee, "There is Beauty on the Mountain" (Goss).

"The M.W. Grand Master of England, Earl De Grey and Ripon." In proposing this toast, the President spoke of the gratitude with which Freemasons should feel inspired towards the noble earl for devoting his time to occupying the dignified position he held as their head.

Part song, "Lady, rise, sweet Morn's awaking" (H. Smart).

"The R.W. the Deputy Grand Master of England, Earl Carnarvon, and the Grand Officers."

Song, "The Nightingale's Thrill" (Ganz), Miss Wells.

Bro. FOOKS, in proposing "The M.W. Provincial Grand Master, Viscount Holmesdale, *M.P.*"—who has for ten years been the P.G.M. of Kent—said they ought to be proud of men who represented them in the Legislature, and who occupied such positions as their noble president filled that day. He (the speaker) was satisfied that if the principles of Masonry were carried—as he he did not doubt they were—with parliamentary members into their places in the House of Commons, practical good would ensue.

Lord HOLMESDALE returned thanks. As time went on, he said, it was comforting to think that the principles of Masonic life did find practical results, for even now, while they were hearing of war and rumours of war, they also, side by side, heard of associations for ministering to the ills of the wounded; and therefore it was comforting to hope that the good old Masonic principles would continue to exist. Probably wars would never cease; but when they found persons ready to sacrifice their personal ease, time, and money for the good of humanity, and that those who led their ranks were, for the most part, Masons, they were thankful, in no boastful spirit, for one more good deed, one further diminution of human misery, and were led to congratulate themselves that their Institution was based upon the most humane principles, which were ever kept in view—viz., that of alleviating human misery; and that their meetings—festive, joyous, though they might sometimes make them—were not the mere enjoyments of the hour. This province had largely increased during the ten years he had been G.M. There were when he joined sixteen, now there were thirty-three, lodges; they were 560 strong, now they numbered from 1400 to 1500. It might occur that it would be deemed desirable to divide the province into two sections; but there was one thing he wished to impress, and that was for them to be careful not to lower the dignity of the Order by the introduction of men of low status in society, as Freemasons had more need of men of good quality and pure character than otherwise.

Part song, "Sweet and Low" (Barnby).

In proposing "The Provincial Grand Officers," associated with the name of Bro. Dobson, Secretary, Viscount HOLMESDALE alluded to the social qualities and abilities required for that office, and said that he right heartily drank the Secretary's health.

Bro. DOBSON, replying, referred to the great amount of work involved in keeping twenty or thirty lodges well visited during the year, and created some amusement by reading extracts from the byelaws of the Lodge True and Faithful, held at the Rose Inn, Dartford, and subsequently at the Marquis of Granby, dated June 13, 1775, and he showed how well our forefathers understood the principles of Masonry, by stating that we were actually now reintroducing some of the rules which then guided them.

Glee from "Oberon in fairy land" (Stevens).

Lord HOLMESDALE proposed "The Brethren of Emulation Lodge, No. 299, and its worthy W.M., Bro. Tinkler." He complimented them on the completeness of their arrangements for the day.

Bro. TINKLER appropriately replied on behalf of himself and the lodge.

Song, "The true right hand" (Distin), Bro. T. Distin.

Bro. MARTIN proposed "The Visitors," coupling the name of Bro. GREIG, R.W.P.G.M. of Pennsylvania, which was suitably responded to.

Glee, "Hark! the lark" (Dr. Cooke).

Bro. TIMMINS gave "The Press," and Bro. GABLE acknowledged the toast.

Madrigal, "Down in a flow'ry vale (Festa).

Bro. WATES gave "The Ladies," in a humorous and complimentary speech.

Part song, "I love my love in the morning" (G. B. Allen); subsequently Mr. Walker sang a choice ballad, and the glee "Mynheer van Dunck" (Bishop), was rendered.

The CHAIRMAN gave "To our next merry meeting," and the great provincial anniversary terminated.—*Dartford Chronicle.*

METROPOLITAN MASONIC MEETINGS

For the Week ending August 13, 1870.

MONDAY, AUGUST 8.

Chapter 720, Panmure, Loughboro' Hotel, Brixton.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, AUGUST 9.

Lodge 548, Wellington, White Swan, Deptford.
,, 1269, Stanhope, Thicket Hotel, Anerley.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, AUGUST 10.

Committee R. M. Benevolent Institution, at 3.
Lodge 147, Justice, White Swan, Deptford.
,, 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
,, 1228, Beacontree, private rooms, Leytonstone.
,, 1260, Hervey, George Hotel, Walham Green.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

THURSDAY, AUGUST 11.

Lodge 1227, Upton, Spotted Dog Tavern, Upton.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, AUGUST 12.

K.T. Encampment, Mount Calvary, 14, Bedford-row.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, .Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, AUGUST 13.

Lodge 176, Caveac, Radley's Hotel, Blackfriars.
Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

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Reports of Masonic Meetings.

◆

THE CRAFT.

METROPOLITAN.

Royal Oak Lodge, No. 871.—This lodge met on Wednesday, the 27th ult., at the Royal Oak Tavern, High-street, Deptford. Bro. F. Walters, P.M. and Sec., opened the lodge, the W.M. being unavoidably absent. It was unanimously resolved to move the lodge to the White Swan Inn, High-street, Deptford. One brother in distress had five pounds voted to him from the charity fund. The lodge was closed; no banquet was had. The brethren separated directly after the lodge was closed. Visitor, Bro. T. N. Moore, 73.

Southern Star Lodge, No. 1158.—When nearly all the other lodges have ceased their labours for some months to come, and when everyone is anxious to get away from business and enjoy their fortnight or their month, as the case may be, at the seaside, this young lodge, which is held at Bro. Allatt's, the Montpellier Tavern, Walworth, is found to be hard at work in Masonry, and certainly the way in which they perform that, entitles them to much credit. On Tuesday evening last week, an extra meeting was held for the purpose of initiating three gentlemen into the mysteries, &c., of the Order, besides which there were the names of six brethren on the paper for passing, and seven for the more sublime degree. Punctually at the time stated in the summons, the W.M., Bro. D. S. Bayfield, opened the lodge, and was supported by the following brethren:—Bros. Chas. E. Thompson, S.W.; Towers, J.W.; T. H. Pulsford, P.M. and Sec.; Kipps, J.D.; Dean, Asst. Sec.; Bolton, I.G. *(pro. tem.)*; H. Potter, P.M., W. Steward; H. Thompson, P.M. and Treas.; R. E. Clarke, P.M.; G. McDonald, W. Hunt (solr.), R. Harris, S. Moore, C. Walker, T. Eyre Ellis, A. Myers, Allatt, Heffer, J. Lee, Beadwell, J. Potter; the visitors were, Bros. Noak (P.M. Vitruvian), Henry Hes (141), and Mollyon (1266). The business commenced with the raising of four brethren, followed by the passing of four. The W.M. then initiated two of the gentlemen in attendance, and at a later period in the evening, Bro. Clarke initiated the third gentleman. The W.M. having risen to inquire whether any brother had aught to propose, &c., Bro. Chas. E. Thompson, S.W., proposed, that a summer festival be held at a place and time to be afterwards appointed, and also that the ladies be permitted to join them, and spoke of the success which had attended the meeting of the Domatic Lodge, when the ladies were invited to join them at dinner. He hoped that as it was the only opportunity the ladies could have of coming amongst them, and as their society always tended to elevate them, that his motion would be carried.—Bro. Thos. H. Pulsford, P.M. and Sec., seconded the resolution.—Bro. Potter, P.M., would not oppose the motion, and if it were carried would go with the brethren, but at the same time he thought it was late in the season.—After a short discussion, Bro. Thompson was asked to withdraw his motion, but he declined to do so, and pressed for a vote upon the question, which when taken was given against him. There being no other business, the brethren adjourned to the new Masonic Hall, where the cloth was laid, and when a good meal had been partaken of (justly earned by four hours' labour), the usual routine toasts were given. The Worshipful Master proposed the healths of the "Initiates," in a bumper. Bro. Hitchcock responded, and after expressing his thanks for the honour conferred upon himself and brother initiates, said he hoped, with God's help to maintain and uphold the principles of Freemasonry, and prove themselves worthy brothers. (Hear, hear.) Bro. Clarke, I.P.M., proposed, the W.M., who in his turn responded, and proposed the "P.M.'s," for which Bro. Thompson, P.M. and Founder, expressed their acknowledgement. The toast of the "Officers" was responded to by the S.W., but not before the presence of the visitors had been recognised. The Tyler (Bro. Laing, P.M.,) then gave the concluding toast, and the brethren separated.

MIDDLESEX.

Harrow Lodge, No. 1310.—The last meeting of the season was held on Tuesday, July 26th, at the Railway Hotel, Harrow; Bro. J. Coutts, A.G.P., W.M., presided. He, in an admirable, painstaking manner, raised Bro. John Harrison to the third degree. Bro. F. Walters, P.M. and Sec., proposed, and it was carried unanimously, that a five-guinea testimonial be presented from the lodge funds to Bro. J. Coutts, for his efficient services as the first P.M., also as a mark of respect, esteem, and gratitude for the many essential services rendered to the lodge. Bro. Coutts, in an excellent speech, replied to this mark of approbation. Some candidates for initiation were proposed for the next meeting, and the lodge was closed. A good banquet was then served.

Lebanon Lodge, No. 1326.—The first meeting of this lodge since its consecration was held at the Red Lion Hotel, Lion-square, Thames-street, Hampton, on Thursday, July 28th. Bro. Frederick Walters, P.M. and Sec. (in the unavoidable absence of the W.M., Bro. J. T. Moss), opened the lodge, and presided as the W.M. Ballots were unanimous in favour of all proposed for initiation. Apologies were received from more than half a dozen, excusing and regretting their non-attendance. Mr. William Richards Gill and Mr. John Thomas, being in attendance, were introduced separately, and in an admirable and impressive manner duly initiated into ancient Freemasonry. The charge and the lecture on the tracing board in the first degree were given in a correct style. Some propositions for initiates were given in to the Secretary, and the lodge was then closed. Officers: Bros. S. Wickens, S.W.; W. Hammond, P.M. as J.W.; D. D. Beck, Treas.; J. F. Woodley, J.D.; G. Banks, I.G., &c. Bro. Silcock, S.D. 157, and many others, were present. Banquet followed.

ORDERS OF CHIVALRY.

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PROVINCIAL.

BIRMINGHAM.—*Rose of Sharon Conclave, No.* 19.—The regular quarterly meeting of this conclave was held at the Masonic Hall, Birmingham, on the 21st ult. There was a fair attendance of chevaliers, including the Inspector-General of the Province. The usual preliminaries having been gone through, Sir Knt. T. Partridge, M.P.S.-elect (who had been previously enthroned as Sov. of the Order by the Grand Sov. in the Premier Conclave), was formally inducted into the chair. The ballot for several candidates proved unanimous in their favour, and five of the number being present were duly installed as Knights Companions. A College of Viceroy's was afterwards opened, and the degree of Eusebius conferred on four Sir Knts., and approved of by the G.S. The whole of the proceedings went off in a most satisfactory manner. This conclave, only twelve months old, now numbers thirty-three subscribing members. The success of the Order in Warwickshire is owing to the zeal and unanimity displayed by all who have joined in establishing it. Great disappointment was felt at the absence of one or two members of the Grand Senate who had promised their attendance and assistance on this occasion. The presence of a member of the Grand Council or Senate, at meetings of country conclaves would not only show that interest was taken in the progress of the Order, but that those in authority were anxious to assist provincial brethren in perfecting the work, and establishing uniformity of ritual.

MR. CARLYLE has been nominated unanimously to the office of President of the London Library, in place of the late Lord Clarendon.

MESSRS. GALIGNANI, the proprietors of the well-known *Galignani's Messenger* published in Paris, having built an hospital in that city for the benefit of poor British strangers or residents, have generously offered the same to the British Government, together with an endowment for maintaining it in operation. This offer, however, the British Government has declined. All the expenses of the hospital are being defrayed by Messrs. Galignani.

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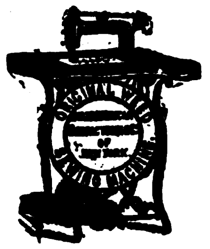

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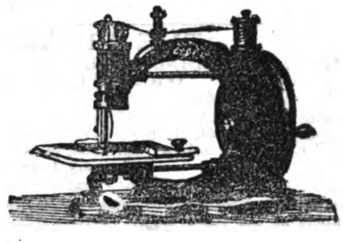

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RULERS of FREEMASONRY HOLDING CORRECT OPINIONS.

Much weight is often attached to those in power, placed at the head of our Order for the conducting on right principles of our lodges, and of their laws and ceremonials. It is gratifying when we see those principles upheld in their integrity by our rulers, and most deplorable when we find in the person of any brother a direct violation of them. As Freemasons, we are equal in a lodge, we meet upon the level, and ought therefore to think for ourselves—at the same time paying attention to the unchangeable laws of the Order; but when the labours of the lodge are over, and when we mingle once more with the world, each then again resumes his proper social position, and exercises the privileges of that rank to which the customs of society entitle him. A pleasing example of correct principles may be found in the conduct of our Right Honourable Brother, Earl Percy, Provincial Grand Master of Northumberland, who said, on the evening of Tuesday, 2nd August, 1870, at a meeting of the Grand Mark Lodge of England, "Any one acquainted with Masonry would allow that there was some reference to a future state." To those acquainted with Freemasonry, a glance at our landmarks substantiates the words spoken by our noble brother. "Subsidiary to belief in God, is the belief in a resurrection to a future life." This doctrine is taught by plain implication, and runs through the whole symbolism of the Order. To believe in Masonry, and not believe in a resurrection would be absurd an anomaly, which could only be excused by the reflection, that he who thus confounded his belief and his scepticism, was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either. A most deplorable overlook of the law came under my own observation, when a Master of a lodge, and a party looked upon as high in authority, said what was *prohibited* in the printed laws of the lodge, and in the unchangeable laws of the Order, was perfectly right and proper, making therefore a mistake, whilst at the same time teaching brethren that they should always think, and look at the laws and landmarks for themselves, and not be like a number of members of the Scottish Craft who on going home lately from a meeting, said concerning a question which had been talked of, "As the Grand Master has said so-and-so, it must be all right," although the O.B. and the printed laws of the lodge actually condemned it. I am confident that all members of the Fraternity, everywhere, rejoice when we find those entrusted with the government of the Craft teaching correct principles, and that they deplore when any mistake happens in the teaching of brethren by one high in authority, or anything to detract from the glorious doctrines of Freemasonry.

CHALMERS I. PATON.

Obituary.

W. BRO. WILLIAM H. HOFF.

It is with extreme regret that we announce the death of this distinguisbed brother, which took place at Simla on the 30th June, after a long and lingering illness. The pathetic poem from his pen, which appeared in our last number, describes the sufferings he underwent, which he bore with Christian fortitude; and shows that he was fully prepared for being called away from this earthly tenure to the Grand Lodge above.

W. Bro. Hoff was an earnest and enthusiastic Mason, and like his late respected father, devoted his whole life to the interests of the Order. He held several high offices in the District Grand Lodge of Bengal, and was also elected Honorary Member of several lodges in Calcutta, Madras, and Bombay. He was best known as the talented Editor of the late *Indian Freemasons' Friend*, which he conducted with consummate ability for about twelve years. After the extinction of that journal, Bro. Hoff continued his literary labours on behalf of the Order by contributing to this journal, up to the time that he was attacked with his last serious illness.

Our deceased brother has left a widow and eight children to bemoan their sad bereavement. The sympathies of the Craft all over India we feel sure are with them; but we regret to learn that they are not well provided for; the brethren in Calcutta we doubt not will make the family of our departed brother their especial care, yet we hope the brethren of Bombay and Madras will contribute their mite, to mitigate in some small degree the great loss this large family has sustained.—*Masonic Record of Western India.*

International Exhibition of 1871.—We are requested by Her Majesty's Commissioners to state that there is no foundation for the rumour that the International Exhibition appointed for 1871 is to be postponed by reason of the war. The first of the series of Annual International Exhibitions of Selected Works of Fine and Industrial Art and Scientific Invention will take place next year, as already announced.

M. Houel has written a life of the Russian mathematician, Lobatchefski.

Galvanism.—Pulvermacher's Monthly Record of Cures is *now ready* for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

The following letter has been addressed to the G. Chapter of Scotland, by the Rev. G. R. Portal, Grand Mark Master Mason of England, &c., protesting against the recent unwarrantable and unmasonic aggression on the rights of English Mark Masters, by the establishment of a Scotch Province in Lancashire:—

Grand Lodge of Mark Master Masons of England and Wales, and the Colonies and Dependencies of the British Crown.

Office:—2, Red Lion Square,
Holborn, London, W.C.,
10th August, 1870.

Sir and Companion,

I am directed by the M.W. Grand Mark Master Mason of England, &c., to express to the G.R.A. Chapter of Scotland, the great regret with which he has heard of a new act of aggression on the part of that body, in appointing a District G.M. over the Mark Degree in Lancashire.

The Grand Mark Master Mason enters his protest against this fresh attack upon the rights of English Mark Master Masons by a foreign jurisdiction and he desires to place on record the following facts—

1. That the English Mark Lodges have from time immemorial had an independent existence, and have never been subordinate either to the United Grand Lodge, or the Grand Chapter, of England, or to any authority whatever in Scotland.

2. That ten of these independent and autonomous Lodges have vested their inherent powers in the Grand Lodge of M.M. Masons, founded by certain of their number in 1856, in accordance with the precedent set in 1717 in the formation of the Grand Lodge in London, and by the Royal Arch Masons who constituted the Grand Chapter of Scotland, in August, 1817.

3. That by this Grand Mark Lodge so constituted, One hundred and eight Warrants to Lodges have been issued– and that the Mark Master Masons advanced in these Lodges are recognised as true and lawful Mark Masters by the Grand Chapters of Ireland and of Canada.

4. That in Scotland the Mark degree is admitted by the Grand Chapter to have been "wrought by the operative Lodges of St. John's Masonry from time immemorial, and long before the institution of the Grand Lodge of Scotland in 1736." It is notorious that at that date Royal Arch Masonry as such, did not exist, while its secrets were given in the Master's degree. The Grand Chapter was not formed till 1817, consequently in this invasion of the English jurisdiction, a modern Scottish organization is claiming authority over an English degree of immemorial antiquity. This authority the Grand Mark Master Mason entirely repudiates.

5. The Grand M.M.M. is well aware that the excuse for this unmasonic act on the part of the Grand Chapter of Scotland is, that the Grand Mark Lodge is not recognised by the Craft Grand Lodge, or the Grand Chapter, of England. But the Grand Secretary of the Grand Lodge of Scotland writes to this G.L. on June 22, 1864. "The Grand Lodge of Scotland does not recognise Royal Arch Masonry and its various degrees;" so that if recognition by the Craft Grand Lodge is a condition of legitimacy, it is one not possessed by Royal Arch degree, and the Grand Royal Arch Chapter of Scotland. On the other hand, the Craft Grand Lodge of England is barred by the Articles of Union from recognising any degrees but the first three, including the Royal Arch, as existing and sanctioned by the Lodge of Reconciliation in 1813. It certainly does dot recognise the Grand Chapter of Scotland as the head of the Mark degree, either in Scotland or England. It does not recognise the High Grades or the Knights Templars any more than the Mark—though the fact that of the Past Grand M.M. Masons, one, the Earl of Carnarvon, is now Deputy G.M. of England, and that Lord Leigh, Viscount Holmesdale, *M.P.*, and Mr. Beach, *M.P.*, are all Provincial Grand Masters of the Craft, proves that no antagonistic feeling exists between the members of the two bodies.

6. It is also urged that the recognition of a supreme jurisdiction over the Mark degree would be an anomaly. It is scarcely more so than the recognition of a supreme jurisdiction over the R.A. degree, which is declared by the Grand Lodge of England to be only half a degree, making one in conjunction with that of the Master Mason—and being confessedly of modern origin compared with that of Mark Master. While, however, fully admitting the right of Mark Master Masons elsewhere, to place themselves under any jurisdiction, Royal Arch or other, that they may think fit, the Grand Mark Master Mason of England has simply to vindicate the immemorial independence of English Mark Lodges, and to maintain their right to organise themselves in a Grand Lodge, and also to protest against the unwarrantable aggressions which for the last fifteen years have been made by the G. Chapter of Scotland upon English Mark Masonry. The G.M.M.M. desires to express his earnest hope that the remaining Scottish Mark Masters in England will before long follow the example of the seven lodges which have transferred their allegiance to the Mark G.L. Should any trifling difference in ritual stand in the way of this desirable union, he will at all times be happy to meet their wishes to the utmost. Till such time arrive, however, while sincerely anxious that brotherly friendship and Masonic good feeling should subsist between Scotch and English Mark Masters as individuals, the G.M.M.M. can in no way recognise the warrants or certificates issued by the G.C. of Scotland.

I am, Sir and Companion,
Yours faithfully and fraternally,
FREDERICK, BINCKES, Grand Secretary.
To the Grand Scribe G.R.A. Chapter, Scotland.

Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

PIC-NIC OF THE MARINERS' LODGE, No. 249, LIVERPOOL.

On Thursday evening, the 4th inst., the usual monthly meeting of the Mariners' Lodge was held at The Temple, Hope-street. The W.M. (Bro. J. K. Smith) occupied the chair, supported by Bro. Pearson, S.W., and Bro. Hughes, J.W. On account of the stormy weather, the attendance of brethren was not so large as usual. The lodge was opened at six o'clock, when the minutes of the previous meeting were read and passed unanimously. Four candidates were initiated, and three brethren were passed to the second degree. Seven brethren were then elected on the Investigation and Relief Committee; Bros. Rose and Lewis were appointed Stewards, after which the lodge resolved that a pic-nic should be held on the 11th, Gresford (a lovely spot a few miles beyond Chester) being selected as the scene of the festivities. The W.M., S W., J.W., and P.M. Pinnington were appointed to carry out the arrangements in connection with the excursion.

It should have been stated in our report of the installation proceedings that the following brethren were invested: Bros. P. Pinnington, the I.P.M.; G. de Laperelle, P.M., the elected Treasurer; Ball, jun., Tyler; and Bro. Roberts received his re-appointment as Secretary. The lodge was afterwards closed in due form.

In accordance with the resolution heartily adopted at the monthly meeting, a large number of the brethren, in company with their fair friends—the entire party numbering about eighty—assembled on the George's landing-stage, on the morning of Thursday, the 11th inst., for the purpose of proceeding on the pic-nic excursion. The weather was all that the most fastidious could desire, the heat of the sun being agreeably tempered by a genial breeze. It may here be stated that it has been customary in previous years to invite the presence of ladies at the annual installation banquets; but as very few generally responded to the invitation, and for several other reasons, it was thought advisable to substitute a pic-nic in place of this arrangement, and the large number of the fair sex present on the occasion showed the wisdom of the change, which will probably be followed out in future. Little time had been afforded in which to make the necessary arrangements, and therefore it is all the more creditable to the W.M. and Bro. Pinnington—who undertook the refreshments and arrangements at Gresford—and to Bros. Pearson and Hughes, for providing and superintending the amusements, that the excursion proved in every respect a most pleasant and successful one, affording complete enjoyment to every one. In the best spirits the merry party left the landing-stage shortly before ten o'clock, and after a highly enjoyable journey arrived at their destination in good time, when every one immediately proceeded to find enjoyment in the way best suited to his or her taste. The more contemplative enjoyed a walk through the woods, some found their delight in dancing, others entered with zest into the ever-popular game of the "Jolly Miller," a few played at cricket, improvised races, and all did their best to make a pleasant day pass pleasantly. A visit to the find old church and an ascent to the top of the tower, from whence a splendid prospect could be had, were also among the enjoyments. Bro. Joseph Wood, who had a large camera on the ground, also added considerably to the interest of the "out" by taking a large photograph of the whole party, besides other groups of two, three, and four individuals. An abundance of "creature comforts" at lunch and tea were supplied by Bro. Bolland, of Chester; and Bro. G. A. W. Phillipps was present with an excellent quadrille band for the benefit of the dancers. Before starting on the return journey votes of thanks were given to Bro. Smith, W.M., for his valuable assistance in getting up the pic-nic, and a hope was expressed that these pleasant "outs" would continue to be periodical. The W.M. acknowledged the compliment, and in doing so referred to the excellent help he had received from Bro. Pearson, S.W., and Bro. Hughes, J.W., for whom three hearty cheers were given. After singing the National Anthem, and giving cordial cheers for the ladies, the party returned to Liverpool, where it arrived at rather a late hour.

LANCASTER. – *Lodge of Fortitude*, *No.* 281. —The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, Lancaster, on Wednesday, 10th inst. There were assembled a goodly number of members under the presidency of the W.M., Bro. John Hatch, who was supported by his officers, Past Masters and members, as follows:—Bros. E. Storey, I.P.M.; C. Hartley, S.W.; J. Barrow, J.W.; James Hatch, P.M., Treas.; Edmund Simpson, P.M., Sec.; W. Heald, S.D.; B. Mills, as J.D.; William Hall, I.G.; J. Watson, Tyler; Past Masters Wm. Wearing, Prov. G. Steward; R. Stanton; and J. Daniel Moore, *M.D.*, Prov. G.S. of Works; Bros. R. Jervis, J. Budd, M. M. Harrison, J. Beesley, Wm. Heald, T. Stanley, R. Taylor, J. Beeley; visitor, Bro. R. R. Hathornthwaite, of the Royal Sussex Lodge. The lodge being opened, the minutes read and confirmed, and other business transacted, a F.C. lodge was opened, and the W.M., in accordance with the summons, called upon Bro. Moore, P.M., to deliver the lecture upon the tracing-board of the second degree, which was done in such a manner as to elicit a special vote of thanks from the brethren. Four brethren of high standing in the Craft were proposed as joining members of the lodge by Bros. J. Hatch, W.M., Jas. Hatch, P.M., E. Simpson, P.M., and Dr. Moore, P.M. The Secretary made some announcements, amongst others, that a brother who making a short sojourn in the town and desiring to attend the meetings of this lodge, in lieu of subscription gave a sum of twenty shillings to the lodge to be expended in charity. Three guineas having been previously voted by the lodge for the West Lancashire Educational Fund, the Secretary suggested that if twenty-two members would subscribe one shilling each, it would confer a life governorship upon the W.M. of the Lodge. This suggestion was quickly acted upon and the necessary sum subscribed. It was understood that at the next regular meeting of the lodge a lecture on the tracing-board of the first degree would be delivered by Bro. W. Hall, W.M. 1051. There being no other business before the lodge it was closed in due form.

LEICESTER.—*John of Gaunt Lodge*, *No.* 523.—The brethren of this lodge were summoned to attend an emergency meeting at the Freemasons' Hall, on Monday, the 8th inst., and the business being of an interesting nature—the initiation of a Syrian Christian, a native of Peyrout—the attendance of members and visitors was numerous, about forty brethren being present. The W.M., Bro. T. H. Buzzard, presided for the first time since his installation. The candidate's name, rendered into English, is Iskander, or Alexander Howard, that being nearly the sound of the name in Arabic, which cannot be literally given in English, and he is a most intelligent and gentlemanly young man, who speaks English and five other languages. He has visited Leicester expressly for the purpose of being initiated into Masonry, an arrangement having been made to that effect some months ago in the East between him and his proposer, Bro. J. E. Hodges, of this lodge. On the lodge being opened, the ballot was taken and was declared to be unanimous in his favour. A F.C.'s lodge was then opened, and Bros. Rowlett and Charlesworth, who had been previously examined in the first degree, were passed to the second degree. The lodge being lowered to the first degree, the candidate was introduced, and he was regularly initiated into our mysteries in an efficient manner, the impressiveness of the ceremony being greatly aided by the performance of Bro. Charles Johnson on the organ, and who, with the assistance of the musical brethren, gave the chants of the degree. On the conclusion of the ceremony, the lecture on the tracing-board was given by the I.P.M., Bro. Toller, and the charge by the P.G.M. Two gentlemen were then proposed for initiation, and the lodge having been closed, the brethren adjourned to refreshment, and spent an hour or two very pleasantly—the usual loyal and Masonic toasts alternating with songs from several of the brethren. The newly-initiated brother, in responding to the toast of his health, addressed the brethren first in Arabic and afterwards in English, thanking them for the honour they had done him in initiating him into an Order for which he had long entertained the highest respect, and to which he felt proud to belong. He then gave some very curious particulars of a system very similar to Freemasonry practised among the Arabs of the desert. Bro. Turner, of the Maybury Lodge, in responding for the visiting brethren, bore high testimony to the admirable manner in which this lodge was worked. Amongst those present, in addition to the W.M., were Bros. Kelly, P.G.M.; Rev. John Spittall, W. B. Smith, C. Johnson, and Geo. Toller, jun., P.M.'s; Sculthorpe, S.W.; Rev. Dr. Haycroft, J.W.; Baines, Sec.; Partridge, S.D.; Richardson, J.D.; Atkins and Sergeant, Stewards; Mace, I.G.; Moor, Elgood, Rowlett, Charlesworth, Thomson, J. E. Hodges, J. C. Clarke, Ross, Spencer, and others. Visitors: Bros. Suffield (P.M. 925), Turner (965), J. J. F. Scott (1007), Stanley (W.M), Gosling, Halford, Thorpe, Blunkley, Smith, Palmer, Widdowson, and Gurden, of No. 279.

NOVA SCOTIA.

HALIFAX.—*Royal Standard Lodge*, *No.* 398.—The members of the lodge celebrated the anniversary of St. John's day, by a pic-nic at McNab's Island. The steamer *Mic-Mac*, which was hired for the occasion, started from the wharf about eleven o'clock, with the party on board, which was a large one, numbering about 200, and proceeded to the Island, after taking a turn up the harbour. The fine band of the 78th Highlanders accompanied the party and entertained them with their enlivening strains. On arriving at the Island, the company proceeded to Mr. McNab's grounds, the use of which had been very kindly granted for the occasion, where several marquees had been pitched, and a platform for dancing erected, which latter amusement was kept up with great spirit during the day. The company sat down to luncheon about 3 o'clock in regular pic-nic style, and the various uniforms of the military mingled with the gay dresses of the ladies, and the more sober attire of the civilian friends present, presented a very bright and agreeable picture. Altogether a very pleasant day was spent, and although the afternoon turned out rather wet the sport was not permitted to flag for one moment. The party returned home about half-past eight o'clock in the evening, highly pleased with the day's amusement, and the excellent arrangements which had been made for their entertainment, and they separated wishing heartily that they might meet again on another similar occasion.——The members of this Lodge met round the festive board on the 1st inst., for the purpose of entertaining a number of the Brethren of the Royal Artillery and Royal Engineers about to leave for England in H.M. ship *Tamar* very shortly, and a very pleasant evening was spent, some capital songs and recitations being given. The following toasts were proposed from the chair and duly honoured: "The Queen and the Craft;" "The Prince of Wales, the Princess of Wales, and all the Royal Family;" "The M.W.G. Master the Earl de Grey and Ripon, coupled with the M.W.P.G. Master the Earl of Zetland." The W. Master, in a short but feeling speech, alluding to the approaching departure of the Brethren of the Royal Artillery and Royal Engineers, then gave the toast of the evening: "The health of the Brethren of the R. A. and R. E. leaving the lodge," which was most warmly and heartily responded to. The next toast was—"The three M.W. Grand Masters of Canada, Nova Scotia, and New Brunswick, and the Brethren generally throughout the Dominion of Canada;" then—"The Ladies." The Brethren separated as the "wee sma' hours" were drawing on, highly pleased and amused with the evening's entertainment. This lodge, which is principally composed of military brethren, numbers about 60 members, and is in a highly prosperous condition, and we are happy to add that some naval brethren have very lately been added to the roll, so that both branches of Her Majesty's service are now represented in it.

ROYAL ARCH.

PROVINCIAL.

LIVERPOOL.—*St. John of Jerusalem Chapter*, *No.* 203.—The regular monthly convocation of this chapter was held at the Masonic Temple, 22, Hope-street, on Tuesday, the 2nd inst. The chapter was opened at six o'clock by Comps. Bradshaw, W. Rowson, M.E.Z.; John Jones, M.E.H.; and José M. Pastor. P.Z., M.E.J. The minutes of the last regular convocation were read and confirmed. The ballot was then taken for Bro. David Hughes, of Lodge No. 203, and being unanimous, he was exalted to the supreme degree of a H.R.A. Mason, which ceremony was performed by the M.E.Z., Comp. B. W. Rowson, in that very impressive and admirable manner for which he is known, and which earned for him the approbation of his brethren when discharging the duties of W.M. of the lodge to which this chapter is attached. After the business was completed, the M.E.Z. rose and stated that before the chapter was closed he had a very agreeable and pleasant duty to perform. During the past year they had been presided over by the very excellent and worthy companion, Colonel José M. Pastor, and who, although a foreigner and having many difficulties to encounter in mastering our language, had performed his duties in such a manner as to receive the enconiums of all the companions in the chapter. He had now the pleasing duty of presenting to him, in the name of a number of the companions, a very handsome P.Z. jewel as a mark of the very high estimation in which they held him, and trusted he would receive it and wear it as such; and when he visited his native land, and wore this token in the lodges of that country, it would speak more than words of the estimation in which he was held here, and would also show that he had been faithful to his trust and discharged the duties of his office in such a manner as to merit the approbation of his companions.—Comp. Pastor, having been decorated with the jewel by the M.E.Z., said that he could assure the whole of the companions that he felt grateful to them for this mark of their esteem; that he would ever wear it with pride, not only in this country, but also in foreign climes; and when far away, he would ever remember with gratitude the kind wishes of the companions of his mother chapter. Should his duties require his presence abroad, he would never cease to be a companion amongst them.—The chapter being closed, the companions joined in refreshment, when the health of Comp. Pastor was drank amidst loud acclamation.

NOVA SCOTIA.

Grand Royal Arch Chapter of Nova Scotia.

The first Annual Convocation of the Grand Royal Arch Chapter of Nova Scotia, was held at the Masonic Hall, Halifax, on Thursday evening, June 23rd, at which was present a full representation of all the Chapters working under this jurisdiction, and also a large and influential attendance of visitors.

In the absence of M.E. Comp. the Hon Alex. Keith, G.H.P., who, owing to indisposition, was prevented from being present, M.E. Comp. S. R. Sircom, G.K., took the chair, with M.E. Comp. W. A. Hesson, acting as G.K., and M.E. Comp. J. Conway Brown, Grand Scribe.

The minutes of the Grand Chapter, and also a full report from the Committee of General Purposes, which latter embodied all the transactions of the Grand Chapter since its formation (Oct. 15th, 1869,) were read and approved.

Reports from Grand Treasurer and Grand Secretary were presented, read and approved.

The routine business being concluded, the installation of officers-elect for the ensuing year was proceeded with, when the following Companions were duly installed into their respective offices; the installation was performed by M.E. Comp. S. R. Sircom.

M.E. Wm. Twiney, G. Treas.; R.E. Jas. Gossip, Sec.; R.E. W. S. McDonald, P.S.; R.E. G. T. Smithers, G.R.A.C.; V.E. John Schofield, G. 3rd. V.; V.E. C. W. Dimock, G. 2nd V.; N.F. Robt. Fraser, G. 1st V.; V.E. W. Richards, G. Sword Bearer; V.E. Douglas McLeod, G. Standard Bearer. Grand Stewards—V.E. Jas. Montgomery, V.E. Edward Graham, Comp. J. A. Taylor, Grand Janitor. Com. of General Purposes—M. .G.K. S. R. Sircom, M.E.G.S. J. Conway Brown, R.E. J. Gossip, G. Sec., *(ex-officio)*, M.E. W. A. Hesson, M.E. C. J. McDonald, R.E. Wm. McDonald, R.E. Geo. T. Smithers, M.E. Wm. Taylor, M.E. W. Nicholson.

A communication announcing the formation of a Council of High Priests in this jurisdiction was read to the Grand Chapter and approved. The following are the principal officers: Hon. Alex. Keith, President; S. R. Sircom, Vice-President; J. Conway Brown, Recorder.

The thanks of the Grand Chapter were then tendered to Comp. Gossip, Grand Secretary, for his gratuitous services rendered to the Grand Chapter since its formation, after which the Grand Chapter closed.

CURIOSITY.—Freemasonry has in all ages excited the curiosity of mankind; and curiosity is one of the most prevailing passions in the human breast. The mind of man is kept in a perpetual thirst after knowledge, nor can he bear to be ignorant of what he thinks others know.

MARK MASONRY.

MACDONALD MARK LODGE, No. 104.

On Saturday last the installation meeting of this lodge was held at the Head-quarters of the First Surrey Rifle Volunteers, Brunswick-road, Camberwell, when there was an excellent attendance of the brethren. Bros. T. Meggy, W.M., presided, H. C. Levander, Acting as S W., while James Stevens, G J.O., was at his post as J.W. The other brethren present were, Eugene F. Cronin, M.O. ; S. Rosenthal, S.O. ; James Hepburn Hastie, J.O. ; C. Swan, Sec. ; C. Hammerton, S.D. ; Arthur Wolton, J.D. ; G. Waterall, D.C. ; W. Worrell, Org. ; George Neale, George Newman, Thos. W. White, Robert Berridge, Alfred Williams (3), W. H. Warr, Dr. Barringer, and H. Massey (W.M., 22). The three candidates for advancement did not present themselves, and after the lodge had been opened, with full musical accompaniment which produced a most pleasing effect, the W.M. informed the brethren that the S. W., Bro. Major A. L. Irvine, had stated that as he had been unable to perfect himself in the ceremonies, he would retire as a candidate for the chair. The brethren had therefore unanimously elected Bro. James Stevens, the next in rotation, to that distinguished office, and he should forthwith proceed to instal him as the second W.M. of this flourishing lodge. Bro. Swan then presented Bro. Stevens to the Master, who after the introductory forms had been gone through placed him with the customary solemnities in the chair for the current year. Bro. Stevens's first act was to invest Bro. Meggy as I.P.M., and he accompanied the investiture with the remark that the lodge was mainly indebted to him for the high degree of excellence to which it had attained. The following brethren were then appointed and invested by the W.M. as his officers for the year:—Bros. Eugene F. Cronin, S.W. ; S. Rosenthal, J.W. ; J. H. Hastie, M.O. ; G. Waterall, S.O. ; A. Wolton, J.O. ; C. Hammerton, Sec ; W. Worrell, Org. and Reg. of Marks ; R. Berridge, S D. ; Thos W. White, J.D. ; G. Newman, I.G. ; G. Neill, Steward ; and Fountain, D C.

The W.M. thanked Bro. Cronin for all the assistance he had given to the lodge, and stated that it was through such exertions as he had made that lodges were indebted for their ultimate success. To Bro. Rosenthal he said, that he hoped the zeal he had shown would be continued for many years, and that it would place the Macdonald Mark Lodge in an exalted position among the lodges of this degree. Bro. Worrell, the Organist, was also complimented by the W.M. on the imposing effect given to all the ceremonies by the exquisite vocal and instrumental harmony which he had conducted. Bro. Meggy invested Bro. Wm. Grant as T., and thanked him very much for the great attention he had paid to his duties during the year. Bro. Binckes, who had been elected Treasurer, was not in attendance, and his investure was deferred till next meeting. Bro. Meggy concluded the ceremony of installation by delivering the charges in an impressive and fluent style. He afterwards announced that at the last festival of the Grand Mark Lodge, the benevolent fund of the degree was benefited to the extent of £60 or £70, but he would still be happy to add any other names to his list of persons desirous of subscribing.

The W.M. said that in the Craft the brethren had had a great many calls on them, but in the course of twelve months, when the lodge would no doubt be in a better position, they would probably put themselves on a proper footing with respect to this fund.

The W.M. next proposed, "That the best thanks of this lodge be presented to Bro. Charles Swan, for the manner in which the duties of Secretary had been performed the last twelve months." Bro. Swan had shown a great deal of zeal, and the minutes were admirably written and arranged.

Bro. MEGGY seconded the motion. He also thanked Bro. Swan, who had relieved him of a great deal of work. Only those who had acted as Secretary knew what a large amount of work it entailed, but it had been cheerfully borne by Bro. Swan, who was one of the best Secretaries he knew.

The motion was carried unanimously.

Bro. SWAN thanked the brethren for their consideration. He had not expected it. He had been so short a time Secretary that they had hardly had an opportunity of valuing his services. The duties had been arduous certainly, but they had been pleasurable at the same time. It was with some regret that he retired, because he took much delight in serving the brethren.

The W.M. then closed the lodge, and the brethren sat down to a supper, which was admirably arranged. When the hour for proposing the toasts arrived, the W.M. wished the brethren to understand that if he hurried over them, it was not because he deemed them of no importance ; but as everything was done by rule here, and there was a specified hour for everything, he thought so much of time that he wished to be punctual. After having honoured "The Queen," he proposed "The Grand Master, Bro. the Rev. G. R. Portal." His worth and the zeal he was showing for Mark Masonry would render it improper for any Master to pass over his name without some slight comment. The attention he gave to his duties, his assiduity in their discharge, and the readiness with which he visited the lodges under his control, rendered him worthy of the utmost esteem. His conduct was giving Mark Masonry a firm foundation. The Order had made its way under many disadvantages, and it was to such Grand Masters as Lord Leigh, Lord Carnarvon, Lord Holmesdale, Bro. Beach, and Bro. Portal that its present position was due. The Grand Master would have attended here this night, but Saturday was very inconvenient to all clergymen, and he was compelled to disappoint the lodge. On a future occasion, however, he would come, and would make arrangements for stopping in town on Saturday evening for the purpose. He (the W.M.) would let the brethren know what night the Grand Master fixed, and he hoped they would muster as numerously as they did that evening, to honour their distinguished visitor.

The W.M. next gave "The Deputy Grand Mark Master, Earl Percy, and the Present and Past G. Officers." With respect to Earl Percy, it was right to say he was a very amiable and extremely well-disposed nobleman, who had a great deal of good feeling towards both Craft and Mark Masonry, and who showed abilities which did honour to the Order and credit to himself. Respecting the Present and Past Grand Officers, it was a pleasing fact in connection with this lodge that the representatives of the Grand Lodge were rather strong among them, Bros. Meggy, Swan, Rosenthal, and Hammerton—all of whom were members—being present : and as the lodge had been established only twelve months, he thought they might claim a greater number of Grand Officers among them than any other Mark Lodge.

Bro. HAMMERTON, Grand Steward, responded, and in the course of his observations remarked that he did not think it likely that the Mark degree would be acknowledged by the Craft.

Bro. MEGGY felt it a high honour, at the conclusion of his year of office, to have to instal into the chair a brother so capable of filling it and acting up to his obligations as Bro. Stevens. There had not been much opportunity that evening of the W.M. showing how proficient he was in the Mark degree ; but from the manner in which he had fulfilled his duties in the Craft, he (Bro. Meggy) felt he was capable of conducting the affairs of a Mark lodge creditably to himself and to the brethren. They would be able to prove at the end of the year that he knew what he was about. In the meantime they could only hope that he would have that health vouchsafed to him without which it would be impossible to discharge the duties of the chair, which were not at all light. He had gone through them in other degrees, and no doubt the members would soon find he would also do so in this branch of Masonry with honour to himself and happiness to them.

The W.M. : I have to thank Bro. Meggy very much for the manner in which he has put the toast before you. and I have to thank the brethren very much for the cordial reception they have given it. Coming as the toast does from Bro. Meggy—who has been a leviathan in the Mark, a member who has been recognised for very many years, and who in Grand Lodge has been one of its most zealous supports throughout—I feel the compliment all the more highly. Bro. Meggy has worked with a great deal of energy, not only with regard to the Craft in general and to Mark Masonry in particular, but in the government of this lodge ; and to receive from him the kind remarks he has just made is to me a source of considerable pleasure. I can assure you that I have the interests of this Mark lodge at heart, and in it, and in Masonry generally, I desire to see all connected with me comfortable, genial, and happy. I believe it is one of the necessities of Freemasonry to afford that degree of social converse which shall be beneficial to us in our whole daily life. As our Brother Hammerton referred just now to the impractibility, as he seemed to think, of the Mark degree being recognised by the Grand Craft Lodge, I can only say that whereas some years ago I thought there ought to be no distinction in the orders of Masonry, I begin now to think that Mark Masonry is sufficiently strong not to come in any supplicatory attitude to the Craft to ask to be recognised ; but to hold its own as a separate and distinct Order. I did think at one time it was the finishing touch to the second degree, and the introduction to the third. It seemed proper that it should be so, but the Craft were of a different opinion ; and inasmuch as they were, I do not think that the Mark degree, having held its own and placed itself in the position that it has, should come to the Craft, and ask to be blended with them. That it will be recognised by them I feel certain ; but that it will be blended with them I do not. If it was, I do not think the Mark degree would be favoured by it. That, however, does not affect us. What does affect us is that we should be a lodge recognised, and in high repute by the Order to which we belong. I feel that what has been done by my predecessor will effect this object, and I shall do the best I can to advance the interests of this lodge. While I have such support and attendance of the officers as have been given during the past twelve months. I do not fear that I shall be successful, both in sustaining the character of the lodge as a good working lodge. and also as a lodge which has a due regard for the comforts and happiness of Masons generally. (Hear, hear.)

The W.M. then proposed "The I.P.M." A more creditable Master the lodge could not have wished for or expected, and could not have had if it had wished or expected. One who was more desirous to promote the interests of No. 104 they could never have had. He had been everything he could be while Master, and the brethren would drink his health with that unanimity and genuine cordial good fellowship which the services he had rendered to the lodge would fully warrant. He (the W.M.) was personally indebted to him for what he had done for the lodge. They all respected him for his goodness and attention both in Craft and Mark Masonry, but especially to this lodge. While they had the benefit of his guidance and assistance, the Macdonald was not likely to fall through. He would be a bulwark and buttress to support it, and long may he be so.

Bro. MEGGY : I can assure you it is with feelings of the greatest pleasure that I rise to thank you. W.M. for the very kind and cordial sentiments you have expressed, and also the brethren for their enthusiastic adoption of them. I can only reiterate what I said before, that my services will always be at the disposition of the Macdonald Mark Lodge. When I found there was the slightest chance of having a Mark Lodge in the First Surrey Volunteer Corps, I hailed it at once with delight, and, from the kindness I received from Major Irvine, Bro. Stevens, Bro. Cronin, and others, I am happy to say the Macdonald was able to find a footing here. I only hope that those brethren who have joined us will think that whatever they have done for us they have not done everything that is expected of them. I do not think I have done all that is expected of me ; and I shall support the Master as long as I am here, and will promote the success of the lodge and the happiness of the members. The brethren round the table will have the same feeling. Without it we can never prosper. Neither in this lodge nor in our Craft Lodge have we had any differences, and I trust the time is far distant when we shall. Differences generally result in the breaking up of a lodge. At present we have gone on satisfactorily. I am very much obliged to the brethren for the leniency they have displayed to my shortcomings, and for the appreciation they have shown of those efforts I have made for the benefit of the lodge. I can only ask them to be equally kind to my successor. By so doing we shall be a happy and united lodge.

The W.M. : The next is a toast which I am sure you will all be pleased with. On ordinary occasions we are always glad to receive visitors ; but when they are able to perform the ceremonies of the evening, their presence is the more acceptable. In a lodge like our own, it is not to be expected—it is out of all possibility—that there should be a sufficient number of P.M's to enable the ceremony of installation to be performed according to the rules and regulations of the Order ; and, therefore, it is that we are more than ordinarily indebted to the P.M.'s of other lodges when they come among us for the purpose of affording us assistance in the performance of the ceremonies. The Macdonald Lodges, both Craft and Mark, have always been, and I trust ever will continue to be, remarkable, or at any rate recognised, as being enthusiatically disposed to receive those who honour them with their presence ; and I should be loth to think that this lodge at any time would lose the power and the opportunity of welcoming visitors from other lodges. On this occasion we are honoured by the presence of several Grand Officers, Masters, and P.M.'s well known in the metropolitan district. I may mention, amongst others, our Bro. Dr. Barringer, who is a Past Provincial Grand Overseer, Bro. Levander, Past G D. of Cers.; Bro. Warr, G.D. of Cers.; Br. Alfred Williams. of No. 23—the latter of whom has done us the honour, and I hope himself the considerable pleasure, to put his name down to be balloted for as a joining member. Three of them are either Present or Past Grand Officers, and the other two exceedingly worthy members of the Order. I feel very much indebted to them for their presence on this occasion. I hope what they have seen has given them satisfaction, and that they will go away with the feeling in their minds that the Macdonald Lodge is likely to be a credit and an ornament to the Order. If that object is attained, I am quite sure our utmost wish will be accomplished, and I trust it will be the means of inducing them to renew their visit, and to bring other members of the Order with them.

Bro. LEVANDER : In rising to return thanks for the visitors who have been present this evening, I beg to thank you most sincerely for the hospitable manner in which you have received us. I am sure that all, whether Past Grand Officers or not, have been delighted with the way in which they have seen the ceremonies of the Order carried out this evening. The Worshipful Grand Master, I think, is fortunate in having officers in the Grand Lodge who carry out the duties of their respective offices with a zeal with which they have always shown both in past years and in the present ; and I am quite sure, brethren, that in mentioning the present Grand Officers, I may allude to the fact of your W.M. being one of them—that he will, during the present year, carry out the duties of his office, not only to the credit of this lodge, but to the entire satisfaction of the Grand Master and all members of the Grand Lodge. Not only is the M.W.G.M. fortunate in the selection always of his officers, but if he had lodges under his jurisdiction which always carried out the duties and the ceremonies of Mark Masonry in the same efficient manner as the Macdonald Lodge does, he would be fortunate above all his predecessors. I thank you most sincerely on my own behalf, leaving it to the other visitors to say what they may please in addition for the very kind and hospitable way in which you have received the visitors to your lodge. I do not know whether I should be trespassing by alluding to the way in which you receive visitors in Craft Macdonald Lodge also ; but I think those who have had the pleasure of visiting that lodge, with me, will certify to the very able manner in which the ceremonies are always worked in the Craft Lodge No. 1216, and also in the Mark Lodge No. 104, which, I think, emulates, if it does not exceed, the perfection which has been obtained in the Craft lodge. I beg to thank you most sincerely on my own behalf and on behalf of those brethren who have visited the lodge, for the very kind, hospitable, and Masonic reception you have given us. In conclusion, I wish the W.M. a most successful year of office, and trust that Mark Macdonald Lodge, No 104, may continue to flourish under his command, and ever remain one of the most efficient lodges under the Mark Grand Lodge of England.

The W.M. proposed "The Presiding Officers," specifying the services rendered by each of them, and in reference to the S.W. said that if the rule of Grand Lodge which required that a Master of a Mark lodge must have attained the chair of a Craft lodge, was altered as had been proposed, he should hope to see Bro. Cronin installed next year.

Bros. CRONIN, S.W., and WOLTON, J.O, responded.

"The Healths of the Treasurer and Secretary," to which Bro. C. R. SWAN replied—and "The Junior Officers of the Lodge," which Mr. WORRELL acknowledged—followed, and the last toast given by the W.M. was "The Masonic Charities," which elicited responses from Bros. MEGGY, SWAN, and NEALL, and the brethren separated.

MASONRY IN AMERICA.

SEMI-CENTENNIAL OF OLIVE BRANCH LODGE, LEROY, N.Y.

(Continued from page 388.)

"Another element of conservatism, which has contributed alike to the vitality and vigour of this great Brotherhood, is the morality of its teachings. By morality I mean, not that rule of conduct which is only the conventional verdict of an ever changing public opinion by the force of circumstances which come of education, interest, or selfishness—a public sentiment that condemns to-day what it tolerates to-morrow, which so easily converts wrong into right and right into wrong—but that morality which is reflected from the immaculate standard of Divine justice and wisdom, and which constitutes an immutable rule of human action.

"The moral teachings of Masonry are from this pure source, and are not subject to the mutations of that standard of popular morality, whose tendency at this time is alarmingly downward.

"In addition to what is termed morality, there are other teachings which may be more properly denominated religious truths, drawn directly from Revelation, as the immortality of the soul and the resurrection of the body. These together, form a body of moral instruction which conserves the character of the Institution, preserves its power, ministers to its vitality, elevates it to a condition above the ordinary reach of that surging tide of vicissitudes which has swept away so many institutions from their foundations. What this Fraternity does for itself by its moral teachings, it does for its individual members. Its moral conservatism is felt by multitudes of young men who enter its pale, and so far master its principles, as to understand and appreciate them.

"Never did the young men of the land need the elevating and restraining influence of such guidance more than at the present time. The public have become fearfully familiar with wrong doing, and alarmingly tolerant of crime, when it relates to the successful accumulation of money, especially if the fraud be on a scale sufficiently large to render him who commits it notorious. The examples of men in high places and low places, impregnate the atmosphere with a pernicious quality, intoxicating the brain, corrupting the heart, and ruining the life of that class who should be the flower of the land and the hope of the country.

"Now, the legitimate influence of this Ancient Order over young men, tends directly to the formation of such tastes and habits, to such culture and conduct, as serve to raise them above these baneful influences, or fortifies them against their prevailing tendencies, and thus helps them to rise superior to the gravitating power of the popular standard of morals, and so enables them to attain an honorable and useful position in life.

"It is very true and I am sorry to say it, that this private Masonic training is not always effectual. Many a young man and many an old man is found in this Fraternity, who is, apparently no better for his connection with it; over whose conduct its principles do not seem to have any controlling influence. These are the exceptions, and in contrast with others, show how much the moral teachings of the Order do in conserving the morals of its members and through them, contributing to the public good.

"The conservatism of Freemasonry is seen and felt in its *social* influences. This is pre-eminently a social Institution—it is a united brotherhood. The very term is one of mutual endearment, expressive of equality, of union and harmony, of affection and of a community of interest where the welfare of one is identical to that of the other—so that if one suffer all the members suffer with it. This is in some degree true of other Societies which claim to be fraternities, but it is true of this, in a measure which can not be approached by any other human association. If a person is regarded as worthy of being admitted within its mystic cycle, he crossed its threshold as all others have done before him. His outside relations are not recognised. There is a common level upon which he must stand. Whatever his pretension or position in the world, they avail him nothing. The high and the low, the rich and the poor, the learned and the unlearned, are taught to look upon each other as the children of a common parent, and to dwell together as members of the same great family. If in this there is any coming down in social position, then it humbles the high. If, on the contrary, there is in this any elevation of position, then it exalts the humble, and fraternal equality is the happy result.

In this country, where the line of social distinctions is drawn not so much by *morals* as by *money*, where the revolving wheel of politics is perpetually creating distinctions in society, elevating one and casting down another; here, where the great growth of cities, the accumulation of immense wealth in the hands of the few, are ever widening the chasm between different classes of society; where the rich are becoming richer, and the poor, as a natural consequence, are becoming poorer, and a species of greenback caste is thus springing up in a land, whose abounding resources more and more induce a tendency to irregularity; this Fraternity finds ample scope for the exercise of its social conservatism, in keeping up, as far as may be that standard of equality, which has good character for its basis, and which ignores the unmeaning, unjust, and brainless distinctions that so much obtain among men—thus practically inculcating the lesson which all men ought to learn—that the only real social distinction should be that which arises from the conduct of men, and that the only aristocracy which arises from the conduct of men, which the world should ever recognise, is the superiority of mind and excellence of morals.

"But of all the changes that come over a community, and which carries with it the smart of wounded pride, the mortification of disappointed hope, and the suffering of absolute want, is that which is so common in this country, filled with the restless activities of enterprise and speculation—the change from worse to worse. This change, in its suddenness and severity, when it comes by the concurrence of circumstances over which no human agency seems to have any control, opens the way for that office of charity which is the main mission of Masonry to dispense. While the poor are ever to be found in our life's pathway, and from whatever cause their poverty may come, the great law of love remains evermore the chief statute of this Order. Charity, as it ever has been, so it ever must be its most prominent practical feature.

"In a world like this, such a virtue can never be idle or out of place. The weaknesses and the wickednesses of men combine to create a condition of things which demands the exercise of this virtue. The poor man who has seen better days, whose fortune has fled from him on wings which he could not clip—the desponding man whose hopesof worldly wealth have been crushed by the failure of his best endeavours—the man of disease, whose earthly dependence was the daily labour of his own hands—the stranger, who fines himself in a strange land without friends and destitute of money—the widow, who lost her means or support when she lost her husband—that group of little orphan children, who in utter destitution send up their cry for food and for friends—those constitute the object of that charity which does so much to relieve the wants of the suffering, to bind up the broken-hearted, to check that spirit of murmuring, and to replace it with the good cheer of animating hope; to give courage to the weak; to find friends for the fatherless, and to relieve the daily wants which cluster around the poor man's door, and thus, in its benign ministry of love, smooth the rough ways of life. It does the noble work of equalizing the social condition of society by this means of charitable alleviation, thus demonstrating practically what I mean by the power of the social conservatism of Freemasonry.

"Thus it is that this venerable Institution, which numbers its age by centuries, and which to-day appears in all the freshness of young life, acts upon the two extremes of society, checking the towering pride of prosperity, and raising and cheering the stricken spirit of despondency. There is always in an age of great success a constant tendency to exceeding selfishness. Rapid accumulation of riches begets a morbid spirit of covetousness. When success nourishes forgetfulness and misfortune leads to recklessness and much silent suffering is the product of both, this society acts the part of the good Samaritan, and dispenses charities noiselessly to the timely relief of the suffering, unobserved by the public eye, and unattended by the mortifications of wounded pride, feels with a keen sensitiveness, the least exposure of a depressed and dependent condition.

"Thus does this Society seek to equalize the two extremes of society, by placing the worthy on an elevated level, thereby conserving the social elements of society, and proving itself a blessing to those who give, and to those who receive.

The conservatism of Free Masonry is more over seen and felt in its influences upon the political relations of the country.

The Institution is, and from its very nature must be, free from the atmosphere of political partizanship, composed, as it is, of men of all politics; existing, as it does, in the midst of various and conflicting parties, it could not survive a single political campaign, were it to ally itself to any of the questions which from time to time divide and distract the community. Though purposely and fundamently separated from all matters of politics, yet the genius of Masonry has always been wedded to the genius of Liberty. This great Brotherhood has flourished most among the freest people. Its bitterest and basest enemies have been tyrants who have most opposed the principles of freedom, and have most opposed those who have sought to regain and enjoy that heritage which God has made the common birthright of man.

"The despotism of Europe tried for centuries to crush out its life by persistent persecutions. The dungeon, the rack, and the stake have been employed, and have contributed their consummate cruelties to the work of extorting its secrets, disbanding its Lodges, and expatriating its members. But such endeavours has only betrayed the weakness and the wickedness of an intolerant ignorance, and a cowardly tyrany, which has demonstrated the strength and stability of an institution, whose principles were far in advance of the spirit of the age, and were akin to that progress that was destined to elevate the race in the scale of a true nobility.

"When 'the Star of Empire,' westward took its course, then did Freemasonry seek an asylum in the New World. As soon as the spirit of liberty inspired the infant Colonies with the lofty sentiment of Independence, Masonry was found in the Congress which framed the declaration of the popular will, and in the army that carried that declaration into successful execution. This Institution in the first days of the young Republic was established everywhere. So entirely congenial were its principles with that of the cause which then engrossed the hearts and minds of the people, and challenged the utmost of their patriotism, that the largest and most prosperous Lodges were connected with the army. Among those who sat in those Lodges, as a member, was that illustrious man towards whom the eyes of the people were then turned, and on whom the hearts of all the friends of freedom, have ever since been placed, 'the Father of his Country.'

(To be continued.)

"Having been cured of rheumatism by the use of your Vegetable Pain Killer, I take pleasure in sending you this testimonial. I have used it also in cases of colds, coughs, neuralgia, bowel complaints, &c., and consider it a most valuable medicine.—JOHN NEASON, farmer, *Besley, June* 3, 1869.—To Perry Davis & Son, London, W.C."

METROPOLITAN MASONIC MEETINGS

For the Week ending August 27, 1870.

MONDAY, AUGUST 22.

Lodge 905, De Grey and Ripon, Angel Htl., Gt. Ilford.
Sincerity Lodge of Instruction (174), Railway Tavern Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, AUGUST 23.

Lodge 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, AUGUST 24.

General Committee of Grand Lodge, and Lodge of Benevolence, at 7 precisely.
Lodge 507, United Pilgrims, Horns Tavern, Kennington.
,, 754, High Cross, White Hart, Tottenham.
Chap. 13, Union Waterloo, Masonic Hall, Woolwich.
K.T. Encampment, Temple Cressing, Horns Tavern, Kennington.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

THURSDAY, AUGUST 25.

General Committee Girls' School, Freemasons' Hall, at 4.
Chapter 657, Canonbury, Haxell's Hotel, West Strand.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, AUGUST 26.

Chap. 749, Belgrave, Anderton's Hotel, Fleet-street.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, AUGUST 27.

Chapter 834, Andrew, Consecration and Installation.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
South-Eastern Masonic Charitable Association, New Cross Branch.

FRUITS.—What are the fruits of Masonry? It has often been effectual to save life and property; it has often relieved distress; it constantly teaches the ignorant; it daily wipes rivers of tears from the eyes of distress; it has often reconciled the most jarring interests; it has often converted the bitterest foes into the dearest friends.—*Inwoo*

PROV. GRAND MARK LODGE OF LANCASHIRE (S.C.)

The S.G.R.A. Chapter of Scotland having been pleased to appoint Bro. Thomas Entwisle as Provincial Grand Master of Mark Master Masons in Lancashire, his installation was fixed for Saturday, the 13th instant.

The St. Andrew's Lodge, 22, held an emergency meeting at three o'clock at Freemasons' Hall, Manchester. The lodge was opened punctually at the hour fixed, by the R.W.M., Bro. C. F. Matier, assisted by his officers. The circular calling the meeting was read, and several candidates were balloted for; three of them being in attendance (Bros. Sallon, P.M., Lightbourne, and Simpson), were introduced and advanced to the degree of Mark Master by the R.W.M. The candidates having received the secrets, retired a few minutes, and on their return Bro. John Mitchell, P.M. Mk. No. 2, took the chair and delivered the lecture of the degree in a highly effective manner. After the working tools had been presented the candidates received the congratulatory charge from Br. Mitchell.

Bro. C. F. Matier then resumed the chair, and having briefly stated to the brethren the reason of the convocation of the lodges in the province, called upon the acting P.G. Sec. to read the summons.

It was then announced that the P.G.M.M. nominate was in attendance, and desired to be installed.

The R.W.M accordingly ordered a deputation of eight Past Masters and four Wardens to conduct the P.G.M. into the lodge. The procession was formed by Bros. Whyatt and Hopkins, and on arriving at the pedestal opened right and left to permit the P.G.M.M. to advance to the East. Bro. G. P. Brockbank, the oldest P.M. Mk. in the province, then presented the P.G.M.M.-nominate for installation. The patent of appointment was read, and the oath *de fideli* duly administered by Bro. Matier, who then placed the P.G.M.M. in the chair, and proclaimed him in due form.

The brethren having saluted the P.G.M.M. with the proper honours, he proceeded to open the Provincial Grand Mark Lodge.

The first business was the nomination of officers, and the following brethren were appointed:—

Bro. C. Fitzgerald Matier, R.W.M. 22	D.P.G.M.M.
,, G. Parker Brockbank, P.M. 2 ...	P.S.G.W.
,, John Mitchell, P.M. 2	P.J.G.W.
,, John Parry Platt, P.M. 5 ...	P.G.M O.
,, William P. Mills, P.M. 5 ...	P.G.S.O.
,, Wm. Relph, R.W.M-elect 24 ...	P.G.J.O.
,, Josiah W. Taylor, R.W.M. 2 ...	P.G. Sec.
,, Lieut.-Col. Birchall, P.M. 2 ...	P.G.S. of Wks.
,, John Adam Whyatt, J.W. 22 ...	P.G.D. of C.
,, Wm. H. Hopkins, J.O. 22 ...	P.G.A.D. of C.
,, Rev. E. A. Lang, Chaplain 22 ...	P.G. Chaplain.
,, Thomas Ambler, P.M. 5... ...	P.G.S.D.
,, Dr. Allison, S.W.-nominate 24...	P.G.J.D.
,, H. T. Robberds, T.K. 2... ...	P.G.O.
,, Wm. George Turner, M.O. 22 ...	P.G.S.B.
,, Edward Friend, Sec. 5	P.G.T.K.
,, W. H. Pratt	P.G. Stewards.
,, James Parr, jun.	
,, Simeon Sampson	

Bro. George Galloway, P.M. 2, was unanimously elected P.G. Treasurer, and Bro. William Dawson P.G. Tyler.

After the officers had been duly invested with the collars and jewels of their respective offices, and saluted according to their rank, the following resolution was proposed by the D.P.G.M.M., seconded by the P.G. SEC., and carried unanimously:—"That a yearly sum of 2s. per annum be payable by each subscribing member to Provincial Grand Mark Lodge. One moiety of this to be devoted to the necessary expenses, and the other to form a nucleus of a charity fund, to be dispensed as the P.G.M. Lodge shall deem fit."

Proposed by the D.P.G.M.M., seconded by H.I.H. Prince RHODOCANAKIS, and carried unanimously:—"That a sum of 2s. 6d. shall be paid to P.G.M. Lodge for each advancement, and 1s. for each affiliation."

It was also resolved unanimously:—"That any P.G.M. Officer absent from his post in P.G.M. Lodge, without a reasonable and proper apology, shall be fined 10s. 6d."

The remainder of the business was then transacted, and the P.G.M. Lodge closed in due form and with solemn prayer.

The members of P.G.M. Lodge having retired, hearty good wishes were given to St. Andrew's Lodge from Nos. 2, 5, 24 (S.C.), and several lodges under the English Constitution. Several notices of motion were given, and the labours of the evening being ended, the St. Andrew's Lodge was duly closed.

The brethren then proceeded to the banqueting hall, where they partook of a plain but substantial repast, provided by the Freemasons' Club. The chair was taken by Bro. Thos. Entwisle, 18°, P.G.M.M., and the duties of vice-chairman were efficiently discharged by Bro. Wm. Wayne, S.W. 22. At the cross tables we noticed Bros. C. F. Matier, 30°, D.P.G.M.M.; Fred. Binckes, 30°, G.S.G.M. Lodge of England; H.I.H. Prince Rhodocanakis, 33°; G. P. Brockbank, 18°, P.S.G.W.; John Mitchell, P.G.J.W.; Parry Platt, 18°, P.G.M.O.; Friend, P.M., &c., &c. Among the visitors were Bros. Roberts (P.M), Ashworth (P.M.), Hargreaves (W.M. Mark Lodge, Haslingden), &c., &c.

The toasts of "The Queen" and of "H.R.H. the Prince of Wales and the rest of the Royal Family," were proposed by the P.G.M.M., and duly honoured by the brethren.

The next toast was the "M.E. Grand Principals, Office Bearers, and Members of the S.G.R.A. Chapter of Scotland," which was briefly responded to by Bro. MATIER, who read several letters of apology from distinguished companions who were prevented from being present, among others, the Earl of Rosslyn, Capt. Morland, Alex. Hay, Esq., &c., &c.

The toast of "The M.W.G.M. and Grand Lodge of England" was replied to by Bro. FREDERICK BINCKES, Past Grand Steward, who took occasion to mention the peculiarly delicate position in which he was then placed, as the official representative of the G.M.L. of England, present at a hostile demonstration, and he might almost say in the enemy's camp. He assured the brethren that while deploring and regretting the fact of a foreign jurisdiction, he was exceedingly pleased to be present, as it showed that the Mark degree was appreciated and beloved in Lancashire, and as he always believed in the maxim, *Fas est ab hoste doceri*, he would use still more strenuous exertions to secure the great *desideratum* of unity. He (Br. Binckes) trusted that ere long the difficulties surrounding the Mark Degree would all vanish, and that on some future occasion he might address the brethren, not as an alien and an enemy, but as a trusted and trustworthy adviser and friend. (Bro. Binckes was loudly applauded throughout his speech, and was received with great cordiality by the brethren.)

The toast of "Bro. Legendre Starkie, and the P.G. Officers of East Lancashire, Past and Present," was responded to by Bro. WM. ROBERTS, P.P.G.P.

The toast of the evening then followed, and was proposed by Bro. MATIER, who said: R.W. Sir and Brethren, in rising to propose the toast I have been called on to do, I assure you I do so with feelings of the greatest pleasure mingled with pain. Pleasure and pride at the honour done me, pain and fear at my own lack of ability to do justice to such a theme as "The Health and Prosperity of our R.W.P.G.M.M., Bro. Thomas Entwisle;" but you, brethren, must take the will for the deed, and forgiving me for my rudeness of speech and unpolished periods, see only in my words the earnest desire to offer to our P.G.M.M. that homage to which his merits have so justly entitled him. But I do not think that even this is necessary. Bro. Entwisle is not a creation of yesterday in the Masonic world. He is not a stranger among you, but a living refutation of the axiom, "A prophet has no honour in his own country." For upwards of twenty years Bro. Entwisle has laboured in the cause of Mark Masonry, and when, some fourteen or fifteen years ago, the Grand Craft Lodge of England refused to have anything to do with the Mark degree, and before the formation of that body which is so ably represented by our hostile friend and friendly foe, Bro. Binckes, Bro. Entwisle, in conjunction with Bros. Brockbank and Mitchell, applied to the S.G. Chapter of Scotland, as the only Masonic body in authority over the degree, for a warrant. This was granted, and the St. John's Lodge, of Bolton, was founded by these three brethren (may I call them "The Dauntless Three?"), and received the number 2. St. Mark's Lodge, No. 1, has been dormant for years, and therefore the St. John's Lodge is the oldest warranted Mark Lodge in England, and, indeed, I may say, in the world. Since that time the St. John's has flourished and prospered, and has been the mother of all the lodges of Mark Masters in Lancashire; and it is to Bro. Entwisle we are indebted for this happy consummation. I will not longer detain you, but ask you to pledge the R.W.P.G.M.M. in a bumper, and wish him long life, health, and prosperity in his new office, an eminence to which he has truly risen by merit. Brethren, let us drink the health of the P.G.M.M.

On the P.G.M.M. rising to reply, he was interrupted for some minutes by the cheering of the brethren, and on order being restored, thanked them in a few well-chosen remarks. He mentioned that, although the warrant of the St. John's Lodge from Scotland only dated from 1856, in reality it is a time-immemorial lodge, as they actually possess minutes from 1797; and concluded by saying: However much we may desire union, I am of opinion that the Supreme Royal Arch Chapter, to whom we owe fidelity, can alone release us of our allegiance to her.

Bro. FREDERICK BINCKES then requested permission to give the next toast on the programme, "The Health of Bro. C. F. Matier, the Deputy Prov. G.M.M.," and mentioned that, although Bro. Matier and he could not agree on the question of jurisdiction, still they had agreed to differ; and although in public he addressed Bro. Matier as his worst enemy, in private, he was happy to think, he could hail him as his best friend. Bro. Binckes alluded at some length to the D.P.G.M.M.'s services to the Mark degree, as the founder of the St. Andrew's Lodge, and as an author on the subject; and concluded by wishing the D.P.G.M.M. every health and prosperity. (The toast was received by the brethren with hearty good will.)

The Deputy P.G.M.M. said he would simply thank Bro. Binckes for his kindness, and the brethren for the honour they had done him in thus cordially endorsing the honour which the P.G.M.M. had so conspicuously conferred on him that day. He assurred them no effort should be spared on his part to render his services efficient in the cause of the Mark Degree.

The "Officers of the P.G.M. Lodge" was responded to by Bros. BROCKBANK, P.G.S.W., and MITCHELL, P.G.J.W. Bro. Brockbank was the first R.W.M. of No. 2, Bro. Entwisle the first S.W., and Bro. Mitchell the first J.W.

The toast of "The Masters, Past Masters, and Officers of Mark Lodges in the Province," was proposed by Bro. ROBERTS, P.M., and responded to by Bro. J. W. TAYLOR, R.W.M. No. 2, and P.G. Secretary.

The remaining toasts were "The Visitors," "The P.G.M. Stewards," and "All Poor and Distressed Mark Masters."

Bro. J. A. Whyatt, P.G.D. of C., most efficiently discharged his duties, and acted as toastmaster during the evening.

The harmony of the evening was considerably enhanced by some excellent singing, among which we must particularise a Lancashire poem, rendered to perfection by Bro. Sampson, and a capital comic song by Bro. Mitchell.

The brethren separated at an early hour, much pleased with the entire proceedings.

THE Fifteen Sections will be worked at the United Pilgrims Lodge of Instruction, the Duke of Edinburgh, Shepherd's-lane, Brixton, on Friday evening next, at six o'clock precisely, Bro. J. Thomas, P.M., P.G.D.C.G.C., will preside.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening, at 8 o'clock, in the spacious and commodious rooms at Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W. Ceremonies and lectures worked every Tuesday, except the fourth Tuesday in the month, when the ceremonies alone are rehearsed. The Domatic Chapter of Instruction is also held in the above rooms every Friday evening at 8 o'clock, from October until April inclusive.

WE understand from Bro. Hughan that the able Scottish Masonic historian, Bro. D. Murray Lyon, is progressing favourably with the history of the Lodge of Edinburgh (Mary's Chapel) from the sixteenth century to the present time. It is likely to be published by subscription, and will be dedicated to the M.W. Bro. the Earl of Dalhousie, *K.T.*, Grand Master Mason of Scotland, by his lordship's gracious permission. We anticipate great things from the publication of this work, as the records are very valuable and full of interest. Particulars will be published in due course.

THE degree of "Bachelor" of Laws has been conferred on a married lady in America, Mrs. Kepley, the wife of Mr. H. B. Kepley, a practising lawyer of Effingham, in Chicago.

GRADES OF RANK.—Many persons have endeavoured to substantiate their objections to the institution of Freemasonry, from the admitted dogma that its members meet on a level; whence they conclude that the system abolishes all human distinctions, and promises to disorganize society, and reduce it to its primitive elements. But it does no such thing. There is, in fact, no other institution where the grades of rank are better defined and preserved. The W.M. sits in the east. For what purpose is he placed there? Why, to rule and govern his lodge. And he is invested with power even to despotism, should he consider it safe to use it, and the Wardens are his assistants, not his equals. Each has his particular duty assigned to him, and beyond that he has no right to interfere. The next grade are the Deacons. And what is their duty? Not, surely, to rank in equality with the Masters and Wardens, but to perform the part of inferiors in office, to carry messages and commands. It is their province to attend on the Master, and to assist the Wardens in the active duties of the lodge, such as the reception of candidates into the different degrees of Masonry, and the immediate practice of our rites. This is the business of the Deacons; and by its punctual discharge, the office becomes a stepping stone to further preferment: for as it is incumbent on a brother to serve the office of a Warden, before he is eligible for the chair of a lodge, so it would be well if the office of a Deacon were preparatory to that of a Warden. The Treasurer, the Secretary, the Stewards, the Inner Guard, and the Tyler, have all their respective duties to perform and rank to support; while the brethren are bound to obey the will and pleasure of the W.M.

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The Freemason

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All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

COSMOPOLITAN MASONIC CALENDAR.—Our thanks are due to Bros. Porter, of Preston, and Flynn, of Dublin, for their courteous communications.

"SOMETHING WRONG."—We regret that pressure on our space precludes us from inserting the letters of Bros. John Taylor and Duncan Wilkie upon this subject.

BRO. BURGESS.—We shall have great pleasure in complying with your request.

BRO. LOZACK.—Write a plain statement of the facts to Bro. W. A. Laurie, Grand Secretary, Freemasons' Hall, Edinburgh, and we have no doubt that he will make enquiries into the case, and send you the desired document. You can state that you have applied to us for advice.

Births, Marriages, and Deaths.

MARRIAGE.

DAVIS—FARNFIELD.—On the 11th inst., at St. Mark's, Kennington, by the Rev. E. M. Walker, *B.A.*, Vicar of Emanuel, Lambeth, assisted by the Rev. C. A. Berry, brother-in-law of the bridegroom, Reuben Robert Davis, of Carey-street, Lincoln's-inn, and Clapham-road, to Millicent Ealey, eldest daughter of Bro. Wm. Farnfield, P. Asst. G. Sec.

STOCKDALE—PATERSON.—On the 15th inst., at 57, Anderton Quay, Brother Nathaniel Stockdale, M.M. Lodge Clyde, 408, chief steward s.s. Anglia, Anchor Line, to Janet, eldest daughter of Mr. Wm. Paterson, of Milngavie.

DEATH.

MCFARLANE.—Drowned, on the 4th ult., at Bombay, Bro. Andrew McFarlane, M.M. Lodge Clyde, No. 408, chief officer ship City of Tanjore. Friends will please accept this intimation.

THE Andrew Chapter, No. 834, will be consecrated at the Royal Sussex Hotel, Hammersmith, on the 27th inst., by Comp. R. Wentworth Little, P.Z. 177 and 975. The Principals will be installed by Comp. Andrew, P.Z. 19, the respected godfather of the new chapter.

The Freemason,

SATURDAY, AUGUST 20, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

The CANADIAN DIFFICULTY

FROM the *Craftsman* we learn that the Annual Communication of the Grand Lodge of Canada was held at Toronto on the 13th ultimo, and that the meeting was attended by over six hundred brethren—being the largest representation of the Craft that has ever been gathered together in the Dominion. And, truly, the issue to be decided was one of that grave and solemn nature as might well account for so large a muster of Masons. It is well known that the secession of the Quebec brethren from the Grand Lodge of Canada, and the consequent establishment of a separate Grand Lodge for that province, have given great offence to the Canadian Masonic authorities, who deny the right of the Quebec brethren to autonomy in Masonic affairs, notwithstanding the fact that every other province in the Dominion has a Grand Lodge of its own. Opinions differ greatly as to the legality of the proceedings by which the Grand Lodge of Quebec was inaugurated, and our readers may remember that we at first expressed an opinion that the action of the secessionists in precipitating matters to a conclusion was neither wise nor judicious; but, at that period, we confess that our knowledge of the accompanying circumstances was somewhat incomplete. We blamed the promoters of the movement for faults of omission, from which subsequent information proved them to have been entirely free. We found that the present Grand Master of Canada, Bro. Stevenson, was originally one of the warmest supporters of Quebec's claims to independence, and we found that similar views were entertained by some of the best and most experienced Masons in the Dominion. And as to the mode of procedure adopted by the brethren in the formation of the new Grand Lodge, a superficial glance at the history of Freemasonry in every country or state was sufficient to prove, to any unprejudiced observer, that the course pursued was precisely in accordance with precedents which every brother is bound to recognise. One of the strongest points alleged in opposition to the separation is, that the division of Canada into distinct provinces is simply a political measure, and that Masonic Grand Lodges are not to be dislocated or rent asunder as a result of political changes. Another argument is cited to the effect that the Supreme Legislature in Canada enacts laws as before for both provinces. This we readily acknowledge; and it may be remarked that Scotland and Ireland, although governed by the same Imperial Parliament as England, have yet separate organisations or ruling bodies in the Craft, and the Masonic orders in general. But our Canadian brethren need scarcely look across the Atlantic for an illustration of the doctrine that political boundaries are somewhat recognised in the Masonic system. The newly-created province of Manitobah is a case in point, and who will contend that the Grand Lodge of Canada, so-called, has exclusive jurisdiction in this latest addition to the Dominion; more especially, when it is remembered that New Brunswick and Nova Scotia—which are also integral portions of Canada—have separate Grand Lodges of their own, and equal right to occupy, in a Masonic sense, the Manitobah district? Moreover, in the United States every State or territory establishes an independent Masonic jurisdiction within its political limits, provided the required number of lodges acquiesce, as soon as the Federal Government invests it with certain defined political powers. For instance, the Grand Lodge of Maine formerly embraced within its Masonic fold several territories which are now the seats of flourishing independent Grand Lodges; and so well is the justice of Quebec's case understood by the enlightened jurists of Maine, that we find they were almost the first to acknowledge and recognise the new Grand Lodge of Quebec, an example which has since been copied by several other Grand Lodges on the American Continent, and which would have been almost universally followed were it not that some of the Masonic powers deemed it expedient to defer recognition until they had first heard the result of calm reasoning on the subject in the Grand Lodge of Canada itself.

Well, the Grand Lodge of Canada *has* met, and the brethren who were asked to suspend their decision—on the plea that the Quebec brethren would have an opportunity therein of calmly stating the reasons which induced them to secede—must now feel that the Canadian "powers that be" have been simply playing upon their credulity. From first to last it appears to have been a foregone conclusion that the existence of the Grand Lodge of Quebec should be ignored, and a very temperate amendment, offering recognition to the sister Grand Lodge, was, it is needless to add, rejected by a large majority. And yet this amendment was proposed by no less a person than Bro. Colonel W. M. WILSON, the First Grand Master of the Grand Lodge of Canada. It was seconded by the distinguished Bro. DOUGLAS HARINGTON, also a Past Grand Master, who supported it with all the weight of an experience which, in any other assembly than the Grand Lodge of Canada, would have commanded the utmost respect and veneration. No! the olive branch tendered by these illustrious brethren was contumeliously spurned by the hot-headed and hasty members of a Grand Lodge which owes its own existence—under almost identical circumstances to those now condemned as heresy in the Grand Lodge of Quebec—to the moderation and forbearance of other supreme Masonic jurisdictions.

We confess that we have now little hope of a peaceable or Masonic solution to this difficulty, for when the grave counsels of an Ahithophel are rejected in favour of the immature advice of a Hushai, the potency of reason or logic in connection with the question appears somewhat problematical. One point, however, is now cleared up, and American Grand Lodges will not be slow to appreciate its force. It is evident that the spirit of fraternity and true Masonry has departed from the Grand Lodge of Canada. A great opportunity for good has been lost, and "Ichabod" may now be written upon her temples.

To our brethren in Quebec who simply assert their rights, and claim only that Masonic independence which is their due, we say: "Be of good cheer, the Fifteenth Annual Communication of the Grand Lodge of Canada by no means represents the world of Masonry; true men and Masons in both hemispheres are ready to extend to you the right hand of fellowship, which the men of Ontario have so churlishly withheld. Continue to practise those Masonic virtues which will eventually secure you, not only the respect and recognition of the Craft Universal, but will, we trust, enable all of us to attain to that temple of light where the vain bickerings of man shall find no place, and where the ephemeral wrath of the foolish shall be heard no more."

Multum in Parvo, or Masonic Notes and Queries.

◆

SCOTCH MASONRY.

If the writer of the interesting article signed "A Member of Lodge No. 251" would forward me copies of the bye-laws of his lodge and chapter I shall be happy to reciprocate on being favoured with the address.

It is the first instance I have met with where fees in lodges under the Scottish Constitution are so high, and having some hundreds of bye-laws under various Grand Bodies, I am somewhat in the position to speak from knowledge of the subject, when stating that on the whole the fees under the Grand Lodge of Scotland are the lowest I know of.

Whilst agreeing with many of the remarks of the writer, it does seem to me, on the whole, proved from the experience of lodges generally, that a *low charge for admission* is most undesirable everywhere, and particularly so in Great Britain and Ireland, where Freemasonry is so highly esteemed.

In many lodges in Scotland I am told no annual dues are payable, and I know some where such actually is the case.

In making these observations, I do so with the best of intentions, being both an English and a Scotch Freemason. W. J. Hughan.

THE BIBLE IN THE LODGE.

Out of *evil* good may come; thus if my remarks on this subject have been the cause of the fine lines at page 394, headed "The First Great Light," I shall have one consolation at least, even although I should have to withdraw the latter portion of my former remarks at page 369. As a Christian I gladly adhibit my signanature to the resolve on page 394. "Christian Freemasonry," however, may be one thing, "Universal Freemasonry" is another; and as I take it, it is the latter that is shadowed forth in the opening clause of the 1723 Constitutions. It was bad generalship of Bro. Paton at page 391 to say "among Mahommedan Masons the Koran might be substituted;" that, at least, does not tell *against me*. And as to all knowing "that these landmarks can never be changed," I believe I know that they have been changed. However, I cannot go into this at present, and take up the space of The Freemason, until my other matter is cleared off; more especially as Bro. Jesse Owen introduces certain remarks into his letter which will be best answered by what I have sent up contra Bro. Paton.

W. P. Buchan.

JEWS IN THE MIDDLE AGES.

The Aristotelian or Arabian philosophy continued to be communicated from Spain and Arabia to the rest of Europe chiefly by means of the Jews, particularly to France and Italy, which were overrun with Jews about the 10th and 11th centuries. About these periods, not only the courts of the Mahommedan princes, but even that of the Pope himself, were filled with Jews. Here they principally gained an establishment by the profession of physic, an art then but imperfectly known and practised in most parts of Europe. Being well versed in the Arabian tongue, from their communion with Africa and Egypt, they had studied the Arabian translations of Galen and Hippocrates, which had become still more familiar to the great number of their brethren who resided in Spain. From this source also the Jews learned philosophy; and Hebrew versions made about this period from the Arabic of Aristotle, and the Greek physicians and mathematicians, are extant in some libraries. Here was a beneficial effect of the dispersion and vagabond condition of the Jews. I mean the diffusion of knowledge. One of the most eminent of these learned Jews was Maimonides, a physician, philosopher, astrologer, and theologist, educated at Cordova under Averroes. He died about the year 1208. Averroes, being accused of heretical opinions, *was sentenced to live with the Jews*, in the street of the Jews at Cordova. Some of these learned Jews began to flourish in the Arabian schools in Spain as early as the beginning of the 9th century. Many of the treatises of Averroes were translated by the Spanish Jews into Hebrew, and the Latin pieces of that author now extant were so translated by the Spanish Jews into Hebrew verses. The school or University of Cordova has been already mentioned. Leo Africanus speaks of "Platea Biblithecarorum Cordonae." This, from what follows, appears to be a street of books. It was in the time of Averroes, and about the year 1220, that one of our Jewish philosophers, having fallen in love, turned poet, and his verses were sold publicly in the street. My author says, that "renouncing the dignity of the Jewish doctor, he took to writing verses":

> Amore capitur et dignitate Doctorum
> Posthabitu coepit edere carmina.

—*Warton Hist. English Poetry.*

DIURNAL PROGRESS.

The sun rises in the three stages of its diurnal progress, first in the east to open the day, and dispenses life and nourishment to the whole creation. This is well represented by the Worshipful Master, who is placed in the east to open the lodge, and who imparts light, knowledge, and instruction to all under his direction. When it arrives at its greatest altitude in the south, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the Junior Warden, who is placed in the south to observe its approach to meridian, and at the hour of noon to call the brethren from labour to refreshment. Still pursuing its course to the west, the sun at length closes the day, and lulls all nature to repose; it is then fitly represented by the Senior Warden, who is placed in the west to close the lodge by command of the Worshipful Master, after having rendered to every one the just reward of his labour, thus enabling them to enjoy that repose which is the genuine fruit of honest industry.—*Hemming*.

The following curious laws of the first Lodge of Perfection, held in the Northern States of America, will, I think, repay perusal.

R. W. L.

LAWS AND REGULATIONS.

As all well-regulated societies have certain rules and institutions for their better support and government, and as Free and Accepted Masons are bound in a more particular manner to practise the social and enforce the moral virtues, especially in the lodges, from Secret Master (being the 4th degree) to the Ultimate Degree of Symbolic Masonry, called the Perfection or 14th degree, constituted by the Right Worshipful and Thrice Puissant Henry Andrew Francken, Grand Elect Perfect and Sublime Mason, Knight of the East, Prince of Jerusalem, &c., &c., &c., Knight Kadosh, Patriarch Noachite, and Sovereign Knight of the Sun, &c., &c., &c., Deputy Grand Inspector-General of all Lodges of the Superior Degrees in North America and the West Indies, granted by patent under his hand and seal, bearing date ——, under the name of ——, the persons hereafter subscribed their names, and members of the said above-named Lodge of Perfection, called ——, do assent to the following Laws and Regulations for their government, under the penalties and fines hereafter mentioned, and that those fines shall be always paid into the box for the decoration of the said lodge, the relief of poor and indigent brethren, and other objects of real charity.

1st. That this Lodge shall be kept every first and third Friday evening in every month, and as often as the Founder shall think proper, or the Master, in his absence, on acquainting the Founder of the necessity of such extraordinary meeting, who has power and authority to congregate the members upon any emergency, as well as to determine the time of such extraordinary meeting. That the ordinary lodge hours shall be from half-past 5 till half-past 9 o'clock from Michaelmas to Lady-day, and from 7 to 10 from Lady-day to Michaelmas.

2nd. That the Master shall be appointed by the Founder of this lodge, by an instrument in writing under his hand and seal, and the rest of the officers on the first meeting of this lodge; and that on every St. John the Evangelist's Day, or the 27th December, the Master shall be appointed for the succeeding year, by said Founder, under his hand and seal, if in the province, and in his absence by a majority of the members of the said lodge, and the other officers by the appointment of the said Master; and after any of the officers so chosen that have served one year shall not be obliged to serve again, unless they agree to it, and that by the unanimous request of the members.

3rd. At every St. John's Day, when the Master is appointed and he has nominated his Wardens and officers as aforesaid and vested with their proper badges of office, he is to give them a suitable charge how to act in their proper stations.

4th. That if the Master appointed as aforesaid should refuse to serve, he shall immediately pay Forty Shillings, and each of the other Officers Twenty Shillings, into the charity fund; and after the first election no member shall be deemed capable of acting, otherwise than by regularly serving first as Master of Ceremonies, then Secretary or Treasurer, then as Warden, and lastly as Master of this lodge, unless it be by appointment of the Founder under his hand and seal.

5th. The Secretary of this lodge shall enter properly in a book for that purpose all orders and mandates which shall be sent from time to time by the Founder or the Grand Council of Princes of Jerusalem in this province, if any constituted for that purpose, in which said Founder is always to preside, and in his absence his Deputy or Surrogate by him appointed.

6th. Whenever the Founder comes into the lodge he is entitled to the chair, which he may chuse or refuse, and in case of death, sickness or absence of the Master, then the Senior Warden shall officiate *pro tempore*, and so in other absences, according to the seniority of the officers.

7th. That the Wardens shall do all in their power to aid and assist the Master in the execution of his office, as well as to inform him and the lodge of anything that may tend to the advantage of the Society, together with every matter that may tend to the advantage of the Society, or that may be in violation of their laws, in order to see the penalties incurred and received, and likewise to see that the attending brethren are not mere idle spectators, but to assist, so as to make themselves, in due time, expert workmen.

8th. That the Treasurer shall give receipts to the Secretary for all the money he receives from him, and take receipts for all the said disbursements made on account of the lodge, which must be produced to the Master at the time of delivering in the accounts. That the Treasurer at no time take upon him to pay any money but by virtue of a written order from the Master given in open lodge.

9th. That the Secretary, immediately after the opening of the lodge, take an account of what members are present and of the visiting brothers, and give said list to one of the Stewards; to read the proceedings of the last lodge-night; and if it appears that any fines are due, he is to demand them immediately, and keep a fair account of the cash in the lodge-book, giving credit for every particular sum he pays to the Treasurer, &c., charging that account with the fines, fees, contributions, &c. That he pay no money but to the Treasurer, taking proper receipts. That he is to open a fair account in the lodge-book for every member of this lodge, and take care that they are all balanced before the ensuing election. And that as often as he shall read laws or anything else delivered to him for that purpose, he shall rise and deliver himself in an audible voice. And that he is to keep exact minutes of the proceedings of each lodge-night.

10th. That the Stewards see the lodge provided with candles, keep an exact account of what liquors are used, and of all expenses attending the lodge each night, and deliver the said bill to the Treasurer; and that they shall collect in the payments of each night, and pay them to the Secretary. And that upon all debates they shall collect the votes—he on the right of the Master shall collect the affirmatives, and he on the left the negatives.

11th. That all expenses of the lodge shall be defrayed out of the box, except processions and feast-days, when each member or visitor shall pay to the Stewards what may be judged a reasonable price for his ticket.

12th. That all Committees shall be appointed by the Master to transact the business of the lodge, and what expenses are found reasonable by the lodge, when their account is brought in at the final report, shall be paid out of the box.

13th. That everything in the lodge shall be determined by a majority of votes; the Master or person in the chair, to have two, the other members one, unless for the sake of dispatch the matter is left to the Master by the unanimous consent of the lodge.

14th. That all and every person that proposes to be raised in this lodge, shall send in a proper petition, when if he is vouched upon the word of a Mason, by the member who proposes him, that he is a Master Mason made in a regular constituted lodge, and is or has served as an officer in any lodge, he may then be ballotted for the next ensuing lodge, and if carried unanimously in the affirmative, he is to be entered in the minutes of the lodge-book and raised the next lodge-night; but if on the ballotting there appears but one negative for the candidate he cannot be elected. That a brother raised in this lodge shall pay, for every degree he is raised to, the sum of Twenty Shillings (besides the expenses of the apron, jewel, and order of every degree, which shall be provided by the lodge) until the degree of Gr. Mr. Architect, being the 12th degree. And that every member of this lodge who has been regularly raised the first nine degrees and desires to be raised to the Royal Arch shall pay Two Pounds in to the box, besides the expenses of jewel, apron and order. And if raised to the Ultimate Degree of Perfection, he is to pay £3 in to the box, and find gloves for each of the members and their wives.

15th. That no member can be raised to higher degrees unless he has at least been present three lodge nights, successively, between every degree as high as Gr. Mr. Architect, and from thence at least four successive lodge nights before he can be raised to the Royal Arch, and from Royal Arch to the Perfection the same, when he is to be very assiduous in working every night, in order to make him capable of being admitted to the Perfection.

16th. That, notwithstanding the above regulations, if any member is willing to be raised higher and is to depart from this province, he may be raised by the unanimous consent of the founder and the G.E. Perfect and Sublime of this lodge every lodge night, and even on an emergency more than one degree at the lodge night, paying extraordinary the sum of ten shillings over and above the stipulated sums, and for the two last degrees the sum of twenty shillings for each over and above the before-mentioned sums, and all for the benefit of the box. And if any member should desire to have a lodge called on purpose to be raised, shall pay over, and above what is already mentioned, the whole expense of the night.

17th. That if a brother visitor, however skilled in any of these superior degrees, shall first send up his certificate (if he has any) of his highest degree, and when he received such degree, on which the Master shall depute two of the most skilful members to examine him with great circumspection and make a report thereof to the Master, and if it is found that the said visitor is known to be a brother of such degree, he shall be admitted into the lodge and repeat the obligation of such degree, and for the first time he is to be treated, but for every time after he shall pay eight shillings for the use of the box.

(To be continued.)

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of The Freemason.)

Dear Sir,—I received my degrees of Entered Apprentice, Fellow Craft, and the sublime degree of Master Mason last year in the Mount Olive Lodge, St. Kitts, West Indies, of which the mother lodge is the Grand Lodge of Scotland. I received a certificate, signed by the R.W.M. of the Mount Olive Lodge, which I was instructed to forward to the Secretary of the Grand Lodge of Scotland, and that I should receive my diploma in return. This I did several months ago, but have received no reply.

Being but a young Mason I should feel much obliged if you would advise me how to proceed to obtain my diploma.

Believe me, yours sincerely,
GEORGE A. LOZACK.

(To the Editor of The Freemason.)

Dear Sir,—As the subjoined extract treats on a subject very important to the Grand Lodge of England, the subject matter of the same having been discussed in Grand Lodge, it may not be out of place to insert the same, and thereby give the Grand Lodge an opportunity of knowing the satisfaction the Craft has experienced at its decision in the said matter.

I am, Mr. Editor, yours fraternally,
MANY.

Port-of-Spain, Trinidad, July 23rd.

" For more reasons than one, are we happy to be able to inform the Masonic world that the warrant of the Lodge Royal Phœnix, No. 911, holding of the Grand Lodge of England—and which warrant was surrendered a few years ago, in a most clandestine manner, to say the least of the matter, to the Grand Lodge, by certain members of the Craft into whose hands it unfortunately fell, has been returned by the Grand Secretary to Bro. Julia, P.M., by the last mail. Too much praise cannot be given to Bro. Julia, and those who so ably assisted him in the matter, for the untiring exertions exercised by them on this occasion, and in setting right the false representations made as a ground of justification at the time for surrendering the said warrant. That unfortunately unprincipled Masons—and more unfortunately their getting into power—do make their first object in Masonry to be, how best to speculate in the lodge, is a fact too well-known here, and that when obstructed by any of the Craft sincere enough to their obligations to make the attempt, then comes the second object—how best to misrepresent and destroy the lodge. Our experience of certain very high (?) Masons are more than sufficient to enable us to devote an entire page of our paper to the subject, if we thought it would, in the remotest degree, reform their anti-Masonic principles; 'but sufficient for the day is the evil thereof.' We also beg to state, for the information, particularly, of those Masons who entertained doubts as to whether the District Grand Lodge existed subsequent to the demise of the District Grand Master, and if it did exist, on whom the duties of that office devolved, that by a letter addressed to Bro. Julia by the Grand Secretary it is clearly stated that the Senior District Grand Officer (whoever he may be) is *de facto* the District Grand Master, until any subsequent appointment—ergo, the District Grand Lodge never did cease to exist—nor can it ever cease to exist—so long as there is an officer belonging to it living (see Book of Constitutions, p. 58, ar. 7, ed. '67). In conclusion, we beg to congratulate Bro. Julia on the successful recovery of the warrant of the lodge over which he had the honour of presiding, and trust that by the continuance of his assiduousness in protecting and advancing the landmarks of our noble Order, he may revive once more the ashes of the Royal Phœnix Lodge, and add its light to the universal glory and splendour of our ancient and noble Order."

THE HENRY VI. MS.

(To the Editor of The Freemason.)

Dear Sir and Brother,—I am asked by Bro. Buchan when the pretended Royal M.S. of King Henry the Sixth was discovered in the Bodleian Library, and who found it?

I am sure that Bro. Buchan does not require to be told that the famous document (which with him and J. O. Halliwell and others, I believe to be "a clumsy attempt at deception") is alleged to have been discovered by the celebrated John Locke, and was first printed in this country in the *Gentleman's Magazine*, 1753, as a copy of a small pamphlet published in Germany in 1748. If this famous MS. had been a genuine Henry VI. one, it is my humble opinion that the losing of the original would be as wonderful as the first finding of it. Henry was a weak-minded, unfortunate king, and during his turbulent reign would have had something else (to him more important) to think of or write about than Freemasonry, even had it existed in his day. I simply referred to this forged document because the words "Faculty of Abrac" occur in it, and the extract was to show that these words meant "the magical power of expelling diseases," and that the word "Abrac" had likely been derived by the forger from the charm invented by Basilides.

W. G. DORIC.

THE SOCIETY FOR AID TO THE SICK AND WOUNDED IN WAR.

(To the Editor of The Freemason.)

Dear Sir and Brother,—Permit me to appeal through the medium of your columns to the Freemasons of Great Britain and Ireland to support the above society in aid of the sick and wounded. This society recognises no creed, no nationality, no cause; but simply endeavours to alleviate distress, and to save the lives of the wounded. Such an object cannot fail to commend itself to all good Masons.

May I suggest that each lodge might vote a certain sum to the society, to be paid in through Grand Lodge?

I am, Sir and Brother,
Faithfully and fraternally yours,
CLARKE JOHN BURGESS.
London, August 16th, 1870.

A BELIEF IN GOD AND A FUTURE RESURRECTION, &c.

(To the Editor of The Freemason.)

Dear Sir and Brother,—I was surprised at the appearance of a letter in No. 66 of your paper, page 286, in which a grave charge is made against an office-bearer of the P.G.L. of Glasgow by one calling himself "A Past Master of the Scottish Constitution." In Scotland we have P.M.'s *and* P.M.'s, but I had fondly hoped that those who could anonymously traduce a brother's character had passed away, or been "stamped out" like cattle plague or those P.M.'s who made sailors Freemasons in their tavern cellars.

It seems it is not so; and a "M.M." (does this stand for Mischief Maker?), at page 357, insinuates that because Bro. Wallace wisely overlooks such a cowardly attack, it must be true. Knowing, as I do, the circumstances of the case, and to prevent any one being led astray by its reiteration, I beg to assure you that it is utterly false, as the least enquiry would have shown to any one.

While regretting that the pages of The Freemason should be taken up with such a correspondence—considering what has appeared—I trust you will see the fairness of inserting the above.

I am, yours truly and fraternally,
JAS. E. WILSON, P.M. 354, 224.
64, Abbotsford-place, Glasgow, Aug. 9, 1870.

THE RHODOCANAKIS CONTROVERSY.

(To the Editor of The Freemason.)

Dear Sir and Brother,—Is not the correspondence on this subject somewhat too personal for the columns of a newspaper? "A Barrister," who writes in your last number, uses rather unmeasured language when he calls the letter of "Philalethes" a "scandalous libel," and he ought to remember that on many occasions the most serious doubts have been raised as to the impartiality and accuracy of Ulster King-of-Arms, and that, too, by those whose writings, unlike those of your correspondent's, are not anonymous. Has "A Barrister" read that most admirable exposure of the gross falsity of some of the most elaborate pedigrees in the "landed gentry," contained in a book entitled "Pedigrees and Pedigree Makers"? if not, let him do so. For myself, I do not doubt Sir B. Burke's entire honesty, but I believe him to have been shamefully deceived on many occasions, and I cannot but regret that he does not exercise a more efficient censorship of that portion of the press which is issued in his name.

"J. A. H." is quite mistaken if he supposes that the list of foreign noblemen at the end of Burke's Peerage is by any means an exhaustive one; on the contrary, the omissions far exceed in number the names given, and it would be most unfair, and, indeed, wholly ridiculous, to say that a gentleman was not entitled to this or that designation because he was not in Burke! "J. A. H." has evidently but slight acquaintance with foreign standard peerages.

As regards the gentleman about whom all this correspondence has arisen, and who is an entire stranger to me, I may mention that he frequently writes in *Notes and Queries*, and I have never observed the slightest objection on the part of any other correspondent of that paper to the title of Prince, assumed by Mons. Rhodocanakis. I was not aware that *he* claimed the prefix H.I.H., and this must, I think, be a mistake, as from writings of his that I have seen, I should judge the Prince to be too good an historian and genealogist not to know that any claim of the kind could not be sustained for an instant; but his right to be styled Prince depends upon proof of his pedigree, which it is only right to assume he has, unless some reason for entertaining a contrary opinion can be shown. In conclusion, will you allow me to say I deeply regret that our Argus-eyed editor should have permitted such a letter as that of "Common Sense" to appear in the The Freemason of the 6th August, and it has greatly surprised me that any of the letters have been printed without the names of their writers. I must say that I consider the language of most very ungentlemanlike and wholly unmasonic, and can only presume the writers are ashamed to say openly what they print anonymously. There are occasions when anonymous writings are justifiable and necessary, but surely a personal attack on a gentleman in the column of a newspaper which is headed " The Editor is not responsible," &c., is not one. I make no reference to the " Order " which M. Rhodocanakis is said to lay claim to, nor do I care whether he is or not rightly styled Prince : but I want to stop what I believe to be an infraction of our Masonic rule, and this would, in my opinion, best be accomplished either by excluding letters containing personal accusations from your columns, or requiring the writers' names to be published.

Yours fraternally,
JULIUS A. PEARSON. *F.S.A.*,
Aug. 10th, 1870. M.M. No. 10.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—" Brown, Jones, and Robinson," I observe by a reference to THE FREEMASON of the 6th instant, still perpetuate their celebrity—one now writes too well, another not well enough, while the third cannot write at all.

From the opinions expressed by "A Barrister," I infer that your correspondent merely *adopts* that dignified *nom-de-plume*, or he may indeed be one of those who try their unfledged wings in " *Moots.*" Be this as it may, I like his sententious and didactic style, and have little doubt that if not overtasked in early life, he may yet rise to the honours of the silk gown, or even the Woolsack. Nothing is impossible.

As for " Common Sense," he might have saved the Roman Capitol had he lived in the early times of that Republic. At present, *Lux a non lucendo* would perhaps have been a more suitable *nom-de-plume;* but as he seems to have entirely effervesced in his own wit, it is scarcely worth while to analyse the dregs.

The third "good boy" in his "corner" has evidently not finished his education, and has mistaken his *plum* for something else ; but as *Christmas* with its *pies* comes once a year, no doubt five months hence he will have learnt what it really is that he gets under his *thumb.*

KEW SEE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I think that I am fairly justified in repudiating the charge of personality brought against me by your correspondent "J. A. H.", for I have only treated him in his literary capacity, as Macaulay (not that I institute any precise comparison) treated Robert Montgomery. There is a wide difference between challenging the public and authoritative productions of a writer, and invading the sanctity of his private character.

But " J. A. H." must surely concede to me the liberty of correcting his errors, and therefore I shall now proceed to point out more than one in his letter (THE FREEMASON, p. 380) of August 1st.

In the first place, in order to sustain my assertion that " J. A. H." *might* be better informed on the subject which he has taken up, I may draw attention to the fact that he styles Ulster " King-*at*-Arms," whereas " at-Arms " is distinctive of a particular description of mediæval soldiers, and *not* of any heraldic authority—the heads of these institutions in the three kingdoms being Kings-*of*-Arms. This being undeniable, " J. A. H." will, I hope, take the correction in good part, for it is a pity that the two distinct names should be confounded.

Secondly, Sir Bernard is only the *compiler* of his " Peerage and Baronetage " and " Landed Gentry," and has not published them authoritatively *as* " *Ulster*"—a mistake into which some persons have fallen ; and therefore the reference made to the former work by the Baron de Bliss amounted to *nothing*, and could only have satisfied those unconversant with the subject. Moreover, Sir Bernard does not, and could not, be expected to vouch for the absolute correctness of the titles and pedigrees of the foreign nobility appended to his peerage, for *all* are not included (as, for instance, the ex-royal family of France and the Maharajah Duleep Sing, the members of which families have been long resident in England). In fact, Sir Bernard states that *only* those foreign noblemen " born in England " are included ; and even in this respect the rule is not strictly adhered to. In addition to this, the veracity neither of the pedigrees of the " Peerage and Baronetage," nor of the " Landed Gentry," is insisted on, the author having merely *conserved* those sent to him in some instances, and obtained by him in others. In these efforts Ulster has done a great public service, by affording an insight into a scattered mass of documents, some genuine and some spurious, which would probably never otherwise have been made available for public criticism. But, as I have said, this collection is not complete, nor does its talented author profess it to be so. With regard to "The Book of Knighthood," it is, in like manner, useful and instructive, but necessarily not immaculate, for there are orders omitted, such as that of the " Dooranee Empire," members of which are still living ; while amongst the medals given in the appendix, at least ten now worn by authority are not mentioned. This is no detraction from the merits of Sir Bernard's contributions to knowledge ; but, at the same time, it tends to show that " J. A. H.", as I before remarked, has jumped at conclusions rather hastily. Whereas, had he studied the subject, he would have acquired the knowledge which, in all humility, I am guiding him towards.

I must say that the two last paragraphs of " J. A. H.'s " letter contain personal insinuations which throw entirely into the shade any that I may inadvertently have made against himself, and I do not consider them as creditable to a writer in the public press ; while, at the same time, assertions are advanced without any references by which, as a matter of business, they could have been tested.

As "A Barrister" has, along with " J. A. H.", condemned, by inference, my imputation of malice against " J. A. H.", I can only say that, as there was no occasion for the bitter remarks of the latter, and as he seemed to go out of his way to make them, I naturally concluded that there must be some animus in the matter. " A Barrister " seems to fall into the mistake that loss of territory implies the loss of hereditary claims—a refutation of which doctrine is to be found in all the ex-royal houses of Europe. And, moreover, the same writer overlooks the fact, that the dictum of *legal* right to certain titular distinctions is scarcely to the point, for, by the same argument, he would justify our refusing such honours to the eldest sons of those peers who have second titles, and who, when described in legal documents, do not retain them ; and, in like manner, the same objection would tell against 999 out of every 1,000 gentlemen to whom society regards it as an affront to refuse, on legal grounds, the style of "esquire." Where this is so, " A Barrister's " dictum can hardly be said to weigh against pretensions substantiated by genealogical proofs, the public recognition of society, and the testimony of historians, &c., for the last 400 years.

In conclusion, one of the writers in question seems to forget that the pursuits of commerce are not incompatible with rank, as we know from the history of the Medici and other noble Italian houses. Moreover, there are at this moment peers of the realm who are professional bankers, merchants, and even cattle-dealers. Sterne's " Marquis of La Vendee " teaches an instructive moral ; Sir Bernard Burke's " Vicissitudes of Families " tells the same story, while the Prince de Condé, on the expulsion of the Bourbons, became a bookseller ; Louis Philippe a schoolmaster ; and many other persons of distinction have, on the loss of *territorial* possessions, been obliged to yield to an adverse fortune, but *without forfeiting the consideration due to their illustrious ancestry.* Sp.

Bedford, August 6th, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—With all respect to Bro. Hughan, I see no analogy between King Charles II. and Mr. Rhodocanakis. Let me ask Bro. Hughan if he could imagine any one saluting the present Lord Bute—who has been said to be "a Stuart of the Stuarts "—as " Your Majesty ?" Mr. John Timbs has told us of a butcher at Halesowen who is a direct descendant of the Tudors—is he a prince ? If so, where are these titles to end ? Moreover, Charles II. had always a large number of faithful adherents in England, but Prince Rhodocanakis can find no one to render him allegiance in Turkey or Greece, and has no " followers " except a few Freemasons in England.

Your correspondent " S. " quotes a further letter from Sir Bernard Burke, which in a remarkable degree corroborates what I stated in my letter which appeared in THE FREEMASON for July 23rd :

I said : " Sir Bernard disowned all knowledge of 'His Imperial Highness.' "	" S." says : Sir Bernard " had no knowledge of the Prince or the case."

Now, the partisans of the " Prince " seem incapable of seeing the point of the whole matter, namely, that, if Mr. Rhodocanakis *were* a prince, *Sir Bernard Burke is the one person in Europe who ought to be able to testify to the fact.* But Sir Bernard has " no knowledge " of the matter, and Sir Bernard's works on " Orders of Knighthood," &c., contain no mention of the prince. These facts speak for themselves.

" Philalethes " is wholly illogical, since he charges me with being "anonymous," and then intimates that he knows that I lack the " distinction " of " social worth." If " social worth " means that I do not claim to be a " prince," I admit the charge ; but if this correspondent, who is himself " anonymous," has anything to say against my personal character, I am prepared to afford him a fitting opportunity of vindicating his charges in a court of law. I have sought to avoid all personalities in this matter. I have never impugned Mr. Rhodocanakis's " respectability " in his private capacity, inasmuch as the matter in hand is entirely removed from personal questions. Possibly, Mr. Rhodocanakis is as sincere in believing himself a "prince" as was the amiable Mr. Levi in supposing himself " Dictator of England," when he recently attempted to take possession of Windsor Castle.

I subjoin a "memorandum," which will show you that Mr. Rhodocanakis is not recognised as a prince in Greece. Similar inquiries show that he is unknown in Russia. There are no princes in Turkey. Then, let us ask, in what country and under what government is Mr. Rhodocanakis a prince ?

Yours fraternally,
London, Aug. 15th, 1870. J. A. H.

[MEMORANDUM.]

The undersigned having been appointed a deputation to visit the Consulate-General of Greece in London, for the purpose of inquiring into the pretensions of the so-called "Prince Rhodocanakis," we this day, August 11, 1870, waited upon the Consul-General in the discharge of our duty. The Consul-General received us with great courtesy, and having explained our business, the questions we put and the answers we received were as follows :

1st Question : " Can you oblige us with any authorised list of the Greek nobility ?"

Answer : " *There are no titles of nobility existing or recognised in Greece.*"

2nd Question : " Are you aware that a Greek merchant in Manchester has assumed the titles of " His Imperial Highness Prince Rhodocanakis ?"

Answer : " He may call himself what he likes, but he is no prince."

Thanking the Consul-General for his courteous reception of us, we then withdrew.

(Signed) J. A. H.
G. B. A.

SCOTCH MASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In reference to your correspondent's able letter on Scotch Masonry, let me observe that he appears to have been made in a lodge in Trinidad, and though his lodge is under the jurisdiction of the G.L. of Scotland, I am afraid it cannot be taken as a fair sample of the manner lodges are worked under that jurisdiction—I wish I could think otherwise—and in reply to the query at page 379, I would refer him to the reports of the English Lodge of Benevolence during any given time, and I feel certain the larger number of non-English Masons who receive relief from that fund will be found to be Scotch brethren, and would ask him to give a reason for this fact, as the Scotch are proverbially considered so very provident, thrifty and industrious.

I am, yours fraternally,
16 August, 1870. AN ENQUIRER.

FOREIGN TITLES.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I have no particular interest in the discussion now being carried on in your paper respecting the claims of a foreigner to high-sounding titles, but having had some experience of similar gentry, I desire to warn your readers against placing implicit confidence in *ex parte* statements when uncorroborated by proof. I remember, some years ago, a Greek who used to frequent the " Sultan," a noted place of resort in Manchester, and invariably "treated" all present who saluted him as " Prince," or "Count," I forget which.

The following extract from the *Times* of September 3rd, 1858, is also *apropos :*—

> "The man calling himself Count Viala was yesterday arrested ; and in his lodgings were seized numerous false patents of Knighthood, and about a dozen diplomas of learned societies. One of the patents was of the Order of the Gilded Militia, or Golded Spur, which purported to be granted by the Duke of Sforzia *(sic)*, a Roman Prince, and which set forth that, in addition to the Order, it conferred the title of Count. Others of the pretended patents were of the Order of Malta and that of St. Gregory the Great. The *soi-disant* Count de Viala has been recognised ar a professional Greek, who is well known, both in Paris and at all the German watering places. He has at times passed by the name of Count de Cassan, and has been condemned for cheating at cards."

I must therefore say that the safe side is to be, like

Yours fraternally,
INCREDULOUS.

PROVINCE OF CORNWALL, AND ALFRED NUTT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Allow me to thank Bro. Hughan for his correction of the error in the report of the meeting of the Prov. Grand Lodge of Cornwall, that our local candidate for the Boys' School had been successful at the last election. Would that it had been so !

This is the first occasion in which this province (which, for its size, has been a liberal supporter of the Masonic Charities) has had a candidate to bring forward for any one of the charities, and consequently, its votes have on all previous occasions been given to other provinces. from all of which we had hoped to receive a return of votes in favour of Alfred Nutt. It happened unfortunately, however, that each of those provinces, with the exception of Cornwall, which rendered us valuable aid, had a candidate of their own to support, and consequently Alfred Nutt, instead of receiving some 600 or 700 votes, as we had hoped he would do, obtained only half that number.

The case, as Bro. Hughan states, is really a very deserving one, the late Bro. John Nutt, who was much respected, dying only a few weeks after becoming a bankrupt, it may, I believe, truly be said *broken-hearted*, thus leaving his widow and five children totally unprovided for.

As this province has contributed handsomely towards the Boys' School without hitherto having derived any return, it is hoped that the claim which we thus have upon the institution, will induce those subscribers who have no special interest in any candidate to give their support to Alfred Nutt, any votes for whom will be gratefully received by,

Yours fraternally,
WILLIAM KELLY.
P.G.M. Leicestershire and Rutland.
Leicester, August 16th, 1870.

PROVINCIAL GRAND LODGE OF SOMERSET.

The R.W.P.G.M., Lord Carnarvon, held his Grand Lodge for Somerset on Monday last, at Highbridge, and visited the Rural Philanthropic Lodge, when over a hundred distinguished members from the different lodges attended. It was observed with much pleasure that only one lodge in the province omitted this opportunity of offering their respectful homage to the Earl of Carnarvon, whom the Masons of Somerset are proud to have as their chief, and who has recently been appointed by the Earl De Grey and Ripon to the exalted post of Deputy Grand Master of the Grand Lodge of England.

The following brethren were appointed officers of the Grand Lodge for the year ensuing, Lord Carnarvon accompanying each qualifying investiture with appropriate compliments and admonitions :—

Bro	Else, Bridgewater	P.G.S.W.
,,	Butler, Taunton	P.G.J.W.
,,	Pigott, Weston-super-Mare ...	P.G. Chaplain.
,,	Payne, Bath	P.G. Treas.
,,	Hobbs, Wells	P.G. Reg.
,,	Prideaux, Bridgewater	P.G. Sec.
,,	Major-General Doherty, Bath ...	P.G.S.D.
,,	Shepherd, Wincanton	P.G.J.D.
,,	Vizard, Weston-super-Mare ...	P.G.S. of Wks.
,,	Galpin, Crewkerne	P.G.D. of C.
,,	Knott, Ilminster	P.G.A.D. of C.
,,	Inskip, Weston-super-Mare ...	P.G.S.B.
,,	Brannan, Taunton...	P.G.O.
,,	Keene, Bath	P.G. Purst.
,,	Helliar, Bath	P.G. Tyler.
,,	Woodward, Burnham	P.G.A. Tyler.
,,	Cox, Weston-super-Mare...	P.G. Stewards.
,,	Macfarlane, Bath	
,,	Harding, East Bower ...	
,,	Jones, Weston-super-Mare	
,,	Clementson, Highbridge ..	
,,	Vincent, Frome	

After the financial and Masonic arrangements had been satisfactorily disposed of, the brethren retired to the banquet room, where a sumptuous dinner was provided by Mr. Davidge, of the Railway Hotel, under the superintendence of Mr. Wickendon, of Taunton.

At the banquet the P.G.M. presided, with his wonted urbanity. The only drawback to the happiness of the company was the indisposition of the D.P.G.M. Bro. Capt. Bridges, who, although present, was unable to take his usual part in the business of the day. His lordship gave in rapid succession the usual toasts, and the loyalty of the brethren was especially asserted in drinking the health of "The Queen and the Craft."

Other brethren made appropriate speeches, especially the Provincial Grand Secretary, Bro. Else, to whom the best thanks of the province are due for the admirable arrangements made.

After spending a truly Masonic and happy evening the brethren separated early.—*Bridgewater Mercury.*

"LETTER from a Brother in England to a Brother in Scotland," W. P. Buchan's letter on "Antiquity of Freemasonry," Report of Rowley Chapter, 1051, &c., &c., shall appear next week.

HOPE.—Hope is an anchor of the soul, both sure and steadfast; then let a firm reliance of the Almighty's goodness animate our endeavours, and enable us to fix our hope within the limits of his most gracious promises so shall success attend us; if we believe a thing impossible our despondency may render it so, but if we persevere to the end, we shall finally overcome all difficulties.—*Old Lectures.*

INSTALLATION OF THE DISTRICT GRAND MASTER OF BOMBAY.

(From the *Masonic Record of Western India.*)

The installation of R.W. Bro. the Honourable James Gibbs to the office of District Grand Master of Bombay and its territories, which took place on the 2nd July, will be the dawning of a new era in Freemasonry in Western India, and will afford the highest satisfaction to the Fraternity far and near. For the last six years Masonry in Bombay was in a transition state, and only for the influence for good exercised over the Craft by this distinguished brother and a few others, both in the Masonic and social circle, the Order would have received a death blow from which it would never have recovered. Who is there amongst the Fraternity that does not remember the reckless and heartless speculations that swept like an avalanche over Bombay in 1864–5, which brought ruin and misery on many poor widows and orphans? Masonry was dragged into the vortex, and many a good and true man, who would have joined the Order then, stood aghast at the demoralising influence exercised by several of those who, as "Masters in Israel," should have shown a better example. R.W. Bro. Gibbs, who was in England during this eventful period, arrived in Bombay at the crisis, and but for the great interest he openly displayed in the cause of our Holy Order, and which has been unremittingly continued from that time to this, we should not now have had on our rolls the names of His Excellency the Governor and a host of other influential and distinguished brethren, who have joined within the last few years.

The eminent services rendered to the Craft by our present District Grand Master, and the high honours he has attained, have all been duly chronicled in this journal, and are too well-known to need any recapitulation here.

The selection of W. Bro. Dr. Diver as Deputy District Grand Master has been a very just one so far as seniority in the District Grand Lodge is concerned, and we doubt not that he is able and willing to do every justice to the office; for he has worked hard, the best proof of which is in the substantial acknowledgments he has received from the different lodges over which he ruled. But there is such a thing as public opinion, and this—as far as we can learn—is somehow against W. Bro. Diver being "the right man in the right place." The office should be held by one possessing ability and experience, as also a social position such as to command the respect of all the brethren. The District Grand Master had a very delicate task to perform, and he did his duty in fixing his choice on the Senior Grand Warden.

We extract the following brief report of the proceedings from a local journal :—

"On Saturday last a ceremony was performed in Bombay which possesses great interest and importance to the numerous and powerful body of Freemasons in Western India. We refer to the installation of the Honourable Mr. Justice Gibbs as District Grand Master of Bombay and its terrritories. The Honourable Mr. Gibbs had for a considerable period occupied the post of Deputy District Grand Master, and it had often fallen to him to perform the duties pertaining to his present high office in the absence of the District Grand Master. The office he now fills was therefor, regarded as his right, and all who know what Freemasonry is, and who desire its advancement, will rejoice to see him on the Grand Master's throne. A special communication of the District Grand Lodge was held on Saturday for the installation of the District Grand Master. Mr. Taylor, the retiring incumbent, formally announced his resignation, and read a letter from the Grand Secretary, intimating that the Grand Master Mason of England (at that time Earl of Zetland) had been pleased to accept that resignation. Mr. Justice Gibbs was then conducted into the District Grand Lodge, and, having produced his patent from the Grand Master of England, was duly installed, proclaimed, and saluted as District Grand Master of Bombay and its territories—the first District Grand Master ever thus honoured. Mr. Taylor then took his seat as Past D.G.M., and Dr. Diver was appointed as Deputy D.G.M. In announcing this appointment, the District Grand Master hinted that it would in all probability be made more frequently than hitherto, in order that Masons who deserved well of the Craft may thus more frequently be advanced to its honours. Mr. J. J. Winton was unanimously elected District Grand Treasurer. It was resolved on the motion of the District Grand Master, to present to the Past D.G.M. an address on vellum, together with the jewel and clothing of his present rank, in testimony of the service he has rendered to the Craft in Western India, and of the esteem in which he is held by its members. The speeches delivered in the course of of the evening were able and instructive, particularly that of the newly-installed District Grand Master, who impressed upon all present the responsibility that rests upon them as Masons—a responsibility that he considered all the weightier, as Freemasonry has yet a great work to do among all classes, all creeds, and all colours in India. No more popular appointment than that of Mr. Justice Gibbs to the post he fills could have been made."—*Times of India.*

Poetry.

STANZAS.

"Are Maconnes Gudler Men than others?"
Ancient Manuscript.

Go to the widow's home,
Where want has gone before :
Ask her if ever Masons' hearts
Forget the needy poor?
Ask her if ever Masons' hands
Contribute to her store?

Go to the Masons' bed
When death is hov'ring nigh,
Ask him who smooths his pillow?
Who stands in waiting by?
Ask who will feed his orphans
When he's beyond the sky?

Go to the Mason's grave
Affection there to find;
When to its long, last resting-place
His body is consigned.
Who utters then a fervent prayer?
Whose eyes with tears are blind?

Go to the battle-field,
Where Hate has drawn his blade,
And ask that wounded soldier
Who flew to give him aid?
Ask him who with his friendly arms
The lifted weapon stayed?

Go to the House of God,
Where prayer is often heard;
And see whose supplicating hands
Are clapsed on bosoms stirred—
On bosoms stirred with hope Divine,
That God their prayers has heard.

Go to the Mystic Lodge,
Where Masons love to meet,
And mark if e'er an impure word,
Your list'ning ears shall greet.
And mark if on the *level* there,
The high and low do meet.

Go, scan the Mason's life;
From discord ever free
And as he journeys to the "bourne"
O'er Time's tumultuous sea;
If better than the world he's not,
As *good* he ought to be.

SELMA.

Jottings from Masonic Journals.

WE are pleased to welcome again our namesake *The Freemason*, of St. Louis, Missouri—the number for June having reached us. It is as vigorous as ever, and although we differ with Bro. Gouley upon the Quebec question, we are delighted to find that his valuable labours are so highly appreciated by the Missouri fraternity.

Next week we shall quote from *The Freemason* a very interesting address on "Chapter Work," by Comp. Little, Grand High Priest of Virginia.

Our best thanks are due to R.W. Bro. Gouley—who, as our readers are aware, is also Grand Secretary of all the Masonic bodies in his State—for an extremely handsome volume of the transactions of the Missouri Grand Chapter since its formation in 1846. This must prove invaluable as a reference to the Masons of that important jurisdiction.

THE *Masonic Tidings*, of Warsaw, New York, contains a fine oration by Bro. George H. Wells. This excellent publication is edited by Bros. J. W. Simons, P.G.M., and John Ransom, the latter being also the proprietor.

THE installation of W. Bro. S. Cook as W.M. of Lodge Orion in the West took place at Poona, India, on the 24th June, and the following officers were appointed : W. Bro. L. W. Penn, I.P.M.; Bros. Smith, S.W.; Burnett, J.W.; Wilmer, Secretary; Haylett, Treasurer; Newport, S.D.; Hunter, J.D.; Humphreys, I.G.; Kirby, Tyler.

BRO. CAPTAIN C. AGNEW, Her Majesty's 16th Lancers, has been elected Worshipful Master of Lodge Bangalore, at Bangalore, India, and was installed on the 24th June (St. John's Day).

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London." - Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Manges &c. After a trial no family will be without Mayar', Semolina.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond, says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s 2½d., 2s. 9d, 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of he Indian Army; ordered also by Apothecaries' Hall, London. Caution —Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—Advt.

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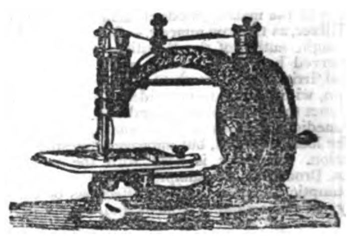

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ORIENTAL TRADITIONS.—I.

KING DAVID.

Oriental traditions contain much that is interesting in the history of the "East," and though they are far from possessing equal claims to our faith, in many cases they add weight to the details given in Revelation. Indeed, many of them seem to elucidate what is sometimes dark in the latter, and show, at least, in what manner the people of the "East" understand the accounts existing among them, as so many traditions of the lives and acts of the Prophets. It is, therefore, from this point of view, that the writer, who is somewhat acquainted with oriental languages and literature, offers the following sketches.

Some persons suppose that whatever the Prophet of Islamism did not procure from the Old and New Testaments, he must have invented, to suit his themes and purposes. Is it not more probable that he drew largely upon the "Traditions" extant amongst his people, in the absence of the written Holy Books? Among the Arabian writers of the present time, or rather of the writings of the old Arabian authors, from which D'Herbilas drew so largely, there are sketches on the prophets, which must have come down to themselves, as so many "Traditions." These often contain just such inaccuracies in point of names, periods, and events, as are found in all oral traditions, handed down from father to son in a long series of ages. What is unwritten, we call *tradition;* and what is written, we claim to be *history;* and when the latter fails us, we are satisfied with the former, especially if it relates to an unletterred, uncivilised, or even a semi-civilised people. In the absence of any possible contradiction, or even of conflicting "Traditions," we assume that the knowledge which we possess is truthful; and many deeply interesting theories in Freemasonry are built upon no more solid foundations than "Traditions."

With the early history of David, the shepherd boy, who later in life, become one of the greatest and most powerful of kings, any one who has perused the Old Testament is familiar. We are also well acquainted with the many vicissitudes of his early career. In them he had learned wisdom, as well as developed the natural talents which he possessed for music and poetry. The theory of the "East" is that the Almighty has sent (the expression is, "made to descend,") certain books of Revelation to each of the inspired prophets. The earliest thus descended to Adam and Moses, and the *Thaboor*, or Psalms, to David. His book is the only instance, in which Revelation is positively in a versified form. The sweetness, and the sublimity of the psalms are beyond all parallel, and will, without any doubt, be so considered by mankind, in all times to come. They, however, contain dogmas, especially with relation to nature and the animal creation, which are open to the criticisms of science, and calculated to elevate "animal life" to an equality with man, or to place the latter upon an equality in some respects with all other animals.

Oriental tradition states that David was possessed of an excessively sweet voice, and that all who heard it were captivated by it. It had even a magical effect not only upon mankind, but even upon all animate and inanimate nature. From his harp he could produce seventy-two notes. When he read or sang his psalms, savage animals and wild birds became enthralled, as it were, by the sweetness of his voice, and abandoned for the time, their natural propensities for mutual harm. Through this gift of nature, or of the Almighty, he exercised an influence over all creation which has not been equalled by that of any other human being. The celestial creatures, which it is held, occupy the vast space which we call the *air*, extending between this globe and the others, and known as *Jinus*, all mankind dwelling upon one earth and descended from *Adam*, as well as all other ceratures thus came under his sway, and recognised him as their Sovereign or King. This wonderful power it is said aroused the envy and jealousy of *Iblis*, or the "Tempter;" and seeing that it was entirely due to the *harmony* of sounds, he made an effort of the same character, for the purpose of seducing the hearers of David's magical harp to himself. This evil "genius" however, it would seem, was not aware that the great power of David, consisted not wholly in the rythm of his verses or the harmony of his strain, but also in the theme of his inspired verses or psalms; all of which were, as they still are, the most sublime adorations and praises of the Almighty. To make a diversion in his own favour—to gain ,at least, a portion of the auditors to himself—to get up thus two parties in confliction with each, and so as to disseminate strife, and evil passions among those who had become subdued by the magical strains of the harp of the Shepherd King, he invented certain other instruments of music, and played upon them airs calculated to produce the desired effect. Their sweet strains, it is said, affected even David to tears, and knowing that they were only another of the means so pleasant and agreeable, though at the same time so sinful and productive of evil to mankind, which Satan spreads abroad, like the spider does its web to catch its victims; he cast himself upon the ground and closing his ears against the seductive arts, implored God to preserve him from their sinful influence. His tears and the fervor of his devout invocations deeply affected the spectators, and drew them away from the thraldom of the music made by the instruments of Satan's invention. In this manner, it is related in Oriental tradition, music, for the first time, received two distinct powers; the one, that of captivating the senses by its sweetness and rousing the faculties of its hearers, and the other, that of calming them into subjection, of touching and penetrating the most obdurate of hearts, and reducing mankind to tears. Music, since then, has become plaintive, and prone to exercise a salutary influence upon the affections of mankind; and for this purpose it is used in connection with their devotions to the Creator.

Oriental writers say that though David in his youth cultivated the art of music as a means of gaining a subsistence, that the wonderful talent which he possessed was a Divine gift, and that its influence over nature was so great, that even iron became softened by its influence! When he played upon the harp and sang his sublime psalms, in devout adoration of his Creator, all the wild beasts of the hills, the fishes of the depths of the sea, and the birds which soared to the loftiest heights of mid-air, joined with him and responded to his calls to this effect. Even all vegetable nature which has an existence, between those breathing the breath of life and the material mountains and hills, responded to his invocations and worshipped their Almighty Creator. This may be regarded as oriental hyberbole, and yet traces of the fact may be found in the invocations contained in the sublime psalms of David.

It is narrated that David, on becoming King, was in the habit of dividing his days in the following manner. One day he would spend in conversing with the most learned men of his time, and in learning something from each one of them; one he spent in acts of justice, basing his sentences upon the principles laid down in the Book of Divine Revelation; another was devoted entirely to devout meditation, and supplications to the Almighty; one to his family, &c.; one he offered up as a special supplication to God, that He should inspire him with the greatest principle of human wisdom, and that which is the most confirmable to the Divine Will. In reply to this prayer, he learned that to reach this he should never cease to call upon the name of God, to love those who lived and feared Him, and to avoid all such as were irreligious and forgetful of their Creator; that he should judge all men in the same manner as he himself would expect to be judged hereafter. In connection with the preceding, it is said, probably in a metaphorical sense, that King David was miraculously favoured with a chain which extended from Heaven to his throne of justice, and that the wisdom of his sentences came down on this from on high. This chain, though generally hidden from the sight of mankind, was ever visible to him, and is supposed to signify, allegorically, the pure and impartial dictates of his conscience. For a long time after the death of this wise king, this chain is said to have still existed among the people of Israel, and that it finally disappeared when his successors ceased to be just.

In connection with this so-called "Chain of Justice," it is related, as a "tradition," that an individual having deposited with another a valuable jewel, on its being demanded by its owner, the recipient refused to restore it; or rather, declared that he had already done so. The case, consequently, was carried before the chain in question, and its decision was awaited with uncommon interest by the public, as the transaction had taken place between the two parties without any witnesses who could sustain the declaration of either. He who received the jewel, placed it inside of his cane; the owner of the jewel declared that he had deposited it with the defendant, and had never received it back, and having taken the chain in his hands, it made no movement in demonstration of his falsity. When the defendant was called up to make his declaration and touch the chain, he handed his cane to him who claimed the jewel. The chain, as before, made no demonstration adverse to his statement that he had, in fact, received the jewel, but also that he had given it back into the possession of its owner. In this manner the celebrated "Chain of Justice" lost its prestige amongst the people of Israel, and soon afterwards disappeared for ever from amongst them. This tradition, probably, serves to point out a case, wherein even the great wisdom of David, or his son Solomon, proved ineffectual to define truth from falsehood, honesty from dishonesty, and of the fallability of man.

Many examples of the wonderful wisdom of King David are handed down in oriental tradition, in addition to those mentioned in the Old Testament; and it also narrates that he lost it and the Divine favour by his thirst after riches, and his weakness for female beauty. In his earlier career, his only aspiration was for wisdom, but in later days he seemed to have entertained the idea, too often indulged in by weak humanity, that the Almighty should recompense him in this life rather than only in the other, for his good deeds. It is related, and the bearing of the allegory is readily seen, that in answer to such an aspiration God sent an apparition before him, in the form of a figure composed of the most precious of metals and jewels. He grasped at this, and it receded before him; the more he pursued it the further it fled, until having lit upon the terrace of an edifice, he followed it even there. This sinful pursuit after wealth even led this ever great and wise king to the commission of still another act of human weakness. From this terrace he beheld Uriah's wife, and was captivated by her beauty. The spectacle of so great feminine attractions destroyed all his better disposition, and having ascertained that she was the wife of one his chief military commanders he longed to possess her. Although the beautiful woman's back was turned to King David, she saw his figure reflected in the water in which she was performing her ablutions, and hastened to cover her person with her hair.

David returned to the place in which he was accustomed to pray, but his thoughts continuously reverted to the beautiful female to whom he had been led by his sinful pursuit after worldly riches. Tradition relates that her husband, Uriah, was with the nephew of the king, serving in the army before Belkâ, and employed in beseiging a strong place. David sent orders to this nephew, named Sherâb, that he should direct Uriah to go with the *Shekinah* in front of the forces, and assault the fortress. This he did with success, and it was only on attacking a third time, that he was killed. It is otherwise stated that the attacks made by Uriah were without the king's knowledge, and only in conformance with the orders of Sherâb; it being supposed that prophets such as David were incapable of so henious a crime as conspiracy against the life of an innocent man, and that he only had it at his heart to marry his wife in case of his death. Some even go so far as to declare that Uriah divorced his wife to favour the king, and then willingly fell a martyr in battle. When David asked the widow to become his wife she consented on the condition that, in case she bore him a son, he should be the heir of his throne.

Some time after the preceding occurrence, which oriental writers regard as a "Divine temptation," King David, was as usual seated in his oratory, protected by a large force of armed men. He had given orders that no one should be permitted to disturb his devotions. Notwithstanding these commands, two individuals arrived at the door, and insisted on being admitted to the royal presence for the purpose of laying before the king a suit for his decision. On entering, one of them stated that the other was his own brother, that the latter possessed 999 sheep whilst he had lost one, and that he had been compelled to give him this one by forcible means. These two men were none other than two angels disguised, and David not only recognised them as such, but was conscience-stricken by the nature of the case and its application to himself. Long days and nights of prayer and supplication to God for pardon was the result, and many were the tears of repentance shed by the self condemned king. By Divine command he visited the grave of the man he had so grievously injured, and implored his forgiveness. It is said that the spirit of the deceased rose up from the grave to learn the object of the king's visit, and on hearing the avowal that he had been placed in the front of the battle, so that he might meet death, and so enable the king to satisfy his desire for his beautiful wife, he was silent. This occurrence seemed greatly to add to the grief and remorse of David, and although God mercifully pardoned his crime, the rest of his days were spent in sadness and sorrow, and many of his sublimest psalms, tradition says, were composed by him during this period.

J. P. B.

LETTER from a BROTHER in ENGLAND to a BROTHER in SCOTLAND.

INITIATES IN SCOTLAND.

Not the least dangerous feature in the present system of Freemasonry is the lax and irresponsible mode of election of candidates for our mysteries. Laws, undoubtedly, are on record dealing concisely and firmly with the question, but there they end. They die in their birth, they are but words, and they never produce effects. The laws of Freemasonry and of the Grand Lodge, although very fine and formal upon paper, are not unlike the dummies in a barber's shop or a tailor's emporium. You can hang anything upon them, but what they themselves are fitted to use. The laws of Freemasonry are made for a certain class only, and thus we find their spirit given effect to, and then their text, and again neither spirit nor text, as the wire-pullers please. And more especially is this displayed in the laws affecting the internal economy of a lodge; a lord can be hurried through thirty-three degrees in a week, while a poor and unknown brother never can hope to attain higher than the Royal Arch. The boast of equality is destroyed whenever we come to deal with any degree above the third, or with any one above the rank of the lower class.

All societies which pretend to a rule of conduct beyond the worldly or politic require so to guide their actions, in the face of carpers and cavillers, that no loophole may be afforded for invidious comparison or damning contradiction. Thus Freemasonry should be most careful alike to preserve the integrity of the landmarks in spirit and in deed; to act up, so far as it is permissible for finite beings to do so, to the strict letter of its law, and to discountenance and denounce anything which may tend to set that law at defiance or bring it into ridicule. But this is not at all considered by Freemasons, who have other objects in view than the plain and pure tenets of the Order; objects at variance with the principles and motive powers of the Order, and who view the society more as a means of improving their earthly welfare than as one which, without being a religion in itself, is a helpmate to religion, and consequently one which will tend, if it does not really lead, to a spiritual. The roughest block that ever entered the quarry of a lodge must be convinced of this truth.

Freemasonry demands something more than body and soul, money and respectability, in its candidates. It requires brains as well as thews, education as well as gold. A man in joining is told that external advantages are of little profit to him in the Craft, but this is the merest verbiage; but talk, rank, and money always have their weight, in the very church and in the veriest tap-house. One of our most distinguished countrymen, at an early age, joined Freemasonry. He was then unknown and a nobody. He worked zealously in the cause of the Craft—worked with his whole heart and soul—looking forward to the time when his labours would be crowned with the honour desired by every intelligent and true-hearted Craftsman—the chair. When the time for election came, he was passed over; a young brother, who had a high territorial position, was appointed; and that particular lodge and Freemasonry lost the aid and co-operation of one of the best men who ever sat in lodge, for he threw up all connection with the Order in disgust, and never again took part in its proceedings. Years flew past, the rejected brother in time stood before the world as one of its foremost minds; the Freemasons would then have given him any situation which he could desire, but he would have nothing to say to them. If, when he was poor, unknown, but a zealous craftsman, they would not reward his arduous labours, now that he was rich, known, but a poor craftsman, he would not assume honours for which he had not worked. And so it is, year by year, that men after men of great abilities leave the Order—where they cannot find common honesty of dealing, or any principle of justice—to the loss and deterioration of Freemasonry. By this it is not to be supposed that we are to take every brother at his own price, upon his own showing, that he is a future Brougham or Admirable Crichton. What we do maintain is, that every hard-working and intelligent brother, who does his duty by his lodge and brethren, is entitled to the honours of Freemasonry when his turn to wear them comes. The freedom of Freemasonry may be summed up in the pithy South American planter's article of faith, "Every man is free and equal, and every man has a right to larrup his own nigger." There are no end of niggers in Freemasonry—more is the shame!

No one will say that the general run of candidates for Freemasonry are highly or even decently educated, or that they have ever been, or else some glaring chronological and historical errors would not now be in the ritual. Some have been admitted who cannot read or write, some have barely received a schooling at all, while the generality are as fitted to solve the forty-seventh problem of Euclid as they are to expatiate upon the liberal arts and sciences. The only liberality which they are familiar with being the whisky bottle at another's expense. And yet to understand Freemasonry as it purports to be, one would require to have the wisdom of Solomon, with the insatiable literary appetite of Porson. Yet how absurd it is to hear some illiterate but well-meaning companion speak learnedly of the Coptic, Syriac, and Chaldaic, who would be apt to call a cuniform character a German, because it was in an un-English type. There is no reasonable wonder in this. A mass of useless persiflage has been grafted upon the original stock of ritual, and one would need his whole lifetime to be able to comply with the requirements of the first degree, leaving out of the question entirely the question of the numberless orders now, like barnacles, sticking to the good ship Freemasonry's bottom.

While Freemasonry should be stripped of many of her gaudy and alien plumes, in which she looks like a daw in borrowed feathers, the candidate for Freemasonry should also display some qualifications in the shape of an educational excellence. Furthermore, no candidate should be proposed and received the same night. His name should be before the brethren for some time, so that enquiries might be made about him, and any disqualifying properties become known. Much after disagreeableness would be avoided by this course, and the candidate would be impressed with the importance of the new tie which he was about to form. A considerable time should also elapse betwixt the conferring of the degrees, and no advance should be made until the candidate has shown his perfect knowledge of what has been already entrusted to him. The examinations should take place in open lodge, and every brother present be entitled to ask such questions as to him may seem fit and proper.

What do we find to be the present system pursued with regard to candidates? They are brought to a lodge, proposed, balloted for, passed and raised, all in one evening. A favourite excuse for this is that the candidate is going abroad. Why did he not seek admission before? and why now? Likely because formerly the Craft was of no use to him, but now that he is going abroad, it would be of the utmost use. How then does he find admission when he swears that he does not seek admission from any mercenary or other unworthy motive? In fact, we regret to say that many men deliberately lie on their entrance into Freemasonry, and many present, by their silence, become abettors of the lie. All this, mark you, in the name of God and of truth!

We might prolong this subject further and at greater length were our purpose mere writing for effect. We have no such thought. We simply wish to point out the plague spots upon our system which call for redress, certain that the common sense of the brethren will bring about a reform. Still we cannot conceal from ourselves that the cause of Freemasonry is injured by the falsehoods and unnecessary pretences of Freemasons, and that brethren, from the hour of their initiation, are led into lax notions of truth and honour with regard to the Craft, which bear fruit in after years, in indifference to the strict letter of the law and an insensibility to the purer and less salient doctrines of the Order. This is not their fault; it is the fault of a system bolstered up for the interested ends of a paltry ignoble few.

What, then, is necessary for the remedy of these abuses is a thorough investigation into the past lives and characters of all candidates. Mundane Clubs demand this, and so should Masonry. The candidate should possess a fair education, and be capable of understanding the various points of the ritual. A certain time should pass between his proposition as a candidate and his reception, and also in the after degrees. We should say three months in each case. The fees of admission should also be raised, and an annual test of membership demanded. This we will treat of afterwards. Above all, Freemasonry should do her duty by her candidates, and much of the ritual should be overhauled and revised.

We insert the above, but sincerely trust that the picture of Scottish Freemasonry therein delineated is overdrawn in many respects. There cannot be a doubt, however, that greater care should be exercised in the choice of candidates by some of the lodges in Scotland.—Ed. F.

CONSECRATION OF THE GRANITE LODGE, No. 1328.

On Saturday last, another lodge was added to the already voluminous roll of the Grand Lodge of England, and from the high character of its promoters, we anticipate a very prosperous career for the new lodge, which is aptly named the "Granite." W. Bro. James Brett, Grand Pursuivant, was the officer deputed by the Grand Master to perform the important duties of Consecrating Master, and it is needless to add that he executed his work to the admiration and delight of all present. Bro. Brett was well seconded by Bro. R. Wentworth Little, the Provincial Grand Secretary for Middlesex, who officiated as D.C., and we would particularly desire to urge the necessity of having an efficient brother to act in this capacity at every consecration. At four o'clock precisely, the brethren were marshalled in the ante-room to the Zetland Chamber, Freemasons' Hall, by the D.C., in the following order. The visiting brethren, juniors first; the Founders of the new lodge according to rank, the Wardens *pro tem.*, the D.C., the Consecrating Master, and the Grand Tyler.

The brethren then entered the lodge-room in procession, and marched slowly round while solemn music was played, and we may here state that the musical arrangements were directed by Bro. G. T. Carter, P.M., 382, who was assisted by Bros. W. Coward, Montem Smith, C. S. Jekyll, and Chaplin Henry.

The Presiding Officer then took the chair, and appointed as Wardens, *pro. tem.*, Bros. H. G. Buss, P.M. 27, Prov. G. Treas. Middlesex, and C. A. Cottebrune, P.M., 733, 957 and 1257. Bro. F. Walters, P.M. 73, W.M. 1309, was requested to act as Inner Guard.

The lodge was opened in the three degrees, and the Presiding Officer addressed the brethren on the nature of the meeting. The introductory prayer followed. The D.C. addressed the Presiding Officer, who replied, and the brethren of the new lodge were then arranged in order. The Acting Secretary read the petition and warrant, and the Presiding Officer enquired of the brethren if they approved of the officers named in the petition and warrant. The brethren signified their approval in Masonic form. The Presiding Officer then proceeded to constitute the brethren into a regular lodge in ancient form, after which he delivered an oration on the nature and principles of the institution. An anthem (133rd Psalm) succeeded. The Dedication Prayer (first portion), was then offered up. *Omnes*, Chant, "So mote it be." *Sanctus*, "Glory be to Thee, O Lord." All the brethren turned to the East, while the Presiding Officer gave the Invocation. *Omnes*, Chant, "So mote it be." The D.C. read 2 Chron., ii., 1 to 16. The lodge board was then uncovered, and the Master and Wardens, *pro tem.*, carried the elements of consecration three times round the lodge (solemn music playing during the procession), halting in the East at each perambulation. Anthem, "Glory be to God on High; Peace on Earth, Goodwill towards men." The D.C. took the censer three times round the lodge (solemn music during his progress) halting in the East. The Dedication Prayer (second portion) followed. All the brethren chanted, "So mote it be." The Presiding Officer then constituted the lodge. All the brethren chanted, "So mote it be." An anthem, "Glory to God in the highest." The Patriarchal Benediction closed the consecration. The lodge was then resumed in the second degree.

Bro. John Kirk, the W.M.-designate, was then presented for installation to Bro. Brett by the D.C., and the usual ceremony was proceeded with until the Board of Installed Masters was formed, when Bro. Kirk was duly inducted into the chair of K.S. The brethren were re-admitted and saluted the new Master in the several degrees. After the presentation of the warrant, Boyce's fine anthem, "I have surely built Thee an house" was very effectively sung by the choir. The officers were then appointed and invested as follows, each with a suitable address from Bro. Brett:—

Bro. John Batstone, S.W.
„ Charles Sendey, J.W.
„ George Hackford, (P.M.) Treas., (elected.)
„ George de Maid, Secretary.
„ F. Julian Marshall, S.D.
„ Benjamin Cooke, J.D.
„ Charles Dickinson, I.G.
„ J. Woodstock, Tyler.

Bro. Brett concluded the ceremony of installation with the addresses to the W.M., the Wardens and the brethren generally, and sat down, on the completion of his arduous task, amidst the unanimous applause of his hearers.

It was then proposed by Bro. Dickinson, I.G., seconded by Bro. J. L. Thomas, P.M., and carried *nemine contradicente*, that a vote of thanks be recorded on the minutes of the lodge, to Bro. James Brett, G.P., for the able manner in which he has conducted the consecration and the installation.

It was also proposed by Bro. J. Batstone, S.W., seconded by Bro. C. Sendey, J.W., and enthusiastically agreed to, that the following brethren should become honorary members of the lodge. Bros. J. Brett, G.P.; R. Wentworth Little, P.G. Sec., &c.; C. A. Cottebrune, P.M. 733, 957, 1257; and H. G. Buss, P.G. Treas. Middlesex, P.M. 975.

The lodge was then closed, and the brethren adjourned to the banquet, which was held in the Morning-room, Freemasons' Tavern, and comprised every delicacy, with an abundance of the choicest fruits and rarest wines. Grace was sung by the musical brethren, after which the usual attention was paid to the good things of this life, the W.M. not forgetting to drink prosperity to the numerous visitors, who heartily responded by wishing every success to the Granite Lodge, and its estimable Master.

The cloth having been removed, Bro. Kirk gave the health of "Her Majesty," coupling with it "The Ancient Craft." (National Anthem, all upstanding.) The Earl De Grey and Ripon's health followed, and was greeted with continued applause. An equally warm reception awaited the announcement of the next toast, "M.W. Bros. the Prince of Wales and Earl of Zetland, Past Grand Masters."

Bro. Brett, G. Purst., responded for the Earl of Carnarvon, D.G.M., and the rest of the Grand Officers, in his usual happy vein.

Song, "Oh, Firm as Oak," by Bro. Henry.

The health of the W.M. was then proposed, and elicited unanimous demonstrations of respect and affection.

Bro. Kirk replied, and expressed his sense of the honour conferred on him as the first W.M. of the Granite Lodge, and he assured the brethren that he and all the members were actuated with the same determination to make it a glorious success. (Cheers).

Song, "The Woodpecker," by Bro. Montem Smith.

The health of the "Visitors" was next given, and cordially received.

Bros. Wright and Glass ably responded.

For the "P.M.'s," Bros. J. L. Thomas and R. Wentworth Little were called upon to return thanks, and both enunciated in appropriate terms their delight at witnessing such an auspicious event as the inauguration of the Granite Lodge.

In reply to the toast of "The Officers," each brother in rotation, from the Senior Warden to the Inner Guard, expressed their satisfaction at the positions they severally held, and their desire to further, by every means in their power, the comfort and welfare of the lodge.

Song, "Maid of Athens," by Bro. Carter.

Bros. Hackford and De Maid acknowledged the toast of the "Treasurer and Secretary," and the former brother in a really neat and felicitous speech, made some very appropriate allusions to the name of the lodge, and hoped it would endure as permanently as the stone after which it was named.

After the Tyler's toast the brethren separated.

Besides those already mentioned, the following songs and glees were sung during the evening:—"By Celia's Arbour," "Maying," "The Three Chafers," "The Wolf," "Three Hundred Years Ago," and "Mynheer Van Dunck," and the brethren were so pleased with the musical entertainment that there were several *encores*.

The following is a correct list of those present:—Bros. John Kirk, John Batstone, Charles Sendey, George Hackford, P.M., George De Maid, F. Julian Marshall, B. Cooke, C. Dickinson, James L. Thomas, P.M., Alfred T. Taffs, P.M., William W. Kell, John Oliver, John Phillips, William Rose, and M. Jennings, Promoters; James Brett, G.P.; R. Wentworth Little, P.G. Sec. Middlesex, P.M. 975; C. A. Cottebrune, P.M. 733, 957, 1257; H. G. Buss, P.G. Treas. Middlesex, P.M. 27; Frederick Walters, W.M. 1309; H. Wright, W.M. 179; J. Johnson, P.M. 447, P.S.W. Port Natal, 738; John Glass, P.M. 354; D. W. Pearce, P.M. 657; W. H. Warr, P.M. 23, P.G. Steward; R. B. Newsom, P.M. 1223; C. B. Payne, P.M. 27; George Loe, W.M.-elect, 1303: George Kenning, S.W. 192; W. Dodd, S.W. 1194; H. Sadler, J.W. 147; C. Parker Ward, J.W. 1257; G. A. Ibbetson, I.G. 231; John Elliott 186, Joseph Pigot 753, Ab. Jessup 913, John McDougall 912, Septimus Baker 913, Henry C. Stuart 201, K. G. Bailey 231, and M. Edwards, I.G. 1293.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, the 24th inst., W. Bro. Joshua Nunn, P.G.S.B., presided as W.M., assisted by W. Bros. J. Brett, G.P., and J. Coutts, A.G.P., as Wardens. Bros. Hervey, Hogg, J. Smith, Binckes, Cottebrune, Gale, Saunders, West Smith, Buss, Little, Coulton, Rosenthal, Lambert, Gurney, and many other brethren were also present. The Board of Masters was first held, after which sixteen petitions were considered, of which eleven were relieved, or recommended for relief, to the extent of £430, the remainder being deferred or dismissed. The largest grant ever made at the Lodge of Benevolence, viz., £250 was voted on this occasion, in aid of a brother whose services to the Craft in days gone by, were of a herculean and manifold character.

ANNUAL COMMUNICATION OF THE GRAND LODGE OF CANADA.

The fifteenth Annual Communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada, was opened at the Music Hall, Toronto, on Wednesday, the 13th ult. Early on Tuesday the brethren began to arrive, and by night the hotels were tolerably well filled, and the earnestness of discussions showed that the brethren had come to the meeting deeply impressed with the importance of the occasion and the responsibility resting upon the Craft in connection with it. On Wednesday morning a large additional number of brethren reached the city, and by the time the hour arrived for for opening Grand Lodge there was a larger attendance than has ever been known for a first day.

Grand Lodge was formally opened at half-past two o'clock. The entrance of Grand Officers, clothed in the new regalia which had just been imported from England, was a very imposing procession. The usual motion, accepting the minutes as read and confirmed, having been passed, and the rules read, the Grand Master delivered an address, of which the following is a summary :—

"Brethren of the Grand Lodge of Canada: Another year—a most important one in our history—having passed away, we are assembled again in annual communication, to consider measures for the advancement and prosperity of our beloved institution. Let us, with becoming gratitude, recognise the goodness of the Great Architect of the Universe, who has so mercifully preserved us in life and health, bestowed upon us countless blessings, and given us a fair measure of prosperity. Let us also reverently look up to Him for wisdom to direct our deliberations at this Communication, so that all we do may be conducive to the promotion of His glory and the well-being of our fellow-men.

"I do not intend to occupy much of the time of the Grand Lodge with an opening address—time which can be more profitably employed in the consideration of the various important questions which are to be brought forward. I will therefore only refer to certain official acts with which it is necessary you should be made acquainted, and perhaps advert briefly to one or two other matters requiring remark.

"The number of new lodges established by dispensation during the past year, was fifteen. Great care was taken to obtain reliable information as to the need for more lodges in the respective districts in which they were sought to be located, and the probability of their being able to work without detriment to the lodges already existing in the immediate vicinity: and I am happy to say that in nearly every instance the replies were most satisfactory. The applications were all accompanied by the usual recommendations, and certificates were also furnished me that the brethren selected for the position of of Worshipful Masters were fully competent to confer the degrees. It gives me great pleasure to state in this connection that, in March last, the members of Goderich Union Lodge, No. 720 on the registry of Grand Lodge of England, unanimously adopted a series of resolutions resigning their English warrant, and desiring in exchange a warrant from the Grand Lodge of Canada. The resolutions were carefully drawn, and all their resolutions being perfectly regular and constitutional, I felt it to be my duty to comply with their request, and instructed Grand Secretary to accept their English warrant and forward it to the Grand Lodge of England, together with a certified copy of the resolutions adopted by the lodge. In accordance with previous arrangement, they were to get the nearest vacant number to that which they would have received had they originally affiliated with this Grand Lodge. The lodge is therefore now known as Goderich Lodge, No. 33 on our Grand Register.

"The following are the names of the lodges under dispensation, with their location and date of organisation:-

1. Credit Lodge, Georgetown, O., 27th Sept., 1869.
2. Zeredatha Lodge, Uxbridge, O., 11th Oct., 1869.
3. Mountain Lodge, Thorold, O., 12th Oct., 1869.
4. Marmora Lodge, Marmora, O., 16th Oct., 1869.
5. Norwood Lodge, Norwood, O., 16th Nov., 1869.
6. Zurich Lodge, Zurich, O., 13th Dec. 1869,
7. Bernard Lodge, Listowell, O., 14th Dec., 1869.
8. Mount Moriah Lodge, Montreal, P.Q., 3rd March, 1870.
9. Sutton Lodge, Sutton Flats, P. Q., 4th Mar., 1870.
10. Prince Arthur Lodge, Odessa, O., 18th Mar., 1870.
11. Ionic Lodge, Brampton, O., 14th April, 1870.
12. Kerr Lodge, Bell Ewart, O., 14th April, 1870.
13. Lodge of Fidelity, Ottawa, 29th April, 1870.
14. Cameron Lodge, Walkertown, O., 28th April, 1870.
15. Doric Lodge, Park Hill, O., 4th July, 1870.

"*Affiliated.*—16. Goderich Union, No. 720 English Register, and now known as Goderich Lodge, No. 33, Goderich, O.

"Requests were received from several Grand Lodges for an exchange of representatives with the Grand Lodge of Canada. The distinguished brethren appointed to represent these Grand Bodies near this Grand Lodge will doubtless in due time present their credentials. I have named and accredited the following brethren to represent our Grand Lodge near their Grand Lodges., viz. :—

R.W. Bro. Geo. F. Gouley, Grand Sec., near the Grand Lodge of Missouri.
M.W. Bro. Henry R. Cannon, P.G.M., near the Grand Lodge of New Jersey.
M.W. Bro. H. P. Deul, G.M., near the Grand Lodge of Nebraska.
R.W. Bro. Samuel C. Perkins, G.S.W., near the Grand Lodge of Pennsylvania.
R.W. Bro. Samuel C. Fleming (Bellows Falls), near the Grand Lodge of Vermont.
R.W. Bro. Col. Wm. S. Fish (Mystic Bridge), near the Grand Lodge of Connecticut.
R.W. Bro. Thomas W. Chubbuck, near the Grand Lodge of Nevada.
R.W. Bro. William H. Fraser, near the Grand Lodge of Wisconsin.

"In consequence of the removal from this country of R.W. Bro. H. L. Robinson, D.D.G.M. for the Bedford district, it was found to be necessary to fill the vacancy thus caused. The Book of Constitutions provides that 'The Grand Master may, by a written document, direct the Grand Registrar to take charge of any district for which there is not a District Deputy Grand Master," but owing to the peculiar state of Masonic affairs in that district, it was to be expected that questions would arise requiring the personal superintendence of the officer in charge. I therefore deemed it of essential importance that some competent brother, resident in the district, should be selected. I communicated my views to the present Grand Registrar, R.W. Bro. Fairbanks, who in the most courteous manner concurred therein, and having consulted some of the officers of lodges in that district, I appointed W. Bro. Horace D. Pickle, P.M. of Royal Canadian Lodge, Sweetsburg, who has since discharged the duties of D.D.G.M. in the district of Bedford, with great zeal and ability.

"Emergent Communications of Grand Lodge, for the purpose of laying foundation stones, were held at the following times and places, viz.: On the 12th of August, 1869, at Belleville, Ont., foundation-stone of the Deaf and Dumb Asylum; on the 16th May, 1870, at Odessa, Ont., foundation of the Methodist Episcopal Church. On both occasions I had the honour of presiding and officiating.

"On the 17th of May, accompanied by R.W. Bros. Seymour, D.G.M.; Willson, D.D.G.M. for the Hamilton district; Harris, Grand Secretary, and others, I had the pleasure of meeting a large number of the Hamilton brethren, in the Lodge of Strict Observance, and of witnessing the presentation of a very beautiful address and an elegant Past Master's jewel to V.W. Bro. Pringle, the able and talented W.M. of that lodge. On the following evening I enjoyed the privilege of meeting several hundred of the Toronto brethren, assembled in their commodious lodge-room, under the direction of R.W. Bro. Kerr, the D.D.G.M. for that district, Stevenson Lodge being in session. There were also a number of the officers and past officers of the Grand Lodge, amongst whom was R.W. Bro. Harman, the present Mayor of the city. On both these occasions the fraternal sentiments expressed afforded evidence of the harmony and good feeling prevailing amongst the members of their respective lodges, and I deem it due to them to acknowledge thus publicly the kindly and fraternal consideration and the bounteous hospitality extended to me by the brethren of Hamilton and Toronto.

"In January I had the great gratification of meeting with the brethren of New Jersey, at the annual communication of their Grand Lodge, held at the city of Trenton. This was the first Grand Lodge which I had the honour of visiting in the United States, and I was greatly impressed with the strict order which characterised all their proceedings, and the high respect for authority manifested throughout the session. The reports presented gave unmistakable evidence of the prosperous condition of Freemasonry within the jurisdiction of that State. From M.W. Bros. Canning, Rusling and Whitehead, and R.W. Bros. Pine, Corson, and others, I received the greatest fraternal courtesy.

"In pursuance of an invitation extended to me by the Committee of Arrangements, I had the honour of being present at the Annual Communication of the Grand Lodge of New York, held on the 7th of last month and following days, and of assisting at the laying of a foundation stone of the proposed Masonic Hall or Temple, now being erected at the corner of 6th Avenue and 23rd streets, in the city of New York. Representatives were present from about 600 lodges, besides many distinguished visitors from sister Grand Lodges, amongst whom were two highly esteemed officers of our own Grand Lodge—R.W. Bro. Seymour, Dep. G.M., and R.W. Bro. McCabe, D.D.G.M. Ontario. M.W. Bro. B. L. Peters, G.M. of New Brunswick, and several of his Grand Officers, were also present at that interesting ceremony. The procession was said to be the largest and most imposing Masonic demonstration ever witnessed in the city of New York. The numbers present in the ranks were variously estimated at from 8,000 to 15,000. The marshalling of this vast number was accomplished with marvellous ease, the column being in motion promptly at the hour agreed upon, reflecting great credit upon the Committee of Arrangements, and especially upon R.W. Bro. Herrick, the Acting Grand Director of Ceremonies. From the Grand Master downwards, the brethren were all clothed alike—the regalia consisting of a white linen apron, white gloves, and the jewel of office attached to the left breast. No collars or other insignia were permitted to be worn in the procession. The foundation-stone was laid by the Grand Master, M.W. Bro. James Gibson, of Salem, N.Y., ably assisted by R.W. Bro. Anthon, Dep. G.M. (now G.M.), and R.W. Bros. Fox and Judson, respectively G.S.W. and G.J.W. The visiting brethren were most courteously received by the Grand Officers just mentioned, and by M.W. Bro. Simons and R.W. Bro. Dr. Austin, Grand Secretary, and others. The banquet was held at the Apollo Hall on the evening of the 8th, to which all visitors from abroad were invited.

(To be continued.)

THE Ill. Bro. Albert G. Goodall, 33°, has just embarked for New York, after nearly a twelvemonths' tour through Europe. We wish him a speedy and safe voyage.

MASONRY IN AMERICA.

SEMI-CENTENNIAL OF OLIVE BRANCH LODGE, LEROY, N.Y.

(Continued from page 400.)

"In that army of the Revolution every Major-General was a Mason. Nor did the influence of the Institution begin and end here. In that great struggle for civil liberty, of the signers of the Declaration of Independence all but five were members of this Fraternity. The bold advocates of independence and the brave defenders of the liberties of the land were Freemasons; they who pledged their honour and their fortunes in council, and braved their enemies in the field, were brethren. Freemasonry has followed the fortunes of freedom in its struggles in modern times. There never could be any conflict between the cause of civil liberty and the principles of this Brotherhood; for, although it was not, and never could be, a political society without violating its fundamental principles, yet it held, and taught, and practised principles which lay at the foundation of all free governments. The fact that it existed so extensively in the Continental Congress and in the Colonial Army—that it rapidly spread through the colonies—that the first men in the country were the leading men of the Craft—this of itself would be a sufficient indication that the spirit of Masonry and the spirit of liberty were in entire harmony. But so important a matter as this is, happily, not left to the uncertain deductions of an inferential argument. The plain and positive teachings of this Institution leave no room for doubt. While that equality is inculcated both by lectures and ceremonials—which constitute the foundation of all civil liberty—there is also set forth with equal distinctness the duty of submission to authority, obedience to law, and loyalty to government.

"In no human institution is there to be found such democratic equality, with such absolute sovereignty. While the brethren stand upon the level, the Master rules with a power which is neither resisted nor appealed from. His office is the personification of authority; his gavel is the emblem of unconditional submission—a blow from it brings instant order out of confusion. Prompt and cheerful submission to rightful rule is a Masonic instinct. This is the habit of Masonry in the administration of its lodge, educating the teachable mind in the duties of good citizenship, as manifested in ready obedience to lawful government.

"In this country always, and in this century particularly, is this lesson needed—where civil liberty is the common heritage, where equal rights is every man's portion—there is no little danger that liberty will give place to despotism. Intoxicated with the spirit of freedom, men sometimes become mad enough to throw away their birthright, forgetting that, while the people may be their own rulers, yet civil government is an ordinance of Heaven and must be recognised, submitted to, and maintained, or despotism will change places with liberty, and freemen become bondmen.

"One consequence of popular suffrage is the perpetuity of political divisions. These are aggravated by local interests and personal prejudices. Mutual jealousies are bred by rival pursuits, and are ceaseless causes of irritation. Such a Brotherhood as this—that embraces the entire land, binding every community in the fellowship of a common cause, holding in its embrace men of every shade of political sentiment—must exert a conserving power beyond the reach or help of any other earthly organisation. Here is an Institution where members throughout the land recognise each other as brethren who are related by mutual bonds, who have fraternal interests in common, whose feelings of brotherly endearment are too deep to be destroyed by any power of passion or prejudice. They come together in their asylums, away from the world and its politics, and banishing all thoughts of difference and divisions, unite in the harmony of a beautiful Brotherhood, and dwell together in peace and unity. Such a bond is a thousand times stronger than the principles of the strongest political platform, stronger than the iron or golden bands of local interest.

"As conserving power is seen in the influence which it exerts in affording for all its members a pleasant retreat, where all may turn a deaf ear to the din of all strife, where minds may dwell together in harmony, and each may see in the other a friend and a brother. It is indeed a great privilege for individuals to have such a place to flee to in times of political strife, but a more glorious thing for the country to have in the very bosom of its wide domain a Society whose obligations are a bond of union, and whose principles are a conserving power, teaching and enforcing liberty, equality, and fraternity, loyalty to the government, obedience to authority, and a love for good order and good morals.

"Thus it is that an Institution, which is not, and never can be, a political association, from the fact that it is open to, and is entered alike by, men of all grades of political opinion, may exert a strong and lasting influence over the destinies of the nation in the success of that grand experiment which is now being made in this country—of man's capability of self-government—and towards which the eyes of the nations are now directed.

"I have thus endeavoured to show an outline of the conservatism of Freemasonry in its moral, social, and political aspects—all of which we see illustrated and exemplified here to-day. It is for its members to say how long, under God, it shall continue to hold its present proud distinction. If they do their duty to it, to themselves, and to their God, it will assume still more beautiful and enduring proportions—the means of an incalculable good to the world in time to come, as in ages past.

"This Institution was venerable for age before the most populous parts of our country were old enough to have a name and a place among the nations of the earth. It has maintained its ancient organisation, teaching its lessons of love and doing its work of charity, and is to-day stronger in its bonds of brotherhood than ever before; and we look upon its majestic form with an honest admiration as it comes in its colossal proportions, raising its hoary head amid the ephemeral creations of the times, the ruins of countless orders that have passed away, a sublime exception to the overwhelming triumphs of the spirit of the age.

"Though it be true that this time-honoured Craft has no more monuments to build in the form of castles and cathedrals, yet it has a far nobler work than this to do. Never in any age of the world had the Fraternity a grander mission to perform than it has in this land to-day.

"The Supreme Architect of Heaven and Earth has not protected Freemasonry through these eventful periods from the hand of persecution and the ravages of violent revolutions for naught. It has a comprehensive capacity for good—morally, socially, and politically; it has a sphere, and possesses facilities which belong to no other human institution. The events of the last few years have marvellously enlarged that sphere and multiplied the opportunities for the practical exemplifications of Freemasonry.

"These unprecedented events now challenge to the utmost the practice of the principles which we have so long professed, and the manifestations of that charity which we have so proudly cherished as the choicest, noblest, loveliest landmark of the Order. The civil war which deluged this land with rivers of fraternal blood afford abundant illustrations of the fraternal benefits of the obligatory principles of Masonry. By its beneficent influences the sufferings of war were, in a multitude of instances, mitigated. As in the Revolution—which secured our national independence—so in this last decisive struggle, which has transformed the loveliest portion of our country into a scene of unutterable desolation, which has served that independence, military lodges were established in connection with the army. Hundreds of young men, who were fired with a spirit of true patriotism, who left home and kindred with all its fond endearments for the perils and privations of the camp, have gathered with their brethren round the mystic altar, and in the retirement of this sacred retreat—which the tumult of war could not disturb—have held fraternal intercourse; and there receiving the refining and elevating instruction of the lectures and ceremonies of the Order, renewing the vows of their fraternal fidelity, they return to posts of danger better qualified to discharge their duties as loyal men and true soldiers. Never in this world can we read the full record of all the blessed influences which have cheered the home-sick heart of the young soldier, far away from home and all unused to the hardships of a warrior's life, by thus meeting with brethren made dear by the renewal of ties stronger than death—in every one of whom he saw a true and trusted friend. Brothers who, to their utmost, would succour him in peril, relieve him in distress, bury him if he fell, and mark the spot where they laid him as a guide for his friend to his grave. Such associations served to bring a balm to the heart, to dissipate the spirit of despondency, and fill the soul with cheerful courage. All this made the man more manly, nerved him with more enduring fortitude, animated him with a higher hope, and sent back to his tent a truer soldier. Next to a visit to the hearthstone of home, is a visitation of a lodge on a battle-field in its refreshing influences upon the mind. But the benefits of Freemasonry in war are not to be limited to these subjective influences, ennobling as they are. It demonstrates amid the strife and carnage of the battle-field its great objective power. Many a wounded soldier, writhing in the agonies of a heartless distress, has caught a brother's eye and felt a brother's stalwart arm bearing him from the field of blood, or else relieving him as he lay, and making him patient for deliverance or death. But for that timely succour, which Masonic obligations made a duty, many a brave defender of his country would have slept where he fell; but who now lives to tell how much, under God, he is indebted to the Institution which gave him a language he could speak, though he were dumb—which all her sons, though enemies, could understand and were required to heed.

(To be continued.)

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Beadon Lodge, No. 619.—The installation meeting of this lodge was held on Wednesday week, at the Greyhound, Dulwich, Bro. James W. Avery, P.M., presided. Bro. Saul Wells, S.W., was presented to the W.M., and by him formally installed Master of the lodge for the year. The officers he appointed were Bros. Deering, S.W.; Capt. Arthur Smith, J.W.: Alfred Avery, P.M., Treas.; Leonard, P.M., Sec.; W. Seaman, S.D.; W. H. Green, J.D.; Kindon, I.G.; P. R, Leenw, D.C.; and J. Daly, T. The ceremony of installation was well performed, and the charges ably delivered. There was no work but the installation before the brethren, and the lodge was then closed. A banquet of a very superior description followed, and the customary toasts were proposed with wonderful brevity by the W.M., but nevertheless the replies and songs kept the brethren together till late at night.

MIDDLESEX.

Acacia Lodge, No. 1309.—On Wednesday, August 10th, at the Sebright Arms Tavern, Alston-road, West Barnet, the last regular meeting of this young lodge was held. Punctually at 5 o'clock p.m. the W.M., Brother Frederick Walters opened the lodge. The minutes of the previous meetings were read and unanimously confirmed. Ballots were unanimous in favour of two candidates for initiation. Bro. H. Kirby was passed, and Bros. S. Corson and H. J. Hilliard were raised; the ceremonies being rendered in a correct and impressive manner. Bros. G. J. Loe, elected W.M.; E. Sillifant, P.M., Treas., re-elected Treas.; J. Bavin, P.M. 147, Tyler, re-elected Tyler; all being unanimous. A five-guinea testimonial was unanimously voted from the lodge funds to Bro. F. Walters, W.M., for his efficient services as the W.M. The choice of the testimonial to be left to the retiring W.M. The audit committe was elected and appointed. To meet at Bro. J. W. Avery's, Queen's Arms Tavern, 36, Weston-street, Bermondsey, one week before the installation. One candidate was proposed for initiation. Apologies were received from those who were absent. The lodge was closed. Banquet followed. There were present as visitors Bros. H. G. Buss, P.G. Treasurer of Middlesex; J. Henderson, P.M. 13; M. Ohren, W.M. 452 and 33; Knight, Tustin, and others.

PROVINCIAL.

LIVERPOOL.—*Everton Lodge, No.* 823.—On Wednesday evening, the 17th inst., the first monthly meeting of the Everton Lodge, No. 823, Liverpool, was held at The Temple, Hope-street. The lodge was duly opened at six o'clock, the W.M. (Bro. S. Haynes) being supported by Bros. D. Pierce, S.W., J. Holland, J.W., and all the officers for the current year. After the minutes of the previous meeting had been passed, four candidates for initiation were balloted for. Messrs. Clemney and Summers, being in attendance, were initiated, the working tools being given by the J.W. The charge was given with fine and impressive effect by the S.W. The lodge was then opened in the second and third degrees, when Bros. Bryson, Dixon, Tuft, and Simonds were raised to the sublime degree of Master Mason. The thoroughly-efficient and complete manner in which the ceremony was performed by the W.M. reflected the highest credit upon him. The lodge was then closed down to the first degree, when £10 10s. was voted to a worthy brother, and £7 to enable a brother and his family to proceed to America. After the transaction of some private business, the lodge was closed in proper form.—The brethren then partook of refreshment in the lodge room, and after the usual loyal and brotherly toasts had been proposed, Bro. W. J. Lunt, P.M., Treas., spoke in high terms of the services of the pic-nic stewards, remarking that, while waiting upon others, they had somewhat neglected themselves. This devotion and kindness, however, had been amply repaid, as they (the stewards) had afterwards the felicity of being in turn waited upon by the fair sex. (Applause.)—Bro. Holland, who had taken an active interest in the excursion, responded in fitting terms.—"The Health of the W.M." was given by Bro. Jackson, P.M., and received with musical honours and much applause.—The W.M. acknowledged the compliment with much feeling. After the toasts of the officers (responded to by the S.W. and J.W.) and "The Visitors" (acknowledged by Bro. Hayman), the brethren separated at an early hour.—[It should have been stated in the report of the installation proceedings that Bro. Haynes, after taking the W.M.'s chair, presented to the lodge two very splendid columns, with rests, for the S.W. and J.W. The columns are of solid brass—partly in dead bronze and partly burnished—finished with the most artistic taste, and reflect the greatest credit on all concerned in their manufacture. The gift is both pleasing and substantial, and will, doubtless, be much valued as a proof of Bro. Haynes' liberality and cordiality. The columns bear the following inscription: "Presented to the Everton Lodge, No. 823, by Bro. Samuel Haynes, W.M., on the day of his installation. July, 1870."]

ROYAL ARCH.

PROVINCIAL.

LANCASTER.—*Rowley Chapter, No.* 1051.—The regular meeting of the Rowley Chapter was held at the Masonic rooms, Athenæum, on Monday, the 15th inst. Present, Comps. W. H. Bagnall, M.E.Z.; Moore, P.Z., as H.; Hall, J.; Mercer, E.; R. Taylor, as N.; Fenton, P.S.; E. Simpson, and J. Barrow as Asst. S.; W. Hall, Watson, &c. The chapter was opened by the Principals in due form, the minutes of the last meeting were read and confirmed. The ballot was taken for Bro. W. J. Sly, of the Rowley Lodge, Lancaster, and for Bro. Robert S. Bateson, of the Charity Lodge, No. 563, Umballa, Bengal, and was in each instance unanimous in their favour. Bro. Bateson being in attendance, was exalted to the degree of Royal Arch by Comp. Dr. Moore, P.Z., the duties of P.S. being ably undertaken by Comp. Simpson. The mystical, symbolical, and historical lectures were delivered by the Principals. Comp. Fenton, P.S., nominated as his assistants, Comp. James M. Moore, and Comp. Edmund Simpson, who were duly invested with their collars and jewels of office. There being no other business before the Chapter it was closed in due form.

INSTRUCTION.

METROPOLITAN.

Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road.—We had the pleasure of being present at a meeting of this excellent School of Freemasonry on Friday, the 19th inst., when Bro D. Forbes, S.W. 65, in a very efficient manner worked the first, second, and third degrees, affording much satisfaction to the brethren present. The continuous accession of new members, and the constantly numerous attendance (most unusual at this season), cannot fail of being highly gratifying to Bro. R. S. Hart, S.W. of the Finsbury Lodge (the founder), as also to Bro. Simpson, the ever-obliging host, who so perseveringly attends to the comforts of the brethren.

METROPOLITAN MASONIC MEETINGS

For the Week ending September 3, 1870.

MONDAY, AUGUST 29.

Lodge 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
Sincerity Lodge of Instruction (174), Railway Tavern Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, AUGUST 30.

Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, AUGUST 31.

Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

THURSDAY, SEPT. 1.

Lodge 554, Yarborough, Green Dragon, Stepney.
,, 822, Victoria Rifles, Freemasons' Hall.
,, 1155, Excelsior, Sydney Arms, Lewisham-road.
,, 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
Chap. 733, Westbourne, New Inn, Edgware-road.
,, 742, Crystal Palace, Crystal Palace, Sydenham.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, SEPT. 2.

Lodge 1275, Star, Marquis of Granby, New Cross-road.
Chap. 754, High Cross, White Hart, Tottenham.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instrnction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, SEPT. 3.

General Committee Boys' School, Freemasons' Hall, at 4.
Chap. 975, Rose of Denmark, Star and Garter, Kew.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

"A few months ago I was suffering from inflammation of my throat, so that I could only with difficulty swallow any food. I could get no permanent relief, until a friend induced me to try your Vegetable Pain Killer. A few doses completely cured me.—J. MACK, 118, *Gordon-st., Liverpool.*—To Perry Davis & Son, London, W.C."

Births, Marriages, and Deaths.

DEATHS.

ADAMS.—On Sunday, the 21st, at his residence, Chase Park, Enfield, Bro. Francis Bryant Adams. of Lodge 198, aged 63.

BREAREY.—On the 21st inst., at Simla Lodge, Norwood-lane, Catherine Ballantyne, the wife of Bro. Plummer T. Brearey, P.G. Steward, of Aldermanbury, aged 29.

Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

S. P.—A Rose Croix Mason, as such, is not eligible to attend a Royal Arch Chapter. He must be regularly exalted, as the English and York Rites do not recognise the superior degrees of the Ancient and Accepted Rite, or of the French or "Modern" Rite.

CHEVALIER.—There are several Red Cross Conclaves in London, and by applying to the Recorder of any one of them you will, no doubt, obtain every information.

HAROLD THE 99TH.—Your *jeu d'esprit*, although amusing is unsuitable for our columns.

BOOKS RECEIVED.

"My Last Love," a sequel to "My First Love." By the author of "George Geith of Fen Court," &c. London: F. Enos Arnold, 49, Essex-street.

"Freemasonry: An Account of the Early History of Freemasonry in England;" by Bro. Thomas Lewis Fox, C.S. London: Trübner, 60, Paternoster-row.

The Freemason,

SATURDAY, AUGUST 27, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

HELP for the VICTIMS of WAR.

BEFORE the earth emerged from chaos and assumed its present form, there was war. War in its most terrible and sublime aspect—war between the angels—a strife which shook the heavens, and resounded through illimitable space. The mythical record of this ante-mundane antagonism is wondrously depicted by our great poet, yet even the almost inspired utterances of a Milton fail to shape to our minds the surpassing awe and horror of that celestial conflict. Human intellect cannot grasp the infinite, and the most powerful imagination is unable to conceive more than feeble similitudes of supernatural events. The poet, therefore, in narrating this war of the immortals is constrained to use images which are familiar to our thoughts and comprehensible to our limited faculties. Thus, he speaks of the heavenly artillery, as though the death-dealing engines of earthly warfare had found a place in that Titanic struggle. He sings of chariots swiftly rolling on the foe, of flashing swords that smite them hip and thigh, and of vengeful strokes that hurl the vanquished spirits into profoundest abysses of darkness. And since the birth of this little speck in creation—which men call Earth—there have been wars and rumours of wars in ceaseless succession. From the primitive days when the denizens of huts and tents fought with bows and arrows, down to our present highly-civilised age when men kill more scientifically with mitrailleuses, the dismal record is substantially the same, and we fear the day is even yet far distant when men will cease to "dig each other's graves, and call the sad work, Glory!"

At the present moment, two great nations—strong in manhood, rich in fame, and with a measureless future of wealth and prosperity spreading before them—are, nevertheless, deliberately spilling the best blood of their children like water, as though the advantages of peace and progress had never been preached, or the blessings of international fraternity experienced by mankind. Who can be an unconcerned spectator of this terrible contest? Who can witness, unmoved, this deluge of blood and tears, which threatens to overflow the fairest provinces of Europe? Who can even reflect upon the fate of the living vanquished, without a sigh for the anguish which pierces their hearts' core at the speedy overthrow of their sanguine hopes of victory? And, above all, who can contemplate without dismay the ruin and the desolation of homes, the speechless sorrow of unnumbered widows and orphans at once bereft of those who are nearest and dearest to them; or, to turn to the battle-field itself—with its ghastly harvest of dead and dying, with its miserable burden of maimed and wounded—where is the heart that does not bleed at the spectacle, and execrate the martial triumphs that are so dearly bought? We know that an insane ambition is often the cause of war, and that resistance to lawless invaders is the first duty of a good citizen. We acknowledge that some wars have been just and necessary, because they were waged in the sacred cause of liberty and truth. But to see neighbouring peoples, upon small provocation, drunken with rage, eager for the fray, and thirsting for mutual slaughter, is beyond all dispute a disgrace to the era in which we live, and to civilisation in general. The only gleam of comfort in this portentous gloom is one which will be hailed by every lover of his kind. Great as may be the discord and fatal the strife, the spirit of the true Samaritan does not shun the scene; the ministering hands of tenderness and compassion appear to bind up the warrior's wounds, to console the last moments of his swiftly-ebbing life, and to decently inter the shattered relics of frail humanity. Truly, this is a godlike cause, for, if we cannot stay the ravages of war, let us at least endeavour to diminish its evils; and this noble object can be best achieved by supporting the efforts of those who, self-denyingly and at great personal risk, devote themselves to the work of helping the sick and wounded.

Fortunately, and to the credit of our common humanity be it said, an organisation exists in England, as yet only in its infancy, and perhaps somewhat tentative in its movements, but which promises to become a great institution in the State. We allude to the "Society for Aid to the Sick and Wounded in War"—on whose behalf a brief but eloquent appeal was made in our columns last week by Bro. BURGESS, who is one of its Honorary Secretaries, and we need scarcely add that the cause which he advocates commends itself to the approval and co-operation of every man whose heart is open to the cry of distress. To Freemasons the appeal strikes home with especial force, because the ritual of the Craft overflows with injunctions to assist and console our fellow-creatures in the hour of their affliction, and to perform those deeds of kindness and mercy which are the essence of genuine charity. Who can be deaf to such a call, or who take refuge in the selfish reflection that, as Englishmen have nothing to do with the present war, they need not concern themselves about the sufferings which so inevitably follow in its wake?

The Society which Bro. BURGESS represents embodies broader and more cosmopolitan views. Wherever war exists, its agents will find their field of operation; wherever the healing art can soothe or save will be their active sphere. They will not inquire whether this man fought in the Gallic host, or that man in the Teutonic legions? Whether he be a fair-haired Saxon or a swarthy Zouave will be no additional recommendation to their aid. It will suffice that he is wounded or prostrate through sickness—that he prefers to them the supreme suit of misfortune—and they will recognise without hesitation the unanswerable claim of helpless affliction.

To accomplish this work, however, on a scale of befitting magnitude money is required, medical comforts must be obtained, efficient assistance secured, and the resources of science brought to bear for the speedier alleviation of pain and the more effectual repulse of disease and death. In this sublime crusade of charity all may share; in this brigade of benevolence all may be enrolled—if not for service at the actual seat of warfare, yet as a corps of reserve to strengthen the hands of those who have undertaken the toils and dangers of this mission of mercy in the hospital and the field. Let us all, therefore, contribute our mite in aid of the sick and wounded; let us all participate in the unmixed delight of doing good, and rejoice in the triumphs of universal fraternity even amidst the deadliest scenes of carnage and ruin. To the English Craft we appeal with confidence in such a cause as this, and we are proud to record that the initiative in the movement has been taken by some of the most prominent members of the Masonic Order in England. A glance at the list of the Central Committee will show, amongst others, the names of the Duke of Manchester, Lord Leigh, the Rev. G. R. Portal, the Marquis of Kildare, Lord Eliot, Sir E. A. H. Lechmere, Julius A. Pearson, LL.D., and Captain C. J. Burgess. This is as it should be. Freemasons should ever be foremost in the support of these and similar praiseworthy objects; and when we add that the small sum of five shillings, contributed annually, constitutes membership in the Society, we have said all that is necessary to induce our readers to come forward with one accord and pour their subscriptions into the coffers of this truly noble confraternity.

Multum in Parvo, or Masonic Notes and Queries.

BRO. "J. A. H.," AND BRO. THE PRINCE RHODOCANAKIS.

As I before stated, my remarks were made to express regret at the *animus* exhibited by some of the writers on each side of the controversy now being waged respecting the claims of the above distinguished Mason. Bro. "J. A. H." "sees no analogy between Charles II. and Bro. (I have taken the liberty to place the prefix 'Bro.' instead of 'Mr.' adopted by Bro. 'J. A. H.,') Rhodocanakis," in the comparison I made. All I can say is, that if he does not it is no *fault* of mine, but his *misfortune*, as the statement is clearly made. "Sp." in the last number of THE FREEMASON, quite expresses my views on the question, although entirely unknown to me, and to them I beg to refer Bro. "J. A. H.," not wishing to say more on the subject.

W. J. HUGHAN.

MASONIC SOPHISTRY.

Because steam existed thousands of years ago does it therefore follow that it was used to work steam-engines thousands of years ago? Because certain doctrines, &c., were taught, and certain words existed, thousands of years ago, does it therefore follow that these doctrines and words were then applied to the purposes, or employed in the ceremonies, of Speculative Freemasonry? Certainly not. W. P. BUCHAN.

Can any of your readers say when the Festival of St. John the Evangelist was first celebrated by Freemasons? W. G. D.

Can you inform the Craft what a "Good Templar" is, and the meaning of the word? I observe the following in *The Scotsman*, of the 14th inst.

AN INQUIRER.

"GOOD TEMPLARS.—On Saturday afternoon a party of Good Templars, numbering 275, from the various lodges in Edinburgh, visited Kirkcaldy. They were marshalled on the east pier of the harbour, where they were landed from the steamer Powerful, of Leith. They then marched to the Music Hall, in Linktown of Abbotshall, when Mr. Sutherland, district deputy, delivered a lecture on the principles of the Society. After the lecture a local lodge was formed."

[The "Good Templars" are a society for the promotion of total abstinence. They are very numerous in the United States.]—ED. *F.*

THE 1717 THEORY.

In THE FREEMASON, at page 367, some one who signs himself "Leo" interferes in the controversy between W. P. Buchan and myself respecting the 1717 theory. Of course, every one is entitled to express his opinions and bring forward his arguments on such a subject, yet, I think, in consideration of the challenge given and accepted as to the discussion of this question by Bro. W. P. Buchan and myself, it might have been well for a third party to have waited till we had concluded it, when, if he had anything new to say, he might have appeared on the field with more advantage. "Leo," however, has nothing new to say, except that he finds fault with me for doubting if Bro. W. P. Buchan can be called the "champion" of the 1717 theory, when he has not yet got the victory.

"Leo" goes on to say: "Bro. Paton also mentions the word 'proof.' Now, although he takes up the *affirmative*, and should therefore be prepared to lead *proof*, as yet *he* has proved himself quite unable to do so." This is a complete misstatement of the case. As to the 1717 theory, I maintain, not the *affirmative*, but the *negative;* and I therefore demand positive and sufficient proof of the truth of that theory, which, surely, its supporters are bound to produce, and which, I unhesitatingly assert, they have yet failed to produce. I may be said, indeed, to maintain the *affirmative* as to the greater antiquity of Freemasonry, but this is not the form which the question at present assumes. To show that Freemasonry did *not* originate in 1717, and was not an invention of Desaguliers, Anderson, and others, their contemporaries and coadjutors, is enough for me. I have looked back into the records and documents of the previous century, and have quoted from some of them evidence which seems to me to be perfectly conclusive that Freemasonry then existed. The theory—which some recent writers have advocated—that it was invented by Elias Ashmole and some of his friends, is supported by evidence more probable than has ever been produced in favour of the 1717 theory. I have quoted from Ashmole's diary the sentences in which he records the fact of his being *made a Mason* some half century or thereby before 1717. This of itself ought to be enough to settle the point, as far as the question of the origin or invention of Freemasonry in 1717 is concerned, and I know not what further proof can be desired. It does not follow that Ashmole was the inventor, or one of the inventors, of Freemasonry. I think the very opposite inference may safely and certainly be drawn from his own statement of the circumstances in which he was made a Mason. I believe the system of Freemasonry has gradually sprung up and attained its present development. I am willing to ascribe something to Ashmole, something to Desaguliers and Anderson, but I believe there was something—and that of no little importance—at a much earlier date than even the middle of the seventeenth century, when Ashmole lived.

I have written as if supposing "Leo" to be a third party, who has interfered in this discussion without due cause and with very little to say. But I doubt very much if "Leo" is a third party. I would fain know if Bro. W. P. Buchan is not here supported and encouraged by himself. Is "Leo" any other person than Bro. W. P. Buchan? I can hardly imagine that any one else with so little to say would have plunged into the midst of this discussion, showing a strong feeling where he had no argument to adduce. But is it fair for a brother, in the same publication, thus to write under two signatures in the same controversy? Perhaps the *nom de plume* "Leo" has been adopted because the crest of the Buchanans is a lion. But what is the relation of the Buchans to the Buchanans? That ancient and once great Highland clan had many subordinate branches. Perhaps the Buchans were one of them. The Yuilles were certainly one, and the Spittals another. However, without discussing the possible relation of "Leo" to the Yuilles, the Spittals, or the Buchanans, I would be glad to know "Leo's" relation to the Buchans, and to find "Leo" come forward and declare himself not to be Bro. W. P. Buchan under another name. I hope that he will do so. CHALMERS I. PATON.

DUPLICATION.

The duplication of a cube is the finding the side of a cube that shall be double in solidity to a given cube, which is a famous problem cultivated by the geometricians two thousand years ago. It was first proposed by the oracle of Apollo at Delphos; which being consulted about the manner of stopping the plague then raging at Athens, returned for answer that the plague should cease when Apollo's altar, which was cubical, should be doubled. Upon this they applied themselves in good earnest to seek the duplication of the cube, which was afterwards called the Delian problem. The problem is only to be solved by finding two mean proportionals between the side of the cube, and double that side; the first whereof will be the side of the cube double, as was observed by Hippocrates Chrus. Leaving the consideration of the various methods which have been employed to accomplish the solution of this very important problem, it remains for me to add, that the solution of the cube's duplication constitutes the apex of the Temple; and renders a parallelipipidon, containing 16 linear units, equal to 15 linear units; thus bringing the number 16, or משיח Messiah; the great name Jah, comprising the first two letters of the Tetragrammaton, or ineffable name of Deity יהוה.—*Tytler.*

THE RHODOCANAKIS CONTROVERSY.

We have received so many letters on this subject that we find it impossible to give insertion to further communications, unless they are very brief and to the point.

"A Barrister" writes to say that he gave no opinion as to the particular claims of Prince Rhodocanakis, but laid down a thesis upon which arguments, *pro* and *con.*, might be founded. Further inquiry, however, he states, leads him to the belief that the direct male line of the Comneni is now extinct, and that Oriental custom and law are alike opposed to the authenticity of collateral succession through female descendants of the family. "A Barrister" agrees with Bro. Julius A. Pearson, that, in any case, the title of "Imperial Highness" does not appertain to the alleged claimant; and in order to prove that the term "scandalous libel," which he applied to one of "Philalethes'" letters, was justified by its tone, he requests us (the editor) to send a printed copy of the letter to Bro. Pearson, who, as a man of honour, he believes, will agree that the definition was deserved.

"S. J. T." deprecates the discussion of the subject at all in our columns, and says: "Masons should view the assumption of a royal title by Prince Rhodocanakis as the navvy regarded the thrashing he received from his wife, viz., 'It pleases *him*, and doesn't hurt *us*.'"

"A Manchester Brother" says our correspondent "Incredulous" must be one not used to respectable company, as the "Sultan" Divan at Manchester is the resort of low "anonymas" and fast characters.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of the Girls' School met on Thursday, at Freemasons' Hall, when there were present, Bros. Geo. Cox, (in the chair,) John Udall, Thos. W. White, J. A. Rucker, Joshua Nunn, J. R. Sheen, H. Massey, and E. H. Patten, Secretary.

Bro. PATTEN read the minutes of the General Committee of the 28th ult., and of the House Committee of the 18th inst.

Bro. UDALL moved, Bro. NUNN seconded, and it was carried unanimously, that £10 be given to a late pupil named Armstrong, who has been stricken with blindness since she left the school.

Bro. UDALL moved, Bro. SHEEN seconded, and it was carried *nem. con.*, that £10 be given to Elizabeth Gear, who left the institution last Christmas in robust health, but is now dying of consumption.

After the disposal of some other business, the committee separated.

MARK MASONRY.

On Wednesday, the 1st instant, a meeting of the Freeman Lodge, No. 105, was held at the Fox Hotel, Stowmarket, Suffolk, when the were present: Bros. Frederick Long, P.P.G.D. of Suffolk, W.M.; C. S. Golding, S.W. and Sec.; Spencer Freeman, Treas., J.W.; Sheridan, Sutton, V.W. Rev. R. N. Sanderson, 30°, P.M.M., Grand Chaplain Grand Lodge of Mark Masons; Emra Holmes, 31°, Reg. of Marks Albert Victor Lodge, Acting J.W.; Westgate, S.W. Albert Victor Lodge, Acting S.W.; Oliver, Acting S.O.; Woods, Acting J.O.; G. Cresswell, Acting I.G.; Spalding, Acting Tyler. The lodge having been opened in ancient form, the W.M. took the ballot for Bros. J. Davies, J.D. Phœnix Lodge, No. 516; D. T. R. Pearson, I.G. Phœnix Lodge, No. 516; C. Davy, P.P.S.G.D. Herts, P.M. St. Luke's Lodge, No. 225; Philip Cornell, S.W. British Union Lodge, No. 114; C. S. Pedgrift, P.P. G. Reg. Suffolk; and E. Bridges, Phœnix Lodge, No. 516. The result being favourable, and the whole of the brethren being within hail, except Bros. Davis and Pearson, they were severally introduced, obligated, and advanced to the honourable degree of Mark Master, the interesting ceremony being performed (with the skill for which he is famous) by the V.W. Bro. Sanderson. The ballot was also taken for Bro. A. J. Barber, P.G. Org. of Suffolk and W.M. British Union Lodge, who was unanimously elected a joining member. The ordinary business of the lodge having been completed, it was closed in solemn form, and the brethren retired to an elegant banquet. After the removal of the cloth, the usual loyal and Masonic toasts were given and responded to, and a very harmonious evening was brought to a close at a late hour.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

TEMPLAR COMMANDERIES.—ERRORS IN PRECEDENCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I must apologise to your readers for intruding upon your space with a complaint as to errors in precedence, which may possibly interest no one but the writer.

In themselves, matters of precedence are simply contemptible, but they occasionally involve, as in this instance, questions of justice and history which render such a complaint as that which I am now making respectable.

Your esteemed correspondent, Bro. W. J. Hughan, called attention some time ago to the fact that No. 5 had been given to the "*Premier Encampment of Lancashire*;" whilst in reality it seemed to be the *oldest* of the "numbered" encampments, having been constituted in 1786, and ranking therefore, at least, as No. 1. The history of this, the Jerusalem Encampment, Manchester, has been gratuitously placed within the reach of every member of the Order, and it is therefore somewhat ungracious of the Executive in London to plead ignorance of its history and status. Yet such is the case in a recent correspondence with the Grand Chancery on this subject. The courteous and prompt Grand Vice-Chancellor, Sir Knt. Tinkler, has kindly promised that the case of the Jerusalem shall be looked into and put right; but I have other matters of apparent favouritism with which he cannot be expected to interfere.

I must premise, for the information of your readers, that the first London Grand Conclave was instituted by Bro. Thomas Dunckerley in 1790 or 1791, and that he had been received in the Baldwin Camp, Bristol (of seven degrees). Turning, therefore, to his *official list* of 1794 (published by Bro. Hughan, page 313 of your journal), we find *four* "time-immemorial" chapters as existing before his Constitution of 1790. These were:

1 or A. Observance, of seven degrees... ...	London.
2 or B. Redemption	York.
3 or C. Eminent, of seven degrees	Bristol.
4 or D. Antiquity...	Bath.

But taking the official list of precedence for 1870 to 1871, we find the old arrangement altogether reversed, several new chapters turned "time-immemorial," and the Antiquity of Bath degraded to 1791; the list standing as follows:

A. Abbey Chapter...	Nottingham.
B. Redemption	Hull.
C. Baldwin	Bristol.
D. Mount Calvary (1842)	London.
E. Observance	do.
F. Union, or Rougement	Exeter.

Therefore "A" has usurped the position of the *Observance*, London, and "D" of the *Antiquity*, Bath (termed only No. 1), whilst, *so far as evidence goes*, the following are sailing under false colours, and have no right to anything but *such a number as the date of their warrant will give them*, pending their production of evidence. The precedence assigned to these is unfair to other chapters, and ought to be discountenanced by every member of the Order. They are:

Abbey	Nottingham,	called A.
Mount Calvary (warranted 1842)	London	,, D.
Union or Rougement	Exeter	,, F.

From what I have said it would seem that Grand Conclave knows so little of the history of its dependent chapters that *none* of the numbers given can be relied upon, else justice would be met by *lettering* the Antiquity, Bath, and giving No. 1 to the Jerusalem Encampment, Manchester. But that strict justice may be meted to all on the principle of *lettering* the encampments in existence before the establishment of Grand Conclave, in accordance with the dates of their constitution, as proveable by the before-named documents, and *numbering* all that cannot give *proof* of existence before 1791.

Fraternally yours,
JOHN YARKER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am somewhat surprised at reading Bro. Hughan's statement in No. 76 respecting the "fees" in Scotland. It is the first instance he has met with of candidates paying £8 2s. 6d. for the three degrees.

In my mother lodge the fees are £9—£4 for the first, £2 on being passed, and £3 on being raised. Annual subscription, 15s. There are no refreshments, &c., so that there are quite sufficient funds in hand to gratify the benevolent impulses of the lodge.

I would ask my English brethren is it right, or is it Masonic, to parade their charity to poor Scotch Masons? At any rate, raising the fees will not raise the condition of Masons.

A MEMBER OF THE ROYAL ALFRED,
No, 420, Simon's Town, South Africa.

(To the Editor of The Freemason.)

DEAR SIR,—I was in a lodge last week, and in working the first degree only one candle was *lighted*, in the second two, and in the third three candles were lighted after the candidate was raised. In my lodge we light all candles, with the exception I have above stated. I am sorry to trouble you, but would feel obliged if you will answer this in THE FREEMASON, if convenient, on Saturday next. Some of our brethren are divided in their opinion as to which is the correct mode.

Yours truly,
JAMES J. ARMSTRONG,
W.M. 531, Comp. 954.
Hartlepool, August 16th, 1870.

[Answer next week.—ED. *F.*]

FOREIGN TITLES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—*Apropos* of foreign titles, I extract the following from "Captain Dangerous," by G. A. Sala:—"When Porrier, the French adventurer, asked King Augustus, the King, to make him a count, 'What?' said his Majesty of Lunerville and Warsaw; 'that I cannot do,' quoth he, 'but there is nothing under the sun to prevent thee from calling thyself a count, if it so please thee.' And Count Porrier by self-creation he straightway became."

Yours fraternally,
RICHARD DE FYDDELSTYKE.
London, August 17th, 1870.

(To the Editor of The Freemason.)

SIR,—"J. A. H." still requires correction. "*Major* Palæologus" is a misnomer, the officer in question being a *Surgeon-Major*—a title as distinct from the former as *Sergeant-at-law* is from a *non-commissioned officer.* But Mr. Palæologus's claims have been exhaustively ventilated already in *Notes and Queries* (*vide*, Nos. for Oct. 28, 1854, p. 351; Nov. 18, 1854, p. 409; July 13, 1867, p. 30; July 20, 1867. p. 54; Jan. 9, 1869, p. 43; &c.)

Surgeon-Major Palœologus, on the dethronement of King Otho, preferred his claim to the National Assembly of Greece, but it was *totally ignored.*

The name *Palœologus* in Greece is as common as *Stuart* in Scotland, and does not imply of necessity royal descent.

These errors arise from an imperfect knowledge of such subjects. It is well nigh impossible to enter the lists creditably in such questions without *a long preparation*, for the points at issue invariably involve complicated evidence both of law and genealogy, and are only to be mastered by a long and intimate acquaintance with the *specialities* of history.

I merely desire, in the cause of historical accuracy, to render "J. A. H." assistance, and therefore hope that he will bear in mind that an use of the parental rod is no reproach against the affection of the father. SP.

P.S.—"J. A. H." would attain his object much better by leaving the debate in the hands of so able and discriminating a controversalist as Bro. Hughan, whose cool judgment and experience enable him to weigh with accuracy conflicting opinions, and to show the acumen of the bar with the geniality of a fraternal umpire.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—While sincerely regretting that your pages should be taken up with a subject of so uncongenial a nature as an enquiry into the merits and demerits of the pedigree of one who is not only a gentleman but a distinguished brother, I must express my surprise at the evident *animus* which must exist on the part of, at least, one of the controversionalists—I allude to the gentleman signing himself "J. A. H." The initials are identical with the signature of a writer in your contemporary, the author of "Chips from Foreign Ashlar," a gentleman with whom I have the pleasure of a slight acquaintance, and whom I have always met with a considerable amount of pleasure; but I am perfectly certain, from what I know of the "J. A. H." I speak of, he could not be guilty of such gross personalities and such petty spite as that which for some time has been credited to his pseudonym.

I therefore trust, to prevent error on the part of anyone, *my* "J. A. H." will at once disown the lucubrations with which the *impostor* for some time has been disgusting us. By the way, "J. A. H.'s" last letter is as ludicrous in its way as the story of the "Three Tailors of Tooley-street." Just imagine Messrs. "J. A. H." and "G. B. A." having been appointed a deputation *(by whom?)* to visit the Consulate General of Greece, for the purpose of inquiring into the pretension of the so-called "Prince Rhodocanakis." These amateur detectives, of a self-constituted Herald's College, were informed that no titles of nobility exist in Greece. Why, gracious goodness! the heir presumptive to the throne of Greece is called the Duke of Sparta; and although I know very little of that country, I have a distinct recollection, when King Otho fled from Athens, the names of a dozen noblemen were mentioned as candidates for the vacant throne, and, if my memory does not play me false, the name of this very Prince Rhodocanakis, or his father, was included in the list.

I am not in a position to judge of the claims of the Prince, whom I have had the pleasure of meeting in Masonic society, but I have no hesitation in saying that were a modest and gentlemanly bearing and demeanour a qualification for high rank, I should at once certify him to be a king.

Let "J. A. H." and "G. B. A." come from behind the shadowy veil of anonymous detraction, and if they have any charge to make against "Mons." or "Prince" Rhodocanakis, let us judge from their social calibre how much we can depend on in their *at present* vague but unpleasant hints. I have chosen to sign this letter by a *nom de plume*, as I do not attack an individual. When I have occasion to do this, I do not fight behind a mask.

I have the honour to be, dear Sir and Brother,
Yours fraternally,
ZANONI.
The Douglas Hotel, Edinburgh, August 20, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The clever letters of "J. A. H." I hope may be continued, as all persons of any research must perceive how completely he demolishes Sp.'s arguments, for every Herald in the kingdom, and all heraldic F.S.A.'s, are clearly agreed with him in upholding Sir B. Burke's Peerage as the *only standard authority* of the day.

Yours,
X. F. S. A.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is a curious fact in the history of science, that the follies of alchemists have led to some of the most useful inventions; and this reflection leads me to point out how useful have been the accumulated errors and misconceptions of your correspondent "J. A. H.," in affording others a means of eliminating the truth from a mass of ignorance which might otherwise not have been suspected to exist, but must at the same time accord a certain amount of praise to the *self-offered scapegoat.* We might reasonably attribute such fantastic mischievousness to some feelings of a personal nature such as Shakespere puts in the mouth of an outlaw, who excuses his moral obliquity by the observation: "I am one whom Fortune hath cruelly scratched;" but by far the most probable inference is that J.A.H. is more unselfish and public-spirited than equal to his task.

Turning over the *Times* of August 11th, 1870, I found it stated that Sir Edward Thornton, her Majesty's Envoy Extraordinary and Minister Plenipotentiary to America, is the son of the late Right Honourable Sir Edward Thornton, G.C.B., upon whom the title of Count of Cassilhas, in the kingdom of Portugal, had been conferred by their King, John VI. Not finding the name in the *infallible* book by Sir Bernard Burke, I was led to carry the enquiry further, and turning over the official list of Naturalised Aliens, by Return of the House of Commons dated 11th June 1868, I find many others in the same unfortunate plight, whose names I append for the information of your correspondent. They are—

ALBANI, Rinaldo Carlo Luigi Ferdinando di Lara, Count D'	Italy.
ARRIVABENE, Count Carlo	Austria.
AUGUSTENBURG, Prince Christian	Germany.
BOTHMER, Hyppolyt Victor Alexander, Count Von	Bavaria.
GUICCIARDINI, Count Piero...	Florence.
HOLSTEIN-SLESWIG, Prince Christian ...	Germany.
LEININGEN, Prince Earnest Leopold Victor Charles Augustus Enrich	,,
RHODOCANAKIS, Prince Démétrius	Scio.
SZEK, Alexander, Count Teleki de ...	Transylvania.

With such companions as these in exclusion from the Valhalla set up by "J. A. H.," Prince Rhodocanakis need not be unhappy because the Quixotic "J. A. H." is in arms.

Yours fraternally,
PHILALETHES.

(To the Editor of The Freemason.)

SIR,—Having watched with considerable interest the controversy respecting "His Imperial Highness Prince Rhodocanakis'" claim to that distinctive title, will you permit me to suggest that some substantial proof should be adduced to verify his adoption of the same, and as so much space has been given to the question in your columns, it is there, also, that the question should be settled by being *thoroughly sifted.* As the matter at present stands, the Prince (?) appears to be receiving more notoriety at your hands than he is ever likely to receive from the future historians of Greece.

Mr. W. J. Hughan writes an unbiased letter without much point in it, from which the only deduction that can fairly be drawn favours the assumption by the Prince of a title yet to be proved by tracing a pedigree through four turbulent centuries, *because* Charles II. was entitled to be called King during the time he was deprived of his kingdom. I can see no analogy between the two cases—the one was born to be a king, and actually died a king, but the other never will, so far as human foresight can see, fill the Hellenic throne.

"Philalethes" says, in his published letter, that Prince Rhodocanakis is "altogether unknown on the Manchester Exchange"—a fact that does not much assist his view of the case. Let "Philalethes" inquire amongst the Greek merchants of Manchester who Prince (?) Rhodocanakis is, and he will be amused at the incredulous shrug (so peculiar to your pure Greek's shoulders) with which he will be received. He will find that this self-constituted Prince is, so far as his title is concerned, *entirely ignored.*

Now, I submit that, if his claims and pretensions were based upon even a shadow of foundation, the Greek community here, or at all events some portion thereof, would be proud to consider they had in their midst one who could be justly styled His Imperial Highness. It is a pity the Prince (?) used a title so evidently denied him in his intercourse with the world, for the purpose of taking higher honours in the Craft.

Julius A. Pearson, and your other correspondents who attack Sir Bernard Burke on the ground of his being easily deceived, forget that this argument cuts two ways. If Sir Bernard is easily gullible, then Prince Rhodocanakis must have a very bad case, indeed, if he dare not submit his claims to Ulster.

Let us have the proofs—the proofs, and nothing but the proofs. I enclose my card, and have the honour to be, Yours faithfully,

VERITAS.

Manchester, August 16th, 1870.

ANTIQUITY OF FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I now beg to append my answer to Bro. Paton's letter which appeared at pages 345 and 346 of your issue for July 16th. I sent it to the *Star* on Saturday, but the editor tells me that it cannot appear in his columns for some time, on account of the pressure on his space of the war news, and the length of my letter. As the *Star* has only two leaves, I must therefore wait its convenience; but as that need not keep back the settlement of the controversy in your columns, where it first originated, I respectfully trust that you will, by publishing the following, allow the same to be proceeded with.

ANTIQUITY OF FREEMASONRY.

(To the Editor of the *Star*.)

Sir,—In your issue of June 3rd appears a second letter from Bro. Chalmers I. Paton, upon this subject, and which I ought to have replied to sooner; but as the whole correspondence which appeared in your columns was to be re-published by THE FREEMASON, a London Masonic paper, I judged it better to wait until that had been done, which it now is, ere I replied upon the whole matter in my second letter, which I now proceed to give:—

At the outset of Bro. Paton's letter it says "Bro. W. P. Buchan says my letter is full of mistakes, but he does not even condescend to point out these mistakes." Now, I thought such had been done, to some extent at least, but that there may be no quibbling this time, I shall give a list of a number of Bro. Paton's mistaken notions.

1. That the *Speculative* Freemasonry now in existence is the same as the *Operative* Freemasonry of several centuries ago.
2. That the old Operative Free-masons, who built houses, churches, &c., of stone and lime, both knew and practised our system of Freemasonry.
3. That *our* "Freemasonry" existed before last century.
4. That he can prove that our "three degrees existed before A.D. 1717."
5. That the 17th century St. Clairs of Roslyn were "Grand Masters."
6. That the dates of what are known as the Roslyn Charters are, the first, in or *after* 1603, and the second, 1630.
7. That the words "Craft and vocation" in said Charters do not simply mean their *trade*, but have something mysterious in them.
8. That Kings Charles II. and William III. were initiated into our system of Speculative Masonry.
9. That because the words "free-mason" and "freemasonry" existed in 1570, therefore it follows that if these *words* are used in 1870 the *things signified* by these words are in both cases the same.
10. That the pretended Henry VI. document is genuine.
11. That Elias Ashmole knew aught of, assisted at instituting, or practised our system of Freemasonry.
12. That the article in Chambers' Encyclopædia on Freemasonry is up to the mark of A.D. 1870.
13. That it is impossible for Freemasonry, or Speculative Masonry, to have spread as it has done since 1717.
14. That the Canongate Kilwinning Lodge, consisting of noblemen and gentlemen, existed and practised our Speculative Masonry in and before 1717.
15. That Speculative Freemasonry existed in Scotland in 1136.
16. That the masons, or stone-workers, as craftsmen, were something far above the smiths, or other metal-workers, wrights, weavers, &c., &c. The work of all the latter being quite common-place, while that of the former had something awfully mysterious and wonderfully incomprehensible about it!
17. That because Speculative Freemasonry existed in the 18th century, it was quite impossible for said 18th century to produce it. (Ergo, it follows that because our railway and telegraphic systems exist in the 19th century A.D., it was quite impossible for the 19th century to produce them. They must have "originated" with those wonderful geniuses who existed in the 19th century B.C., who, of course, knew *everything*. Truly, distance lends enchantment to the view.)
18. That *he* is able to "explode" the 1717 theory.

As to Nos. 1 and 2, of these I need only observe that *Operative* Masonry has existed for ages, and is older than the pyramids. Operative Masons require to learn their trade, but they do not necessarily require to know anything of Speculative Masonry, especially the Speculative Masonry which is now known as "Freemasonry." Take, for instance, the Operative Masons working at the new University on Gilmourhill, it is quite possible there is not a single Freemason among them all, yet they will do their work equally well notwithstanding. Further, while I admit that Operative Masonry is older than the pyramids, I consider that operative carpentry is older than both; the carpenter preceded the mason, and the work in wood served as a model, so far, for the work in stone.

As to the 3rd item, I shall believe it after I have seen *proof.*

On the 4th, notwithstanding Bro. Paton's vaunted ability in his first letter to prove that our "three *degrees*" existed before 1717, he forgot to give us any proof whatever of such having been the case. He alludes to Elias Ashmole being admitted a "fellow" of the Masons' Society in the 17th century; but as he might also have been admitted a "fellow," or honorary member, of the Carpenters' Society, such "fellowship" does not prove that he was made a Master Mason such as we now are, but rather the opposite. However, there is no use in speculating upon this point, there are the minute books of the Edinburgh Lodge for a hundred and sixteen years before 1717, also those of "Mother Kilwinning" and other lodges, long before 1717. Yet all these show that our system of Speculative Freemasonry was quite unknown to any of them until *after* 1717, when it was introduced from England. Further, on these 3rd and 4th points, allow me to give the following remarks of Bro. D. Murray Lyon, than whom I know not a better Masonic student in Scotland, viz.: "Non-operatives cannot be shown to have to any extent been admitted members of lodges before 1634, and then only they were admitted as Fellows of the Masonic Craft, just as in our day, the Prince of Wales or any other non-professional gentleman, may be received as an honorary member of the Fishmongers' Society. Such admission had something to do in paving the way for the more easy adoption of the Speculative Freemasonry that was afterwards manufactured by Desaguliers and Co. From what I have seen of Mary's Chapel records, I am convinced that this is right, and that 1721 may be pointed to as the date of the formal inauguration in Scotland of the English system of Freemasonry, as manufactured by Desaguliers, Anderson, and Co." And anent the third degree, Bro. Lyon also says, "It has hitherto been pointed to, in proof of the antiquity of the third degree, that Robert Moray, a a soldier, was made a Master Mason in 1641, in the Lodge of Edinburgh, Mary's Chapel. He was not made a Master Mason, but, like some other non-operatives, had an honorary connection with that Masons' Society." Allow me, also to add a few words of my most esteemed friend, and highly-talented brother, W. J. Hughan, of Truro, whose writings have thrown a flood of light upon many points of the history of Freemasonry in England, viz., "The Crafts were provided for from the 15th century and afterwards, without any special distinction for Masons. 'Wrichtes and Maisones' were often classed together, and certainly there was nothing special in the latter, so far as may be gathered by the Acts of Parliament. We read of the Wardens and Deaknes of Crafts, but never as applied exclusively to Masonry. Why? Surely, because that as a body it contained nothing requiring different legislation to the others." And anent the third degree he says, "No proof of the third degree having been worked as a degree, apart from any other degree, and confined to members only of that degree, anterior to the 18th century has ever been given. Let those that say that such ever occurred before, produce the necessary documentary evidence. *Mere tradition and legends can be produced to prove the greatest absurdities, and the most palpable lies in the creation.*" I have no doubt but that these remarks of Bro. Hughan will be highly appreciated by Bro. Paton, and he will also be very *grateful* to me for quoting them, more especially, as, at page 307 of THE FREEMASON, we lately find him—referring to some of Bro. Hughan's remarks—observing, "Bro. W. J. Hughan has, at page 283, a highly noble duty on hand, and for which every honest thinking member of the Fraternity should accord him their best wishes. I personally do so," &c.

On the 5th point, there is not the slightest evidence, either in the Roslyn Charters or elsewhere, to show that any St. Clair of Roslyn was a "Grand Master" in the 17th century. They were simply Judges or Referees of the operative masons, appointed or chosen to settle their trade disputes. A careful perusal, by any sensible man, of the two Roslyn writs will show this. There is no mention of "Grand Master" in either, nor am I aware of the word "Freemason" occurring in any of them. In short, the Lairds of Roslyn were simply "Wardanes and Justices" over the Operative Masons in the midland counties of Scotland, just as the Lairds of Udaucht were in the north-eastern. The *King*, in appointing Patrick Copland in 1590, writing in a business manner, and in agreement with the nomenclature of the time, styles him a "Wardane and Justice," and also gives him full "powers" to act as such, and to appoint "deputtis." Bro. Paton seeing the word "Wardane" mentioned, immediately jumps to the conclusion that a "Wardane" in 1590, was just the same as a "Warden" in 1870; but that is a mistake. A Scottish Wardane then was a head officer, with "deputtis" under him. Copland, therefore, was not appointed by the Laird of Roslyn, but by the King. The *Masons* who appoint St. Clair as their Justice, go down on their knees while doing so, and in a very humble, fawning sort of style, acknowlege him as their "patron, protector, and overseer," but the thing signified by these words in 1600 and 1628, is just the same as that signified by "Wardane and Justice" in 1590. In short, the Coplands of the 16th century, held just the same position as "Overseers" of the operative masons as did the St. Clairs of the 17th, and neither were "Grand Masters," there being none such in Scotland until A.D. 1736. At page 163 of THE FREEMASON, for April 2nd, will be found one of the best English Masonic students backing up my ideas upon this subject. There is one remark of Bro. Paton's that I consider to be perfectly correct, viz., that strictly speaking, there was no Earl of Roslyn before the present century; William St. Clair, who died in or about 1480 was then an Earl, but the title belonged to his Earldom of Caithness. The first Earl of Roslyn was Alexander Wedderburn, who was made such in 1801. He was succeed by his nephew, Sir James St. Clair-Erskine, in 1805.

On the 6th point, in proof that Bro. Paton is wrong, I observe, whereas he boldly reiterates his notion that the first Roslyn charter was granted "after his (James VI.'s) accession to the English throne," it was in reality granted before that date; for while that happened in 1603, the the Roslyn writ was granted by authority of William Schaw, "Maister of Wark," and it also bears his signature. Now, as he died in 1602, it follows that he must have signed it in or before 1602; consequently for other reasons I adhere to my date of 1600, or perhaps 1601. As we learn from Bro. W. A. Lawrie's "History of Freemasonry," this William Schaw was born in 1550, and was Maister of Wark from 1584 to 1602. For further proof that he is wrong, Bro. Paton may safely consult THE FREEMASON for July 9th, page 331. As to the second charter, which Bro. Paton imagines was granted in 1630, I hold to my former date of 1628, because that was the year in which the parties who signed it held office in their several lodges. It appears to me that Bro. Paton has been misled by the remarks on this subject at pages 102 and 103 of Alex. Lawrie's "History of Freemasonry," published in 1804. It is there stated to be "dated 1630," but if Bro. Paton will turn to page 52 of the new edition published in 1859 by Wm. A. Lawrie, he will find this foot-note:—"This date (1630) has been generally given, and is that which appears in the *copy* of the charter in Hay's MSS. in the Advocates' Library; but on reference to the books of the Lodge of Edinburgh at that period, it would appear to have been executed between 1626 and 1628, these being the years during which William Wallace, who subscribes the charter as Deacon of the Edinburgh Masons, acted in that capacity." From the foregoing I expect your readers will admit the justice of my former remark in your issue of May 12th, viz., "Bro. Paton, who is so good at re-retailing dreams and exploded notions," for instead of giving us the "latest news" he is doing his best to perpetuate the mistakes of sixty-six years ago! Poor fellow! he seems to have been asleep for the last half-century, for here he comes with his old-fashioned muzzle-loader, expecting, as he tells us, to explode the 1717 theory, which, however, happens to be defended by all the "newest appliances." So if Mr. Martini-Henry, or Mr. Snider, is as good as his word, our old friend Mr. Musket may turn to the right-about as long as he has legs left to carry him.

(To be continued.)

DARKNESS.—The darkness of Masonry is invested with a pure and dignified reference, because it is attached to a system of truth. It places before the mind a series of the most awful and impressive images. It points to the darkness of death and the obscurity of the grave, as the forerunners of a more brilliant and never-fading light which follows at the resurrection of the just. Figure to yourselves the beauty and strict propriety of this reference, ye who have been raised to the third degree of Masonry. Were your minds enveloped in the shades of that darkness? So shall you again be involved in the darkness of the grave, when Death has drawn his sable curtain round you. Did you rise to a splendid scene of intellectuul brightness? So, if you are obedient to the precepts of Masonry and the dictates of religion, shall you rejoice on the resurrection morn, when the clouds of error and imperfection are separated from your mind, and you behold with unveiled eyes the glories which issue from the expanse of heaven, the everlasting splendours of the throne of God!

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

THE ST. CLAIR CHARTERS.

By Bro. D. MURRAY LYON, Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; Hon. Fellow of the London Literary Union; one of the Grand Stewards in the Grand Lodge of Scotland; P.M. Lodge Scarborough, Tobago, West Indies; author of the "History of Mother Kilwinning," &c.

We have deferred replying to Bro. Chalmers I. Paton's queries until we should be able to send copies of the transcripts, which, in the course of our preparation of the "History of the Lodge of Edinburgh" (Mary's Chapel), we had made from the originals of the St. Clair Charters. These MSS. were several years ago accidentally discovered by David Laing, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles-lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other MSS. of the time. The charters are in scrolls of paper—the one 15 by 11½ inches, the other 26 by 11½ inches—and, for their better preservation have been affixed to cloth. The caligraphy is beautiful, and though the edges of the paper have been frayed and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated and making out the whole of the text. About three inches in depth at the bottom of No. 1 in the right hand corner is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a Letter of Jurisdiction granted by the Freemen Masons of Scotland to William St. Clair of Roslin (probable date 1600--1); the second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William St. Clair of Roslin (probable date May 1, 1628). They are as follows:—

No. 1.

Be it kend till all men be thir present lris. Ws deacones maisteris and frie men of the Maissones w'tin the realme of Scotland with expres consent & assent of W'm Schaw Maister of Wark to our sou'ane lord ffor sa mekle as from aige to aige it hes bene observit amangs ws that the Lairds of rosling hes ever bene patrones and protectors of ws and our previleges lyckas our predecessors hes obeyit and acknawledgeit thame as patrones and ꝓtectoris Quhill that w'in thir few yiers throwch negligence and slewthfulness the samyn hes past furth of vse Quhairby nocht onlie hes the Laird of Rosling lyne owt of his just vrycht bot also our haill craft hes bene destitute of ane patrone protectour and oversear q'lk hes genderit manyfauld corruptiones and imperfectiones baith amangis ourselfis and in our craft and hes gevin occasioun to mony persones to consave evill opinioun of ws and our craft and to leive off great inerpryses of pollecie Be ressone of our great misbehahaviour w'out correction Quhairby not onelie the comittairs of the faultis bot also the honest men ar disapoyntit of thair craft and ꝓffeit As lyckwayes quhen dyvers and sindrie contraverses fallis out amangis ourselfis thair follows great & manyfald inconveniencis throw want of ane [patrone and protector] we nocht being abill to await vpoun the ordiner judges & judgement of this realme throw the occasioun of our powertie and langsumness of process ffor remeid of q'r'of and for keping of guid ordour amangis ws in all tymes cummying and for advancement our craft and vocatioun within this realme and furtherens of policie w't'in the samin We for our selffis & in name of our haill bretherene and craftismen w't consent foirsaid aggreis and consentis that W'm Sinclar now of roslin for him self & his airis purches and obteine at ye hands of our Sou'ane Lord libertie friedome and jurisdictioun vpone ws and our successoures in all times cummyng as patrones & judges to us and the haill ꝓfessoris of our craft w't'in this realme quhom of we have power and commissoun Swa that heirefter we may acknawledge him and his airis as our patrone and judge vnder our Sou'ane Lord w't'out ony kynd of appellatioun or declynyng from his judgement with power to the said Williame and his airis to depute judges ane or mae vnder him and to vse sick ampill and lairge jurisdictione vpoun ws & our successors als weill as burghe as land as it sall pleis our souerane lord to grant to him and his airis

WILLIAM SCHAW.
Maistir of Wark.

Edinburgh Andro Symsone Jhone Robesoune *St. Androis* *Hadingtoun* P. Campbell takand ye burdyng for Jon. Saw J. Vallance Willim Aittoun	Thomas Weir mason in Edr. Thomas Robertsoun wardane of the Ludge of Dumfermling and Sanct Androis and takand the burding vpoun him for his bretherene of ye mason craft within they Lwdges and for the Commissionars efter mentionat viz Dauid Skowgall Alexander Gilbert & Dauid Spens for the Lwdge of Sanct Androis, Andro Alesoun and Archibald Angous Commissionars for the Lwdge of Dwmfermling & Rot. Balze and Johne Saw for the Lwdge of Heddingtoun with o'r hands led on the pen be the Notairies vnderwritten at o'r commandis because we can nocht write
Achiesones Heavin George Aittoun Jo. Fwsetter Thomas Petticrwf	Ita est Laurentius Robesoun Notarius publicus ad præmissa requisitus de specialibus mandatis dict. personarum scribere nescien vt aseruerunt testan. manu mea propria
Dumfermling Robert Pest	[Ita est] Henricus Banna[tyne] connotarius ad premissa [de mandatis] antedictarum personarum [scribere nescientium ut aseruerunt teste] manu mea propria

. . . .

NO. II.

Be it kend till all men be thir present lres. We the Deacones maisteris and friemen of the maissones and hammermen within the kingdome of Scotland That forsamekill as from aidge to aidge it hes bene observet amangis ws and owr predecessoris that the Lairds of Rosling hes ever bene patrones and protectoris of ws & o'r priwledgis Lykeas our predecessores hes obeyit reverencet & acknawledget thame as patrones and protectoris q'rof they had letters of protectioun & vtheris richtis grantit be his ma'ties most no'll progenitors of worthie memorie q'lkis with sindrie vtheris of the Lairds of Rosling his writis being consumet & brunt in ane flame of fyre within the castle of Rosling in ane . . .

The consummatioun and burneing q'r'of being clearlie knawin to ws and owr predecessors deacones maisteris and friemen of the saidis vocatiounis, and our protectioun of the samyn and priviledgis thereof [be negligence] and slouthfulness being liklie to pass furth of wse q'rthrow not only wald the Lairds of Rosling lyne out of thair just richt but also our haill craftis wald haif bene destitute of ane patrone protector & oversear quhilk wald ingenner monyfald imperfectiounes and corruptiounes baith amangis our selfis and in our craft and give occasioune to mony persones to conceave evill opinioun of ws and our craft and to leive af many and grit interpryces of policie q'lkis wald be vndertakin if our grit misbehaveour were sufferit to go on w't'out correctioun. For remeid q'r'of and for keiping of guid ordour amangis ws in all tyme cuming and for advancement of our craft and vocatioun within his hienes kingdome of Scotland and furdering of policie yairntill The maist pairt of our predecessoris for themselfis and in name and behalfe of our bretherene and craftismen w't' advyse and consent of Williame Schaw maistir of wark to heines unq'le darrest father of worthie memorie All in ane voce agreit consentit and subscryvet that Williame Sinclar of Rosling father to to S'r Williame Sinclar now of Rosling for him self and his airis sould purches & obteine at the handis of his ma'tie libertie friedome & jurisdictioun upon ws & our predecessoris deacones maisteres & friemen of the saidis vocatiounes as patrones and judges to us and the haill professors y'r'of within the said Kingdom q'r'of they had power & commissioun Sua that they and we micht, yaireafter acknawledge him and his airis as o'r patrone & judge under our soverane lord without ony kynd of appellation or declinatoure frome thair judgement for ever, As the said agriement subscryvet be the said m'r of wark and our predecessors at maire length [proportis] In the quhilk office priviledge & jurisdictioun over ws and our said [voca]tioun the said Williame Sinclar of Rosling ever continewit to his going to Ireland q'r he presently remanes sen the quhilk [time] of his departure furth of this realme thair ar very mony corruptiounes & imperfectiounes rysin and ingennerit baith amangis ourselfis & in our saidis vocatiounes in defect of ane patrone and oversear over ws and the samyn Sua that the saidis vocatiounes ar altogieter liklie to decay And now for saiftie thairof we haifing full experience of the efauld guid skill and judgement quhilk the said S'r Williame Sinclar now of Rosling hes in our said craft and vocatioun and for reparation of the ruines and monyfald corruptiounes and enormities done be unskilfull persones thairintill We all in ane voce haif ratifiet and approven and be thir presentis ratifies & approves the foresaid former l're of jurisdictioun and libertie made and sub't be our bretherene and his heines umq'le M'r of wark for the tyme to the said Williame Sinclar of rosling father to the said Sir William quhairby he and his airis ar acknowledget as our patrone and judge under o'r soverane lord over ws & the haill professors of our said vocatioun w't'in this his heines kingdom of Scotlande without any appellation or declinato'r from thair judgements in ony [time hereafter] forever And further we all in ane voce as said is of new haif maid constitute & ordainit and be thir presentis makis constitutes & ordanes the said S'r Williame Sinclar now of Rosling and his airis maill our only patrones protectoris and overseans under our soverane lord to ws & our successoris deacones maisteris and friemen of our saids vocatiounes of maissones hammermen w't'in the haill Kingdome of Scotland & of o'r haill priviledges and jurisdictiounes belonging thairto q'r'in he his father and yair predecessoris Lairds of Rosling haif bene in vse of possessioun thir mony aidges bygane With full power to him and thame be thameselfis thair waurdanis and deputtis to be constitute be thame to affix and appoynt places of meeting for keiping of guid ord'r in the said craft als oft and sua oft as neid sall requyre All and sindrie persones that may be knawin to be subject to the said vocatioun to be callit absentis to amerciat transgressoris to punish unlawis casualities and vtheris dewties quhatsomever perteining and belonging or that may fall to be pait be quhatsomever persone or persones subject to said craft to aske crave ressave intromet with and uplift and the samyn to thair awn propper vse to apply deputtis under thame in the said office with clerkis seruandis assisteris and all vtheris officiaris and memberis of court neidfull to mak creat substitute and ordene for quhom they sall be haldin to answer All & sindrie plaintis actiounes & causes perteining to the said craft and vocatioun and againes quhatsumever persone or persones professors y'r'of to heir discuss decerne & decyde actis decreitis & sentences thairvpoun to pronounce and the samyn to dew executioun to cause be put And gnallie. all and sindrie vyeris priviledges liberties and immunities quhatsumever concerning the said craft to do vse & exerce and caus be done exercet and keipet siclyke and als friely in all respects as ony vyeris thair predecessors hes done or micht haif done thameselfis in ony tyme bygane friely quietlie weill and in peace but ony revocatioun obstacle impediment or againe calling quhatsumevir. In witness of the q'lk thing to thir ꝑnttis w'ttin be Alexander Aikinheid servitor to Andro Hay wrytter we haif sub't thir ꝑnts w't our hands at

The Ludge of Edinburgh William Wallace decon Johne Watt	Thomas Fleming wardane in Ed'r and Hew Forrest w't o'r handis at the pen led be the notar vnder sub'd for ws o'r command because we can not wryt Adow. Hay notarius asseruit	*The Ludge of Dundie* Robert Strachowne maister Andrew Wast and Dauid Quhyit maisteris in Dundie w't o'r hands at the pen led be the notar vnder subtcryveand at our commands because we can not writt. Thomas Robertson notarius asseruit
Thomas Paterson *The Ludge of Glasgow*	Robert Caldwell in Glasgow with my hand at ye pen led be ye notar vnder subscrywand for me because I cannot writ myselff J. Henrysone noturius asseruit	Robert Johnstone Mais . . . Dawid Mesone Mais . . .

Johne Boyd deakin Rot. Boyd ane of the mestres	I Jn. Serveite m'r of ye craftis in Stirlinge with my hand at ye pen led be ye notar vnder subscryv and for me bebecaus I can not writt J. Henrysone notarius asseruit
Hew Douok dekin of ye measounes and vrichtis oft Ayr	I Jon Burne ane of the m'r's of Dumfermlinge w't my hand at ye pen led be ye notar vnder subscryvand for me at my command becaus I can not writ myselff J. Henrysone notarius asseruit
George [Lid[ell] decan of squarmen and nov quartermaistir	Dauad Robertson ane of ye mesteris Androw Welsone master and Thomas [W]elsone varden of ye sed Lug of Sant Androis

The Ludge of Stirlinge
Johne Thomsone
James Rond

The Ludge of Dunfermlinge
. . ne of . . .

PRESENTATION TO BRO. WORLEY, ROYAL ALBERT LODGE, No. 907.

On the evening of the 16th inst., several of the brethren of this lodge assembled at Bro. Chard's, Abcurch-lane, City, for the purpose of taking leave of Bro. Alfred G. T. Worley, J.W. and Sec., on his departure for California. In the absence of Bro. the Rev. J. M. Vaughan, W.M., who is on the Continent, Bro. —. J. Lewis, I.P.M., occupied the chair, and after a short address, he presented to Bro. Worley, in the name of the lodge, the following address which had been engrossed and illuminated on vellum, together with a silver snuff-box of chaste manufacture and design:—"Royal Albert Lodge, No. 907. To Bro. A. G. T. Worley, J.W. and Sec. We, the undersigned Master, Past Masters, Officers and Brethren of the Royal Albert Lodge, No. 907, request your acceptance of the accompanying snuff-box, which we present to you in recognition of the services rendered by you to the lodge, and in bidding you farewell on your resigning your membership previous to leaving England. We trust that success may attend on you in your future career, and we heartily recommend you to our Masonic brethren in the land of your adoption. Dated, this 16th day of August, 1870." Here follow the signatures, headed by that of the W.M. Bro. Worley having made a short response, the brethren sat down to an admirable repast, after which the health and future success of Bro. Worley were drank in bumpers of champagne.

THE BLOOD IN OLD AGE.—As age advances the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, supplies the extra nutrition to the blood and restores to it its florid hue, and then the progress of decay is arrested and the ailment disappear—man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also for Apothecaries' Hall, London. Sold by all druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment, each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution: Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

MAP OF THE SEAT OF WAR.—Purchasers of the Glenfield Starch can be supplied with an authentic map of the seat of war, by applying to their grocers, who, if not supplied, should apply to the manufacturers.

HOLLOWAY'S PILLS.—Extraordinary Merit.—The wonderful cures effected by these Pills have alone enabled them to withstand the keenest opposition for more than a third of a century. They are valued at the humblest hearths, as well as in the houses of comfort and wealth. Holloway's Pills work a thorough purification of the whole system without disordering, weakening, or otherwise interfering with the action of any organ. They are admitted to be the best restorers of appetite, strength, and perfect health to the most delicate constitution. They give colour and freshness to the face, and by their gentle alterative properties eradicate from the system the germs of consumption, scrofula, and scurvy without annoyance or danger to the most fragile female or most weakly child.

CROSBY'S BALSAMIC COUGH ELIXER.— Opiates Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixer, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throad and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d. and 11s each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. *** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.--[Advt.]

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FIRST APPLICATION.

Royal Masonic Institution for Boys.

THE Votes and Interest of the Governors and Subscribers are earnestly solicited on behalf of

ROBERT GURTON,

Born 8th April, 1863. His Father, the late Bro. JOHN GURTON, was a Wholesale Wine-merchant in Northumberland-street, Strand, and died October 23rd, 1867, after a short and severe illness, at the age of 44, caused by distress of mind through failure in business, leaving a widow and four children totally unprovided for. The widow died very suddenly in the following January.

The late Bro. John Gurton, was initiated in Lodge No. 172 on the 6th of April, 1852, paid Four and a Half years. Joined No. 180, 10th of October, 1854, paid 13 years. *Founded* the Lodge No. 946, was first W.M. 8th April, 1863, and paid until the time of his death. Joined the Grand Stewards' Lodge, was W.M. during 1866, and paid 4½ years. Joined No. 23, 15th December, 1858, and paid 4½ years. Bro. Gurton also *founded*, and was first M.E.Z. of, Chapters Nos. 180 and 946. *He was a Vice-President of the Boys', and a Life Governor of the Girls', Schools, and the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons.*

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Royal Masonic Institution for Boys.

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Son of the late WILLIAM TAYLER, who was a member of the Lodge of Peace and Harmony, No. 359, Hants. He was upwards of twenty years Chief Steward in the P. and O. S. N. Company's service, and died suddenly at Suez on the 7th of June, 1869, leaving a Widow and Six Children for whose support her means are very inadequate.

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FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 361.)

THE SCHISM.

There can be little doubt that to certain jealousies which unfortunately arose among the brethren who formed the Grand Lodge of England in 1717, may be attributed, in a great measure, the subsequent secession from its ranks.

The superior abilities of Dr. Desaguliers, both in a literary and administrative sense, were viewed with some suspicion by many of his colleagues, and a strong proof of their sentiments towards him was evinced at the Grand Lodge which was held on the 24th June, 1723.

At this meeting the Earl of Dalkeith, having been elected Grand Master, nominated Desaguliers as his Deputy; but some of the brethren objecting to the appointment, it was put to the vote, when 43 members supported the selection, and 42 voted against it—a sufficient indication that even at that early period there was a strong party in Grand Lodge opposed to the learned Frenchman. It is also evident that the opposition party was mainly composed of Operative Masons, who regarded with distrust and uneasiness the transformation of the ancient handicraft society into an association for the cultivation of speculative science. Examples of this distrust had been shown previously when the members of the old Lodge of St. Paul's burnt their manuscript Constitutions and Charges to prevent their being published by Grand Master Payne.

The "domatic" or working Masons resolved, therefore, to make a stand against Desaguliers, whose influence was rapidly becoming supreme by the influx into the Order of men of birth and education who shared his expansive ideas of establishing an universal brotherhood upon the basis of Operative Masonry. A simple benefit society would have better suited the views of the discontented craftsmen than the splendid edifice of Cosmopolitan Fraternity which Desaguliers strove to erect; and so we find that, upon the failure of their attempts to deprive him of power and position, some few of the malcontents withdrew from the Grand Lodge, and continued their meetings as Masons without recognising the central authority which they had themselves assisted to create. It is also evident that these irregular assemblies were held at a much earlier period than is generally known, inasmuch as at a meeting of the Grand Lodge on the 15th September, 1730, Bro. Anthony Sayer, Past Grand Master, was publicly admonished—and it was even a question whether he should not be expelled—for taking part in the proceedings of one of these clandestine lodges. At the same Quarterly Communication, it is worthy of note that a petition for relief was presented by a Bro. Pritchard, who had been *thirty* years a Freemason. This incident appears to afford positive proof that, in 1700, men were made Masons, and it is to be inferred that their reception took place with very little variation from the ceremonies which prevailed in 1730, and up to a later period. The irregular lodges met with scanty success for some years, and it was not until one of their members hit upon the notable scheme of inventing the Royal Arch degree that their progress began to excite the curiosity of the public, and the jealous watchfulness of the Grand Lodge itself. The precise origin of this degree is a *vexata quæstio*, and has never been satisfactorily traced.

It is clear, however, that the innovations in the ancient system which were countenanced by the Grand Lodge, and more especially the ill-advised transposition of certain words in the first and second degrees, first caused the seceders to declare that they alone were the depositaries of true Masonry, and encouraged them to multiply the variations which had thus arisen between the two rituals by amplifying and extending their own rites. The Royal Arch degree, when first introduced, differed essentially from the imposing ceremonial practised under the same name at the present day. It was founded upon an antediluvian tradition, which is still preserved in one of the degrees of the Ancient and Accepted Rite; but the main feature of the legend—namely, the discovery of the Sacred Word—was effected in a somewhat similar dramatic manner.

After a careful consideration of the subject, I have arrived at the conclusion that the Royal Arch was first worked as a separate section of Freemasonry in 1738. In the first place, it was in this year that the title of "Ancient York Masons" was assumed by the seceding brethren, who were reinforced about that time by many others who were dissatisfied with the encroachments on the original system. To have advanced this opinion, however, some years ago, would have been deemed the height of presumption, as nearly all writers on the subject agreed in referring the commencement of the degree to a much more recent date. Dr. Oliver is nearest the mark, as he assigns its origin to the year 1740. The truth is that the degree was conferred before 1739, because in that year formal complaints were made against the so-called "Ancients," or schismatics, that they were giving another version of the "Master's part." The fortunate discovery by the well-known Masonic writer, Bro. Hughan, of a copy of Dr. D'Assigney's work, which was published in 1744, and which refers to the Royal Arch as an established degree, also demonstrates unmistakeably that it was known as a branch of Freemasonry long before the "Ancients" arrived at the dignity of being a Grand Lodge.

(To be continued.)

MASONIC CURIOSITIES.—IV.

BY WILLIAM JAMES HUGHAN.

P.M. 131, *Prov. Grand Secretary Cornwall, &c.*

We have before us just now a copy of the programme issued on May 13th, 1779, for the festival on "The Anniversary Day," &c., as follows:—

The ANNIVERSARY
OF THE
DEDICATION of FREE-MASONS'-HALL,
On Thursday, May 13, 1779.

ACT I.
Overture, Stamitz.
Duetto for a Violin and Tenor, Messrs. Stamitz & Cramer.
Song, Signor Tenducci.
Solo on the Violoncello, Mr. Crasdill.
Song, Signora Prudom.

ACT II.
Overture, Arnold.
Song, Signor Tenducci.
Concerto on the Violin, Mr. Cramer.
Song, Signora Prudom.
Concerto on the Hautboy, Mr. Fischer.

To begin at Seven o'clock.

N.B.—After the Concert will be a Ball.

Tickets 10s. 6d. each, to be had of the Treasurer and Secretary; at Free-Masons'-Hall, Great Queen-street; at the Thatch'd-House Tavern, St. James's-street; at the London Tavern, Bishopsgate-street; and at the London Coffee-house, Ludgate-street.

N.B.—This Entertainment is not confined to Free and Accepted Masons, yet those Noblemen and Gentlemen who are such are requested to come properly clothed.

(The musical part was under the direction of Dr. Arnold.)

As a companion to the certificates we have reproduced lately we present the following as curiosities in their way, and all tending to throw some little light on the customs of the period to which they refer:—

Holy Royal Arch Chapter.

We, the three Chiefs, whose names are hereunto subscribed, do certify—That in a Chapter of the Holy Royal Arch, convened and held under the sanction and authority of the Warrant of the Worshipful Lodge, No. 267, our beloved Brothers . . . . . . having delivered to us their certificates, and proved themselves by due examination to be well qualified in all the three degrees of Apprentice, Fellow Craft, and Master Mason, were by us admitted to the Supreme Degree of Royal Arch Masons. Given under our Hands and Masonic Mark in Chapter, this —— day of—— in the Year of Masonry ——, and in the Year of our Lord ——.

———— } Chiefs.
————
———— Scribe. ————

This certificate was issued by the Royal Arch Chapter, in connection with No. 267, "Old Globe Lodge," Scarborough. The first lodge held in this town was granted by the Grand Lodge of England (London), after which another was constituted by the same body, on the former lodge ceasing to work. The *second lodge* subsequently appears to have joined the "Ancients," was struck off from the list of "Moderns" A.D. 1799, and is No. 267 on the roll in "Ahiman Rezon" A.D. 1807. The certificate was in all probability issued during the latter part of the eighteenth century, and the Royal Arch was worked without a *separate warrant* by the "Old Globe Lodge." This town is noteworthy, Masonically, from the fact that the "Grand Lodge of All England" held at York, constituted a lodge there. The history of this extinct Grand Lodge I am now writing, and it will appear in the "Masonic Annual," to be published shortly.

The next certificate was printed from the *plate* formerly used by the Chapter called "Volubiæn," held at Falmouth. The lodge was warranted under the "Moderns" A.D. 1751, and the Chapter itself was constituted many years ago. The certificate is surrounded by two columns, supporting an Arch with the Keystone laid back to admit the "Rays" from the "All-seeing eye," and rests on four steps; square pavement on which are laid the pickaxe, shovel, and crow-bar, and the *altar* with S.R.I., H.R.T., and H.A.B., thereon. On the altar rests the volume of the Sacred Law, opened and containing in bold type the words, "In the beginning was the Word and the Word was with God, and the Word was God." It was engraved by T. Harper, 207, Fleet-street, London, and is certainly a meritorious production. On each side of the certificate the Royal Arch Jewel is represented, with the following engraved thereon :—

Si Tallia Jungere Possis Sit Tibis Scire. Nil nisi clavis Deest.

Eyphkamen.
Clavis Mundi.
Invenimus.
We have found.
Cultor Dei.

The Light shineth in Darkness, and the Darkness comprehendeth it not. In the East a place of Light where reign, Virtue, Silence and Peace.

To all the Companions of that Exalted and Supreme Degree of Masons, styled THE ROYAL ARCH, Health, Peace and Goodwill.

Be it known and well certified to all and every truly worthy Companion of this *Supreme Degree of Masonry*, that our Loving Brother ——————, aged —— years, has honourably passed the Chair of our Lodge of Love and Honour, No. ——, and likewise been exalted to the Supreme Degree of *Most Excellent* Royal Arch Mason, in our Volubiæn Chapter of *Virtue, Silence,* and *Peace*, No. ——, held at Falmouth, in the County of Cornwall, under the sanction and patronage of the Supreme Grand and Royal Chapter of England.

We therefore, the Most Excellent Grand Principals, &c., particularly recommend him to the notice of all worthy Companions, wherever these presents may come.

Given under our hands and the seal of our Chapter at Falmouth, this —— day of ——, A.L. ——, A.D. ——, and the better to identify our said Brother and Companion, he hath subscribed his name in the margin.

(To be continued.)

THE MARK DEGREE.

By a Scottish Mark Master.

The position of the Mark Degree in this country seems to demand a few words, and more especially at the moment at which we write, when the S.G.R.A. Chapter of Scotland has established under her authority a Provincial Grand Mark Lodge in Lancashire.

One of the lodges in the Province of Lancashire (the St. John's, No. 2, S.C.) received their warrant from the Supreme Chapter of Scotland before the formation of the Grand Mark Lodge of England, and is undoubtedly the oldest *warranted* Mark Lodge in the kingdom—perhaps in the world. Be this as it may, the circumstances of the establishment of the G.M. Lodge are too fresh in the recollections of most of our readers to need recapitulation; and were this not so, a complete *resumè* of the whole affair has appeared within the last few months in the columns of a certain periodical. Suffice it to say that, at present, we have in England the Mark degree under three different auspices; first, the Grand Mark Lodge of England and Wales, &c.; secondly, the Mark Lodges holding of the Supreme Chapter of Scotland; and, lastly, the independent and time-immemorial lodges who are still autonomous, among whom we may mention the so-called "Grand" Mark Lodge of Ashton, the Newstead Lodge at Nottingham, and many others. Several lodges formerly with Scottish warrants have surrendered them, and have given in their allegiance to the English body, who have also under their control many of the old independent lodges. The lodges on the roll of the G.M.L. of England now number about 110, and possess upwards of 5,000 members. The actual number of Scottish lodges in this country is 9, and their subscribing members are about 500. There are perhaps about twelve independent lodges, who may probably muster 600 members, but owing to the difficulty of obtaining reliable statistics, the writer is unable to authoritatively make a positive statement.

Such is our present; what will be our future? *Che lo sa.* Are we to have union and peace, or disunion, anarchy, and war? The Grand Mark Master in his protest addressed to the S.G.R.A. Chapter of Scotland, states that he "can in no way recognise the warrants or certificates issued by the G.C. of Scotland" until they transfer their allegiance to the G.M.L. of England, but as all Scottish Mark Masters have been always strictly prohibited from visiting English lodges, and as English Mark Masters when joining Scottish lodges have to be regularly advanced as Master Masons, this ukase still leaves matters *in statu quo*. We also believe that Mark Masters of independent lodges have to be advanced in the usual way when joining either an English or Scottish Mark Lodge.

In justification of the so-called invasion of territory by Scotland, permit us to say that the Scottish Grand Chapter did not interfere with the degree in England until they had been almost forced into it by those English brethren who founded the St. Mark's Lodge, No. 1, the Thistle Lodge, &c., &c., and that they did so, not for the purpose of making a handsome income from the "duped brethren," as insinuated by The Freemason of a late date, but solely for the purpose of protecting and legalising a degree which they consider an essential part of both Craft and Capitular Masonry. As a proof of this, no annual subscription is demanded from members, and the only fees paid or payable to the G.C. of Scotland are 3s. for registration and 2s. 6d. for certificate; the rule in Scotland being—once an initiate, always a member.

With regard to the jurisdiction claimed by the G.R.A. Chapter of Scotland over the Mark degree, we may state that the same claim is made by every Grand Royal Arch Chapter in the world, with the sole exception of England, whose G.C. is simply an *imperium in imperio*.

We think we have fairly stated the evils under which the Mark degree now suffers, and the problem is how to alleviate them, and, if possible, bind up the broken fragments. In our mind this knotty question admits of three probable solutions—which are recognition, union, and concurrent jurisdiction. The first is undoubtedly the best, and could easily be obtained by a motion being carried in Grand Lodge to the following effect: "That while this Grand Lodge fully recognises that clause of the Articles of Union, which states that pure and ancient Masonry consists of three degrees, and three only (Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch), it cannot be ignorant of the existence of other bodies, whose object is the working of degrees which, although not forming part of Ancient Masonry, are connected with it collaterally, and this Grand Lodge understanding that a degree called the Mark degree is extensively worked in England under the authority of a body styling itself the Grand Mark Lodge of England, Wales, &c., do hereby acknowledge this degree as a collateral Masonic degree, but not as a part of pure and ancient Masonry, and do acknowledge the body styling itself the Grand Mark Lodge of England, Wales, &c., as the lawful head of this degree." The writer respectfully offers this idea, crude as it may be, for the consideration of the large and powerful body whom he addresses.

Should this motion be carried—and why should it not?—everything becomes easy. The Scottish warrants are null and void, our past is a *tabula rasa*, and our future roseate and bright.

This is our first and best proposal. Our second—union—may be arrived at by a conference between the representatives of the various bodies concerned in the matter, and would amount to a recognition of the G.M. Lodge of England as the head of the Mark degree in England by the other bodies who claim jurisdiction over that degree. A gigantic stride in this direction has been made of late by the Grand Chapters of Ireland and Canada having recognised as true and lawful Mark Masters those brethren advanced as Mark Master Masons in the lodges holding of the Grand Mark Lodge of England (see clause No. 3 of Protest of the G.M.M.). Should this recognition take place, again will the Scottish Mark warrants cease to be valid, and the G.M.L. will be the only legal jurisdiction in England, and will be on terms of amity with every other lodge or chapter governing the degree.

Our third and last proposition is, we fear, almost Utopian. It is that the Scottish G.C. should acknowledge the G.M. Lodge as *a legal* governing body, and permit visits to and from Mark Master Lodges of each Constitution, allowing brethren to choose their own head, and arranging that the certificates of either body should be a qualification for affiliation and admission by the other; subject, of course, to the usual ballot, &c., by the various lodges. Although this probable solution of the difficuly would not give us union, it would give us peace, and perhaps, in time, the Scottish brethren, seeing the advantages of belonging to a native jurisdiction, would come under one head. At present, although there is a most kindly feeling among the Scottish brethren towards the English Grand Body—mainly owing to the personal influence of the Grand Mark Secretary, Bro. Frederick Binckes, to whom we are personally indebted for many acts of kindness, and to whose energy and zeal we have much pleasure in thus publicly testifying—still there is a strong feeling that to the Grand Chapter of Scotland their allegiance is due, and until they see fit in some measure to release them, they are in honour and duty bound to adhere to that body.

The Grand Lodge must take the initiative, and we look to them' for the solution of the difficulty.

We must personally apologise for having thus obtruded ourselves, but we write in all sincerity and earnestness, only desiring that which may most benefit a degree that we all—whether Scottish, English, or independent—agree in admiring and upholding.

LETTER from a BROTHER in ENGLAND to a BROTHER in SCOTLAND.

PROV. GRAND LODGES IN SCOTLAND.

Evil is like the poisoned fount of a river; it does not confine itself to the parent source, but, with the flow of the waters, spreads desolation and ultimate ruin through the whole length of its course. So is it with Freemasonry. Let demoralisation and lawlessness appear in a Grand Lodge, then the subordinate lodges become demoralised and lawless. This, unfortunately, is the state of Freemasonry in Scotland. The Grand Lodge has no interest in the daughter lodges, beyond what money can be obtained from them; no proper supervision is kept over them, and they are left to their own unguided and unassisted endeavours to conform to the *lex scripta* and the traditions of the Order. That this is altogether wrong, and altogether alien to Freemasonry, Grand Lodge admits; but she shrugs her shoulders at any mention of responsibility in the affair, and thinks that she has done sufficient when she appoints a Provincial Grand Master. This plea might be a good one if she appointed brethren who would seriously discharge the duties of the office, or if she insisted upon an annual report from each province of the working of the lodges therein. This she does not do, but leaves all to chance; and so daughter lodges, having no fear of a superior authority over them, become careless of their duties, and often fall into abeyance from the want of a little judicious oversight.

The following table will give some idea of the state of the Provincial Grand Lodges in Scotland as compared with England. England, although not anything like perfection, is still vastly in advance of almost every other Grand Lodge in Europe, and has a perfect machinery, which, doubtless, in time will prove of the requisite utility for thoroughly improving any laxity in its working :—

Provincial Grand Lodges in England and Wales, 1869.

No.	P.G. Masters appointed.	Working Order.
42	38	All.

Provincial Grand Lodges in Scotland, 1869.

No.	Working Order.	Not working.
30	8.	22

Taking the list of Provincial Grand Masters for 1869, a single glance will show why they were appointed, and also why Freemasonry is at so low an ebb in Scotland. The men appointed are not particularly renowned in the annals of their country. The six peers, with one exception, have not particularly brightened up the Lords, the M.P.'s have not electrified the Commons—as legislators, their excellence might be reckoned at *x*, the indefinite; while the *oi polloi* of country gentlemen possess that amount of common sense and talent, which a wise but merciful Providence bestows upon those who have no occasion for brains to bring them in bread. In fact, the Grand Lodge of Scotland cannot particularly flatter itself upon its roll of Provincial Grand Lodges, and the Provincial Grand Masters, to show their respect for their appointments, their fidelity to the Craft, and their oaths of office, religiously desist in twenty-two cases from holding a Provincial Grand Lodge at all! What is the consequence? The Grand Lodge looks to the Provincial Grand Lodge to direct the daughter lodges in the way they should go; but the Provincial Grand Lodge being a myth, the expectations of the Grand Lodge are never realised. It is notorious that, with one or two exceptions, all the cases which come up from the country for decision by Grand Lodge originate in provinces where the Provincial Grand Master and officers are only names upon paper.

The ordinary manner of election of a Provincial Grand Master, is by appointing, upon application of one or two members of distinct lodges, a brother of some standing in his province, either on account of rank or property. Brains are always a secondary consideration by Freemasons. A son is often appointed to succeed his father. Of course it is desirable to have a brother of position and wealth, if such can be procured, at the head of the province, but these should not be the sole qualifications, and we insist that no brother should be appointed who has not displayed interest in Freemasonry, shown his capability to discharge the duties of his office, and have served some time in a subordinate lodge as a Master. The utter toadyism of Freemasons is a lie to their doctrines, and their boast that worth and worth alone is a passport to their offices and honours is a falsehood.

The provinces should be remodelled, and where there is no Provincial Grand Master, or when, by death or resignation, the office is in abeyance, the Worshipful Master of the Senior Lodge in the Province should act as Master for the time being. The Depute should always be a brother of great experience, and who should reside in the principal town of the province. The Secretary and Treasurer also should have the qualifications necessary for the Depute. All the office-bearers should be chosen from the leading office-bearers of the subordinate lodges, and everything done to draw the bonds of relationship closer between the liege lodges and the sovereign.

Each office-bearer and each lodge should contribute a trifle towards defraying the expenses of the Provincial Grand Lodge, and fines should be exigible from such brethren as fail to be present at the statutory meetings. These meetings should be held at least twice a year, while a committee of management should meet once a month for the transaction of business. The Grand Master, or his Depute, should personally visit each lodge in his province once a year, see its members at work, and fully examine into its affairs for the preceding year, and thus at once guarantee correctness in ritual and the formal business of the lodge. By this means the disgraceful state of many country lodges, which want not only proper instruction in the Craft mysteries but even the ordinary tools, would be remedied, and what must be a blot on our escutcheon removed. The Provincial Grand Master should annually see that the Secretary forward to the Grand Secretary a report of the province, and this report should be embodied in the Grand Lodge Annual Circular. By so doing, not only would a correct veiw be obtained of the progress of Freemasonry, but a wholesome rivalry would be introduced into the provinces.

Not the least step in the right direction would be for the Grand Lodge occasionally to visit the Provincial Grand Lodges, when its presence would bring a warmer feeling into the relationship of the daughter lodges with it. Grand Lodge isolates itself too much from the subordinate lodges, and thus forfeits not only much of their friendship and esteem, but actually money. It is notorious in some provinces, many lodges are in that humour that they would have no hesitation in joining a standard of rebellion, and sailing under an alien flag.

We have briefly pointed out the causes of much which renders Freemasonry of little account in the provinces, and the manner in which the same could be remedied. Till some such change takes place it is impossible that Scotland can at all rise in the scale of Grand Lodges, and without the assistance of the provinces she must sink. We have legislated too much for the head, and done nothing for the members. There are other places than Edinburgh, and other interests than those of Mary's Chapel and the Celtic, to be studied. These can only be attained by united action on the part of the too long-suffering provinces.

AID TO THE SICK AND WOUNDED IN WAR.

The following letter has been addressed by the Grand Mark Master Mason to the W.M. of all English Mark Lodges, enclosing a list of the materials required for the sick and wounded, as published by the National Association, 2, St. Martin's-place.

Office of the Grand Lodge of Mark Masters,
2, Red Lion-square, Holborn, W.C.

Worshipful Sir and Brother,—I am anxious that the brethren of our Order should take an active part, in their several localities, in the organisation of help for the sick and wounded in the present war. Thereby showing the value we attach to the great principles of "brotherly love and relief."

I should be obliged, therefore, if you would be so good as to call the brethren of your lodge together as soon as possible, and consult with them as to the most effectual steps to be taken.

If no committee exist in your locality for the organised *collection from house to house* of money and materials, the Mark Masters might at once form such a committee with the help of any friends they can enlist, both ladies and gentlemen. If such a committee exists already, they can co-operate with it. Some central place should be fixed upon at which contributions can be received, and thence forwarded to Bro. Captain Burgess, 2, St. Martin's-place, London, W.C., the Secretary to the National Association for the relief of the sick and wounded.

I enclose a list of the articles which are most needed, and I am, dear sir and brother,

Yours fraternally,
G. R. PORTAL, Grand Master.

FREEMASONRY AND THE WAR.—The following letter has been addressed to Sir Edward Borough, Bart., as representative of the Grand Orient of France, by the Grand Master of the Order:—"Rue Cadet, Paris. Freemasonry has always deplored the calamities which are the inevitable consequence of war. If her aspirations for peace are this day inopportune and useless, at least there remains for her a duty of humanity to fulfil. Incorporating, as it does, in one fraternal solicitude all the victims of the war, the Grand Orient of France takes the initiative in an international Masonic subscription, the proceeds of which will be employed in the succour of all who have been wounded, and in the aid of Freemasons serving on land and sea, as well as of their families, without distinction of race or creed. Our appeal will be responded to by all Masonic authorities. We hope and trust all lodges throughout the world—all Freemasons will, we are satisfied—associate themselves together in carrying out this work of humanity; all will hasten to bring their offerings to this good cause; and that, on this occasion, as on all others, Freemasonry will know how to fulfil her mission.—(Signed) BABAUD LARIBIERE."

THE GOOD SAMARITAN.—It may be in the recollection of many of our readers that Mr. James Gwatkin, of Newport, Monmouthshire, and a Captain Binney, were drowned the other day at Mountsbay, near Penzance, and that the bodies were picked up by E. St. John Aubyn, Esq., M.P. for Cornwall, and the crew of his barge, who were cruising near at the time. These dead bodies were taken to the nearest hotel, and there searched in Mr. St. Aubyn's presence. The cash found was taken possession of by the police authorities, and in Gwatkin's coatpocket was found a Masonic circular sent to him by Bro. William Williams, of 16, Dock-street, Newport, just before he left home, and it was from this they found who the deceased was. Mr. E. St. John Aubyn, finding that Gwatkin was a brother Freemason, and a member of the Silurian Lodge, No. 471, immediately gave orders to the hotel-keeper to give Mrs. Gwatkin everything that was necessary for her sustenance; and on that lady recovering consciousness, he, in the kindest manner imaginable, waited on her, gave her money to pay all expenses she had incurred, and would incur through the funeral, and handed her over a further amount to pay her expenses home. Thus he proved himself a worthy Freemason and a Good Samaritan; and to each and every one of our Masonic brothers—when placed in a similar position, and who have it in their power—we would say, "Go, and do thou likewise."

ANNUAL COMMUNICATION OF THE GRAND LODGE OF CANADA.

(Continued from page 412.)

"During the year a great variety of questions have been submitted to me for opinion or decision, to all of which I gave such attention as the respective cases seemed to require; and it occurred to me, while performing this duty, that if it were possible to preserve and publish, in a condensed form, the various decisions of Grand Masters from year to year, and the action taken by Grand Lodge on subjects not embraced within the scope of the provisions of the Book of Constitution, it would form a very valuable Canadian Masonic Jurisprudence, which might be often referred to, and prove exceedingly useful alike to Grand Lodge Officers and those of subordinate lodges.

"During the past two years several *District Grand Lodges of Instruction* have been organised within this jurisdiction, which have been attended with most beneficial results. Two of these were held since our last annual communication—one in the district of Toronto and the other in the Ontario district. R.W. Bros. Kerr and McCabe, the D.D.G.M.'s for these districts, conducted the business with great ability, and the marked success which crowned their efforts must have been extremely gratifying to these R.W. brethren, and to all who had the good fortune to be present at those meetings. I trust that the good example set by these zealous brethren will be followed in every district throughout our jurisdiction. I regard such meetings as one of the most effective methods of imparting Masonic instruction, and under proper management they might be made conducive to the speedy accomplishment of what has long been a desideratum—*entire uniformity of work.*

"The reports of the various District Deputy Grand Masters, on the state of Masonry, are on the whole satisfactory. But for the unhappy differences existing in the Province of Quebec, the Craft might be said to enjoy almost undisturbed harmony. . . . . . .

"The lodges at present working in the Province of Quebec, under our jurisdiction, are eighteen (18) in number, viz.:—

Lodge of Antiquity	Montreal.
Dorchester, No. 4	St. Johns.
Nelson, No. 8	Phillipsburgh.
St. George's, No. 19	Montreal.
Zetland, No. 21	,,
Shefford, No. 53	Waterloo.
Yamaska, No. 130	Granby.
Shawenegam, No. 134	Three Rivers.
Aylmer, No. 138	Aylmer.
Quebec Garrison, No. 160 ...	Quebec.
Browne, No. 163	Adamsville.
Victoria, No. 173	Montreal.
St. John's, No. 175	Mansonville.
Royal Canadian, No. 187 ...	Sweetsburgh.
Mount Royal, No. 202	Montreal.
Brome Lake, No. 211	Knowlton.
Mount Moriah, U.D.	Montreal.
Sutton, U.D.	Sutton Flats.

"In resigning into your hands the gavel, with which I was entrusted at the last annual communication of this Grand Lodge, I can truly say, that although conscious of much unworthiness, and deeply sensible of numerous imperfections, yet I have always endeavoured to discharge the duties of my position faithfully and conscientiously, whether those duties were of a pleasant or of a painful nature; and in divesting myself of the clothing appertaining to the office of Grand Master, permit me to indulge the hope that in time to come I may be ever encompassed with the mantle of your Masonic charity.

"A. A. STEVENSON, Grand Master."

(The reading of the address was frequently warmly applauded, and at its close the manifestation of approbation was loud, and long continued.)

Several distinguished visitors from the Grand Lodge of New York, including R.W. Bros. C. E. Young, G.J.D.; W. J. McCredie, P.D.D.G.M.; and John A. Lockwood, P.D.D.G.M.; and W. Bros. W. H. Dee, H. Kleim, John H. Andrews, H. B. McCullough, S. L. Watson, and J. B. King, were received with grand honours, and introduced to Grand Lodge.

W. Bro. Ramsay presented his credentials as representative of the Grand Lodge of Nebraska, near the Grand Lodge of Canada; M.W. Bro. Bernard for the Grand Lodge of New Jersey; and V.W. Bro. White for the Grand Lodge of Nevada. These brethren were respectively received with grand honours, and welcomed in their representative character, a compliment which they each briefly acknowledged.

After a number of notices had been given, Grand Lodge was called off until Thursday morning at 11 o'clock.

SECOND DAY'S PROCEEDINGS.

Morning Session.

M.W. Bro. Alexander A. Stevenson, Grand Master, presiding.

Grand Lodge having been called to order, it was moved by M.W. Bro. Wilson, seconded by M.W. Bro. T. D. Harington, and unanimously

Resolved,—That the Grand Lodge of Canada hastens to convey to the M.W. and Right Honourable the Earl de Grey and Ripon, its warmest congratulations on his elevation to the high and dignified position of Grand Master of the Grand Lodge of England; this Grand Lodge retaining a grateful recollection of the valuable services rendered by Lord de Grey, when acting as its representative to the Grand Lodge of England, confidently anticipates that his acknowledged ability, coupled with the great zeal which he has ever evinced in the cultivation and promotion of our divine art, will ensure a continuance of that Masonic progress and prosperity which has so eminently distinguished the government of his illustrious predecessor, the Most Worshipful the Earl of Zetland.

It was moved by M.W. Bro. W. M. Wilson, seconded by M.W. Bro. T. D. Harington, and unanimously

Resolved,—That the retirement of the M.W. the Earl of Zetland from the exalted position of Grand Master of the Grand Lodge of England, affords an opportunity of which the Grand Lodge of Canada hasten to avail themselves—to express the regret which they, in common with Masons everywhere, feel on his resigning a position, the duties of which he has ever ably and impartially discharged, and at the same time to express their admiration and appreciation of the great ability and unwearied zeal displayed by his lordship during the twenty-six years in which he so worthily occupied the Masonic throne, and also to assure our Most Worshipful brother that, in retiring from the chair, he carries with him not only the profound esteem and fraternal regards of this Grand Lodge, and of the Craft generally, but also their earnest aspirations that the Great Architect of the Universe may crown his declining years with peace, happiness, and prosperity.

It was moved by M.W. Bro. W. M. Wilson, seconded by M.W. Bro. Simpson, and unanimously

Resolved,—That engrossed copies of these resolutions, under the seal of this Grand Lodge, be now prepared, and that the M.W. the Grand Master be requested to forward them to the distinguished brethren referred to herein.

R.W. Bro. W. A. Manning, D.D.G.M. of the Grand Lodge of New York, and R.W. Bro. Holwell, P.G.J.W. of the old Provincial Grand Lodge of Canada West, were introduced and were invited to seats upon the dais.

Afternoon Session.

Grand Lodge having been called to order, the President, on behalf of the Board of General Purposes, submitted its report upon warrants, which, report, on motion, was received and adopted.

R.W. Bro. Dr. Austin, Grand Secretary of the Grand Lodge of New York, was introduced, saluted with Masonic honours, and took his seat upon the dais.

The debate upon the resolutions offered by the Board of General Purposes on the Quebec question was continued.

The first resolution was then put and adopted, with but few dissentients. V.W. Bro. T. White moved the second resolution, when

It was moved in amendment by W.M. Bro. M. W. Wilson, seconded by M.W. Bro. T. D. Harington,

"That the Grand Lodge of Canada, although still adhering to the conclusions contained in the first and second clauses of the report adopted at the special emergency meeting held at the City of Montreal, on the 1st of December last, but having no desire to assert sovereignty over a province in which the majority of the lodges, and so large a majority of the brethren have already declared their desire for separation, and actuated by the true spirit of Masonry, hereby recognises the Grand Lodge of Quebec as a sister Grand Lodge, and cordially extend to her the right hand of fellowship; reserving, however, full control and authority over those lodges in the Province of Quebec which still desire to continue their connection with the Grand Lodge, and requiring also on their behalf a full recognition of all their rights and Masonic privileges."

In moving the amendment, M.W. Bro. Wilson stated that he entirely concurred in the first resolution; he had always maintained, and did so still, that Quebec was an occupied territory at the time of the formation of the so-called Grand Lodge of Quebec, and that that formation was illegal. He, however, was in favour of allowing the Grand Lodges of the world to be arbitrators in this matter, and as several of them had declared in favour of Quebec, he was ready to extend recognition.

M.W. Bro. Harington briefly supported the views of M.W. Bro. Wilson.

M.W. Bros. Simpson and Bernard spoke effectively against the amendment. One of their strongest arguments being, that by extending recognition to the so-called Grand Lodge of Quebec, even on the ground of expediency, they would be doing an incalculable injustice to those lodges in the disaffected province who had remained true in their allegiance.

After a few remarks from R.W. Bro. Tully, the the vote on the amendment was taken, which was lost by a very large majority.

In the evening the brethren were entertained at a magnificent banquet at the St. Lawrence Hall. The room was splendidly and tastefully decorated with flags and banners, and with the bannerets of the different Masonic Orders. The band of the 10th Royals occupied the orchestra, and two tables, extending the entire length of the room, with a cross table at the head, were liberally filled with the good things provided by the hospitality of the Toronto brethren. Upwards of six hundred Masons sat down, the cross table being occupied by R.W. Bro. Kerr, D.D.G.M. Toronto District, in the chair, the M.W. the Grand Master, M.W. Bro. Bernard, P.G.M., and a number of other influential members of Grand Lodge. The good things having been disposed of, the usual loyal and Masonic toasts were given and enthusiastically responded to, and an exceedingly pleasant evening was spent, the company separating about midnight.

(To be continued).

MASONRY IN AMERICA.

SEMI-CENTENNIAL OF OLIVE BRANCH LODGE, LEROY, N.Y.

(Continued from page 413.)

"The Masonic history of the late war, were it possible to write it, would abound with the most thrilling instances of fraternal recognition and brotherly intervention when the fallen brave have been left to die, but have been rescued for decent burial, or for a final recovery, and a happy restoration to the fond endearments of home. Members of this Fraternity, whether in the Union or Confederate cause, have been equally true to their Masonic obligations and teachings wherever they have recognised evidence of distress. This has been done in a thousand ways, and in entire harmony to real or supposed duties to which allegiance may be due.

"You will pardon me in giving you an example to illustrate the wonderful power of the principles of Freemasonry, so far as it relates to the nature and charms of the Masonic obligation, when exercised over the baser passions of the human heart, even when charged with the bitterest hatred and violence. It occurred in a seaport town in Florida in 1863. An officer in the navy of the Union had died—he was a Mason. His brother officers desired to bury him with our solemn rites of burial. One of the officers, an intelligent Mason, landed on shore and soon entered a Confederate town in search of a place of burial, and being guided by a rebel brother, he soon found a cemetery; but was informed there was no spot of soil in Florida vile enough to receive the brother. 'You are here to destroy our property, burn our homes; you are our enemies, and we will not grant your request.' The brother replied, 'I am a Freemason, I am your brother, and as such we cannot be enemies, for we are brethren; and as such I come to you to discharge a solemn vow made to him who can no longer plead for himself.' They received that brother within the tiled precincts of their lodge, where a proper and most scathing examination satisfied them of his Masonic claims. Reason and the noble dictates of conscience resumed their rightful sway in the minds of these excited brethren, and his request was granted. The grave was dug in their burial ground, and the body landed, attended by the officers of the ship. But ere those loyal soldiers reached the spot of earth, they were met by a Masonic procession composed entirely of rebellious brethren, who united with them in their march to the grave, and the Master of their lodge performed the Masonic burial services. In this instance, as in thousands of others, how completely did 'brotherly love' overcome and disarm political hate. How beautifully did the enemy disappear in the brother. What a sublime illustration of the power and purposes of Masonry! A parallel cannot be found on the page of history.

"Again, as citizens and as the sons of one common country, who are decreed henceforth and for ever to live under the same laws and to work out the same destiny, it is of the first importance that we set about to restore completely the old feeling of comity, which will unite us as one people throughout the length and breadth of our country in sentiments of filial affection and kindness. One of the noblest and most valuable lessons which the impressive rites and traditions of our Order teach us is the lesson of the brotherhood of men; and one of the most common and frequent results of Masonry is the active practical acknowledgment of this brotherhood in the ordinary transactions of every-day life.

"It needs no exhortation from a voice so humble as mine to urge you to the exercise of this duty. A voice more clear, distinct, and potential is ever falling on our listening ears. The solemn, stately tones of tradition, coming down in slow, measured, and far-off, but eloquent accents from the dim veiled heights of the remotest ages, is with you constantly wherever you go, silently but powerfully impelling you to the performance of quiet but noble deeds of brotherly love and kindness.

"It is not of our obligations to these duties that I would speak. But I would call the attention of the world outside the walls of our mystic temple to the silent, unostentatious, but powerful auxiliary which Freemasonry is to civil society, and to the national Government, in bringing about a return of kindly and brotherly feeling between all the people of these States. Words are inadequate to express the important and beneficent effects of an Institution like this of ours, at such a time as this, upon society at large in circumscribing and keeping in due bounds the angry passions of the hour, in inculcating forbearance and moderation, and in reviving old ties of brotherhood.

"Brethren, when the people of the true God were released from captivity by Cyrus, and returned to Jerusalem to rebuild His Temple, many of our ancient brethren, actuated by the same spirit of piety and zeal for their art which has governed the order, went up with them, and voluntarily contributed their skill and labour in that glorious and noble undertaking.

"That piece of work was not for them, but for the whole people of the children of Israel. Their work was unselfish and performed without the expectation or hope of reward. And when the magnificent structure, decorated with the choicest works of Masonic skill and art, raised its sublime proportions to the approving Heavens, amid the grateful rejoicings of thousands of the worshippers of the true God, and was again dedicated with solemn ceremonies to His service, they quickly returned to their accustomed associations in other departments of their art.

"As our ancient brethren did then, so we are now called upon, at the return of our 'kindred and kin' from the Babylon of civil war, which has laid in one utter and complete ruin the finest portion of our land, to go up with our Masonic implements in hand to aid and assist in rebuilding the social, political and moral temple of American institutions, like those of old, Freemasons comes to this work disinterestedly, and unselfishly.

"They ask no reward, but the consciousness of having done their duty. They seek no personal renown or publicity. They bring to the work the invaluable treasures of skill and science, with which a knowledge of the mysteries of our art has endowed them, and of which they alone are the possessors. And as it was before, so it will be again, when the glorious structure of American Nationality shall tower in unequalled splendour to the heavens, and as the Temple of old, excelled in beauty and magnificence all other structures, so this shall excel all the nations of the earth, in the strength and majesty of its dimensions, the excellence of its design, the purity and justness of its proportions, the beauty and magnificence of its decoration, and when the eyes of the whole world shall be turned to look upon it with admiration and reverence, and the children of every clime shall come to dwell under the protection of its triune flag; it shall again be recorded that the strength and solidity of its workmanship, the rectitude and uprightness of its angles, lines and columns, and the beauty and splendour of its ornaments, were due to the quiet, noiseless labours of the noble Giblamites of our Order.

"I should be untrue to every principle of Masonry were I to close without saying a word directly and earnestly to those whom every Mason regards as the highest ornaments of society, the dearest and most cherished objects of every true man's regard, and the most holy and precious gifts of God to man, but to whose eyes our mystic circle is and must needs be, an invisible and unapproachable veil. I address you, ladies, in no idle spirit of unmeaning flattery, which would be unworthy of you, and ill-fitting the occasion, but in that true spirit of friendship and devotion which Freemasonry teaches us to cherish and maintain for the pure and spotless name of *woman*. Respect for her position and sphere, admiration for her many superlative charms, reverence for those higher and holier feminine qualities of faith, truth, affection and devotion in which she so pre-eminently excels man. Many of you have a pardonable curiosity to know at least the nature of that employment which steadily draws your husbands and fathers and brothers from their homes, and in which you are debarred from having any participation, and some of you who are just a little more *curious*, entertain grave doubts, as to whether that occupation which will not admit of your presence, can be of the most beneficial or moral tendency. It is to oppose those doubts, anxieties, and to better answer those natural distrusts, that ocaasions like the present are especially devoted. If there are any here to-day who entertain these or similar doubts, I respectfully ask them to ponder and carefully consider what I now utter. There are but two other more sacred and holy associations in which a man can be placed, than those around the altar of Masonry. The first it at the fireside of his wife and family, the other is around the altar of religion. Know then, ladies, that when we are taken away from our homes and from you, in the faithful discharge of our Masonic obligations, that we go conscious in the reflection that we are building up by the genial arts of Masonry a wall of living arms, and warm and brotherly hearts around our loved ones at home, which will ever be an impregnable rock of protection and security to them, a retreat and refuge in the time of bereavement and trouble, which will be as lasting as life and as omnipresent as the clouded canopy of heaven, and as true and vigilant as the sleepless stars of the night.

"The change of half a century, in Masonry and in this country, has been most exraordinary. Our cherished institution, then comparatively in its infancy, with here and there a solitary lodge, now numbers its lodges by the thousand in every portion of our land. When this lodge was instituted, Western New York was almost an unbroken wilderness. In the eloquent words of Webster, "the same waters roll at our feet, the same heavens still shine above us, but all else how changed." Then our country was as compared with other nations of the earth, weak and feeble in its commercial and financial resources; to-day it stands not only a masterly model for all other governments, but the strongest and most powerful government in the world.

"Our fathers laid the foundations of our Masonic and of our political structure, and we have built thereon the institutions which have blessed and made us so happy as a people. Neither are yet complete.

"It is for each generation to declare by its work whether this noble undertaking shall be accomplished.

"Forty years ago Masonry had its trial, and the question of its preservation was propounded by its enemies, and was answered by its friends. These aged and venerable brethren, who are here with us to-day, helped in their firm devotion and adhesion to Masonry, to give that answer, they have lived to see their attachment to Masonry vindicated, approved and justified in the complete overthrow and dispersion of their enemies. Be assured you have the warmest approval and commendation of those of us upon whom will soon devolve the solemn and imposing duty of reviewing your falling mantles, for the same inflexible integrity that distinguished and made memorable the virtues of the 'Tyrian King' may the remnant of your days be peaceful and serene, no cloud obscuring your mental vision of a blissful immortality as you near the golden shore beyond the pilgrimage of life's changing scene.

We have listened with interest to the able outline of the history of this lodge for the last fifty years, read by Worshipful Wm. S. Brown, our worthily esteemed Master. That history is an honourable record of which we may well be proud. The fact, that during the years of the anti-Masonic crusade the doors of this lodge were never closed, is a fact which testifies of true Masonic fortitude, sterling integrity, and moral courage, with a voice that will never cease to speak your praise.

Let us endeavour to make the record of Olive Branch Lodge as bright and honourable for the next fifty years as has been its history for the past fifty years, and make it worthy of the age in which we live. We must not think of measuring the duties which the future shall demand of us by the standard of the past, We live in an age when the wants of the world, the means of supplying them, and our consequent duties are all on a much broader scale than the world has ever before seen. The world makes marvellous strides in a single decade, equal to centuries in olden time.

" A great work devolves upon us as a lodge, and upon the Fraternity of this country, and that is, to make ourselves and our Institution a blessing on the earth. There will ever be an increasing demand for the full exercise of our highest powers and amplest means. It is our solemn and imperative duty to know something of esotoric principles of Freemasonry, or, in other words, to become masters of moral or speculative Masonry. That our lives may be known and distinguished by the fadeless lustre such a life would disclose, our work should be well done in the lodge-room; but it is more important that we exemplify the highest style of it before the world! Brethren, honour your principles everywhere, and guard well the door of entrance. Do these, and every other duty, and Freemasonry will become a blessing and a power in the land for good."

Another piece of music followed, when Bro. Col. W. H. C. Hosmer was introduced, and read a poem full of beauty and pathetic fire.

The brethren of the choir then sang the Doxology, and the audience was dismissed with the Benediction.

Dinner at Central Hall followed, and was served in excellent style. A brilliant reception in the evening closed the day's doings.

A noticeable feature was the presence of a number of old veterans, among whom were Dr. Wm. Sheldon, Azo Curtis, Lucius Parkes, Consider Warner, O. H. Kendall, A. B. Murphy, Thomas C. Ladd and Bro. Wiley. It was happy day for these old brethren, who may very appropriately exclaim with the patriarch of old, " Lord, let now Thy servant depart in peace." Certainly their aged eyes have beheld the fruition of their most ardent youthful hopes.

Reports of Masonic Meetings.

THE CRAFT.

Acacia Lodge, No. 1309.—An emergency meeting of this young lodge, making the eighth meeting since its consecration last May, was held on Tuesday, August 30th, at the Sebright Arms Tavern, Alston-road, West Barnet, Middlesex. Bro. Frederick Walters, W.M., punctually at half-past five opened the lodge. Ballots were unanimous in favour of the six candidates for initiation. Five sent apologies excusing and regretting their absence, also the candidates for passing sent apologies for their absence. The work was raising Bro. Gustave Pach and initiating Mr. John Earnest West (nephew of Sir Charles Wheatstone, *F.R.S.*). The ceremonies were rendered in an impressive, correct, and painstaking manner. The lodge was afterwards closed. There were present, besides those named, Bros. G. J. Loe, S. Wand, W.M.-elect; E. Sillifant, P.M. Treas, ; C. F. Hall, I.G.; Dr. S. H. J. Hilliard, R. Sinclair, and others. Visitors: Bros. J. Hawker (P.M. 871), F. A. Neatherway (920), and others.

MARK MASONRY.

MANCHESTER.—*Union Lodge, No.* 46.—This once prosperous and successful lodge—especially when assisted by the zeal and energy of Bro. Lyon Wright, whose loss, so far as Mark Masonry in Manchester is concerned, has been severely felt—having been for a considerable time in abeyance, has at length shown signs of vitality, sufficient to encourage a hope that it will regain its former prestige. By the authority of the M.W.G.M., a meeting was summoned at Freemasons' Hall, Cooper-street, Manchester, on Friday, the 12th ult., when the old members of the lodge assembled in sufficient numbers, under the presidency of Bro. F. Binckes, G. Sec., to elect a W. Master, and to discuss the most admirable course to pursue to effect a thorough resuscitation of the lodge. Bro. J. M. Wike, (P.P.G.S.W. in the East Lancashire Craft Grand Lodge), was elected W.M., and earnest promises of support and co-operation were received from many influential brethren, some—unable to be present—giving in their adhesion in writing. Before the installation of Bro. W. Romaine Callender, jun., as Prov. Mark G. Master, it is hoped the "Union" will be in full working order, and that on that occasion—looked forward to with considerable interest—its representatives will prove that in numbers and influence, the Union Lodge will worthily compare with the recently established lodges in the provinces.

ANTIQUITY OF FREEMASONRY.

By BRO. W. P. BUCHAN.

(Continued from page 417.*)*

In order to save space, I pass over the next three point —merely remarking that nothing has been produced to support them—and come to the 10th, which alludes to the document pretending to have been "wryttene by the hande of Kynge Henrye the Sixthe of the name." (Fifteenth century.) This document was first printed at Frankfort in 1748, and as yet I am not aware of any evidence of its existence before that time—that being, I would suppose, the period of its manufacture. We are told about this document existing in the Bodleian Library, but I have never as yet heard of its discovery there. Referring to it, Mr. J. O. Halliwell, the well-known antiquary says, "A few years since I was at the pains of making a long search in the Bodleian Library, in the hope of finding the original, but without success; and I think there is little doubt but that this celebrated and well-known document is a forgery." The Rev. James Dallaway, Bros. Findel, Hughan, &c., all doubt it, or call it a forgery; I consider it to be either a practical joke or an imposition of the second quarter of last century. It has been published again and again, and as Freemasons, generally speaking, have hitherto been blessed with an extra share of the bump of credulity, it managed to pass muster quite freely. As we perceive by a contemporary lately, which gives a copy of the production, it was included in a long article in the *Observer*—which I take to be one of the London newspapers—but said "article," I am sorry to say, suggests to me the idea of being one of the most transparent sops to catch unthinking and unwary Freemasons I have ever seen; unless, indeed, it has been written in pure ignorance. It seems to me to even border upon blasphemy, let alone speaking of absurdity, as witness the following allusion to its (Freemasonry's) "mysteries," which we are told are "the oldest and the *holiest* which have ever excited the curiosity of man, or contributed to the enlightenment and refinement of the world." Now, as these "mysteries" are not as yet nearly two centuries old, I should like to know how they can be the "oldest"? And as to their being the "holiest," I shall leave your readers to judge for themselves. The same writer also tells us that the antiquity of Freemasonry is "anterior to the priestcraft of Egypt," and that those who are without its pale "stand dazzled by its brilliancy and glory"! We wonder how many "cinders" it took to produce that last spark? We are also told that the Phœnicians got it from the Jews (who, I may mention by the way, had to borrow masons and carpenters to build their temple), the ancient Britons from the Phœnicians—only the Druids, as we are told, abused it, until St. Alban restored it in all its purity! After that, as this exceedingly clever writer and highly veritable *historian* tells us, St. Augustine got to be "Grand Master;" and here we have what most unfortunately suggests to me the idea of another sop being thrown out, this time to Cardinal Cullen and the Catholics. The words are, "it (our Freemasonry) was then eminently patronised by the Church and by Churchmen *scarcely less renowned than his Eminence* Cardinal Cullen." O worthy author! prince of courtiers, how I do admire your magnanimity and "soft sawder." Not a word does he tell us about the well-known bull issued by Pope Clement XII. in 1738, when Freemasonry had just attained its majority, being then exactly twenty-one years of age. He recapitulates the usual nonsense about the "Grand Lodge of York," of A.D. 926! And that Westminster Abbey "abounds with those symbols, a knowledge of the true interpretation of which is confined to Freemasons." What humbug! Freemasons, generally speaking, know about as much of "those symbols" as they do of Hebrew. I am sorry to have to admit it, yet, although I am a Freemason myself, when I desired reliable information upon "those symbols," or upon Gothic architecture generally, I have had to consult non-Masons. So much for that last sop. We are also told some further nonsense about the Knights Templar; then that King Edward III. was a "Grand Master," and so on to Henry VI., who, we are told, "joined the *Order!*" but before doing so, like a cautious king, he asked a number of questions at the Masons, which are all, therefore, *faithfully recorded* in the pretended Henry VI. MS. above referred to! The foregoing article, and far too many like it, appeared to me to be nothing else than mere baits thrown out to catch ignorant and simple Freemasons. However, I, as a Freemason, throw back their paltry sops with contempt, and beg to tell them that the circle is gradually enlarging which will not only treat their pseudo-Masonic *histories* with the scorn they deserve, but will also show up their authors in their true colours as a laughing-stock to the whole world. It may, perhaps, be a profitable thing for self-interested writers—unless, indeed, it proceeds from pure ignorance—to make a tool of Freemasonry by passing off all sorts of high-flown and incredible Masonic Arabian Nights' Tales as genuine Masonic *histories*; but it says very little for either the authors or the readers when such monstrous absurdities are allowed to pass off quietly. Their continued production and support throws a terrible slur upon our Order.

On the 11th point, I observe that, while I admit that Elias Ashmole, during the space of about forty years, attended *two* meetings of the Masons' Society of the period, and took dinner with the "fellows" present—just as he might also have done with the fellows of the Carpenters' Society of the time—that does not show that the "fellows" of either of these societies either knew aught of, or practised, our system of Freemasonry, but rather the opposite. The plain fact is, that Ashmole, happening to be well known as an antiquary, it was *supposed* he had a hand in the pie at the concocting of the System; but that that is a mistake I need not only point to the few occasions on which he seems to have been present, but also to the fact that we can find nothing to support this notion and a great deal against it. It falls upon those who bring forward or support this idea to prove two things: First, that our modern system of Freemasonry *existed* in the 17th century in the time of Elias Ashmole, and second that, supposing it did, to prove that it was Elias Ashmole who manufactured it. However, as neither of these have been proved as yet, I hold by my own idea, viz., that our system of Speculative Masonry, or what is now known as "Freemasonry," was manufactured and established in London by Drs. Anderson, Desaguliers, and their friends, about A.D. 1717.

On the 12th point, as the foregoing remarks show, there are several mistakes, in my opinion, in "Chambers' Encyclopædia" upon this subject. However, there is also a great deal of good sense in it—e.g., "It is now certain that during the purest ages of Gothic architecture, both in France and in England, the architects were not members of the Masonic fraternity at all, but either laymen of skill and taste, uninitiated in the mysteries of the Masonic craft, or oftener bishops and abbots." This coincides with what I formerly said, viz., that it is not to any Freemasons (?), real or supposed, of the period, but to the clergy of the Roman Catholic Church that we are indebted for the rise and progress of Gothic architecture during the 12th and 13th centuries. "Chambers's" also goes on to say: "The history of Freemasonry has been overlaid with fiction and absurdity, partly from an exaggerated estimate of its importance in the development of architecture, and partly from a wish to connect mediæval Masonry with the Institution that passes under the same name in the present day. Modern—or so-called *Speculative*—Freemasonry is an innocent mystification unconnected either with the building craft or with architecture. It is of British origin, and dates from 17th century."

As to the 13th point, I observe that it *has* so spread since 1717; and 153 years gives plenty of time for it to do so—e.g., look at the rapid spread of Good Templarism, also of railway, steamboat, and telegraph traffic, &c., &c. If a thing happens to suit the public taste it does not require much time for it to spread. From England it passed into France about A.D. 1725, and about the same time, or shortly after, into some other parts of the Continent and to Ireland. It passed into America about 1733, and into Prussia about 1739, and so on. In short, the system of Freemasonry introduced into London in 1717 is that system which all the world has adopted *since*.

Prove the 14th?

The 15th notion may pass as a practical joke.

The 16th is a dream.

The 17th is a piece of mystification viewed through a magnifying glass.

When Bro. Paton manages the 18th, we may expect a bull's run somewhere.

In conclusion, permit me to observe that a number of small things are coming to light bearing upon the 1717 theory, all in my opinion tending to support it. We have probably now even got the name of the individual who was first initiated *pro forma* into our mysteries, viz., Dr. William Stuckley, *F.R.S.*, who was in London in 1717-8. They (the manufacturers) made him believe that it was an old Society, which had fallen into decay, and that they were "reviving" it. Whereas, the fact was, they were instituting a new Society, and he was the first to be put through the ceremonies which they had manipulated. Like the Highlandman's gun, Freemasonry then got a new stock, lock, and barrel; and just as the wood and iron, out of which the gun was made, existed long before they were adapted to that purpose, so with the "raw materials" out of which our Freemasonry was made. The existence of the raw material, and the existence of the manufactured article, are two distinct things. Few Freemasons, however, have as yet received sufficient light to understand this, while those who have tried to explain it have had to undergo much persecution and suffer many petty annoyances brought to bear upon them in a variety of ways. The sad case of Dr. Krause, of Germany, as related by Bro. Findel, not to speak of others, is a great blot upon our Order. Truth, however, can overleap the obstacles which self-interest, ignorance, and imposition place in its path. The printed works published shortly after 1717 prove what I have been saying anent the 1717 theory, and none more so than Dr. Anderson's "Defence of Masonry." We have lots of printed evidence of the existence of our Freemasonry *after* 1717, but how comes it that we have none *before* that date? Had it existed *long* before then, as is said, no doubt we would—after a search of a century and a half—be in possession of sufficient proof to show the assertion was a fact; but such is not the case. We have had shiploads of fictions and distorted facts, but not a thimblefull of the real thing. The great excuse given for this is, that "various old documents were destroyed in 1720 by scrupulous brethren." Now, supposing this was true, and that these documents contained the necessary evidence, it would show that the Masons before then *had committed a number of things to writing*. However, the thing is little better than a bit of a hoax, or a sly little dodge, perfectly transparent to a discriminating eye; for, as I observed before, there are large numbers of lodge minutes still in existence long before 1717 (and if they cannot give the wanted evidence, where else can it be got?), and many other documents besides—lying in the British Museum and elsewhere. That an immense amount of nonsense has been written, and passed off as veritable Histories of Freemasonry is undoubted; even the Editor of THE FREEMASON, who differs with me on several points, and who holds by the "Guild Theory," which, after careful examination, I have thrown aside, observes (June 11th, 1870); "There can be little doubt that the incredible legends and Munchausen myths, gravely put forth as Masonic narratives by certain writers, have done more to arouse scepticism as to the real history of the Craft, than all the attacks of its wittiest enemies would have been able to achieve."

(To be continued.)

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Births, Marriages, and Deaths.

BIRTH.

BOYLE.—On the 29th ult., at Eaglesham, the wife of Bro. John Boyle, S.M., Lodge Clyde, 408, of a son.

DEATH.

CROW.—On Thursday, 26th ultt., at De Montfort-terrace, Leicester, Florence Edith, infant daughter of Bro. Edwin J. Crow, J.W. 279, P.G.O. Leicestershire and Rutland.

Answers to Correspondents.

BRO. ARMSTRONG, W.M. 531.—The candles in the East, South and West must be kept alight in all the degrees, and that in the East should never be extinguished, even during the ceremony of raising. Lamps or other contrivances used as substitutes for the light in the East are an utter abomination, and must have been introduced into lodges by some imbecile, who could not comprehend the beautiful symbolism of the light that "shineth in the valley of darkness, yea, even the valley of the shadow of death." A little thought over these matters would weed many incongruities from the Masonic system, and many of those erroneous arrangements may be said to have arisen from the ignorance of some of the antiquated teachers of the Craft in days gone by.

PHILALETHES.—We are really anxious to give every facility for the fair discussion of the question mooted, but we put it strongly to yourself whether the use of such expressions as "low fellows," "gang of conspirators," can possibly assist in elucidating the points involved. For ourselves, we may safely say that we believe Prince Rhodocanakis to be a gentleman of worth and intelligence, but we must decline giving any opinion upon his claims to the title of "Imperial Highness." With the exceptions noted, your letter is fair criticism.

BRO. DUNCAN WILKIE.—If you send us a brief statement of the facts, it shall appear.

S.P.—As a Dutch Rose Croix, you are eligible to attend an English Rose Croix Chapter upon the production of your 18° certificate, and undergoing an examination.

BRO. WILLIAM WAYNE, P.M. No. 1161.—You are quite correct; the word "two" is wanting, and we find that it was not in the paper from which we copied the explanation—hence, the Reader's sin was not one of "omission." Candidates for the R.A. degree are very frequently proposed by letter to the Scribe E, although the proposition in open chapter is to be preferred, when practicable; but the full particulars, excepting age, should be stated on the summons. A Royal Arch Chapter in England can be opened by the Three Principals, or by Present or Past Principals of corresponding rank, and consequently a chapter can be held by three; but no brother can be legally exalted unless nine companions—to represent the ancient "Chapter of Jerusalem"—be present. In America and elsewhere chapters are not opened exclusively by Principals (there termed High Priest, King, and Scribe); but nine companions must be in attendance to form a quorum for opening and transacting business.

M. M.—We have now given both sides a hearing, and believe it best to close the discussion. We deeply regret, however, to learn that "such things can be" amongst men who ought to practise fraternity and good-will.

BRO. A. F. V.—We have to apologise for having mislaid your letter, which reached us when out of town. It is, however, so much to the point that delay will fortunately not put it out of date.

Several reviews and jottings from Masonic journals, with reports of Lodge of Harmony, 220, and Lebanon Lodge, 1326, and other communications, will appear in our next.

The Freemason,

SATURDAY, SEPTEMBER 3, 1870.

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PENALTIES of GREATNESS.

THE spell of war is upon us; the fearful fascination of blood enthralls our souls—nothing is talked of but marches and counter-marches, sieges and sorties, defeats or victories. Of a truth the present aspect of Europe is enough to discourage the most hopeful; each day seems to add to the bitterness of the struggle between the French and German nations, and every hour that passes appears to diminish the prospect of a speedy cessation of the strife. It was, we believe, Sir James Mackintosh who said that, "unfortunately for the repose of mankind, great states are compelled to consider the military spirit and martial habits of their people, as one of the main objects of their policy. Frequent hostilities seem almost the necessary condition of greatness; and, without being great, they cannot remain safe." If this be so—and history corroborates it to a remarkable extent—our surprise at the sudden outbreak of war between Prussia and France was somewhat ill-founded, as the most superficial observer of European politics for the last four or five years must have noticed the war-cloud that dimmed the horizon from time to time, and must have arrived at the conviction that a contest for supremacy between France and her powerful neighbour was sooner, or later, inevitable.

Lamentable "condition of greatness," deplorable penalty for increasing prosperity and power! Must the nations of the earth ever gird themselves for the fight, and wrestle grimly to the death, like the gladiators of a Roman arena, in order to decide which is the strongest in skill and resources? It is not a question of valour, because valour is to be found amongst every race of men, and the tests of victory in these days are sought in other directions. There must be generalship — there must be foresight — there must be an infinite combination of strategy and tactics, as well as death-defying courage in the field; and, unfortunately for France in her hour of peril, none of the required tests, save the last, are forthcoming. In vain her chivalry rush upon the foe—in vain they sacrifice themselves bravely, but madly—because there is no guiding hand, no calculating brain to measure the chances or to direct their onward course. As we have said before, we have no desire to enter upon the political bearings of the war, and we may add that our chief anxiety is the restoration of peace without the paramount triumph of either party; but we should be less, or more, than human if we could survey unmoved the fall of so many gallant men, all of whom, whether they be Gauls or Teutons, believe in the justice of their cause, and all of whom are fighting to maintain the fancied prestige of their respective fatherlands.

Now, although Englishmen make good soldiers, we are, happily, as yet very inexperienced in the duties of defending our "homes and altars," as the patriotic phrase goes, and long may we continue so; but as men are said to have learnt to swim without the trouble of entering the water, it would certainly not be out of place were we to attempt the feat of guarding our little island against even possible foes. Ambition is a perilous thing, and the wealth of Great Britain is a somewhat tempting bait to a hungry foe. Let us, therefore, be wise in time, and show the vain-glorious boasters of the Continent that England is still ready to defend her shores against all-comers; aye, and to protect the interests of her children in every sea. "Without being great, we cannot remain safe;" these are words pregnant with meaning for all men who have studied the mighty book of human progress in every age, No nation was ever yet enslaved, until the spirit of cowardice invaded its councils, and the surest way for a great nation to court danger is to abdicate its natural position in the front rank. However, we have no distrust of this kind so far as England is concerned; and in point of fact, unless we have very much degenerated, it would be strange, indeed, to find that the thirty-one millions who inhabit the British Islands in 1870 are incapable of the efforts by which a world in arms was quelled by less than half that number of their ancestors. We would not be mistaken. War is utterly abhorrent to our ideas; but, at the same time, we should for ever regret having uttered a word which could be construed into an acknowledgment that peace is preferable at any price. On the contrary, we hold that every man is justified in fighting for his own home and for the safety of his family and friends; and as nations have wider responsibilities, we hold that England is bound to maintain, pure and unsullied, that flag which has waved triumphantly o'er many a well-fought field. We, nevertheless, sympathise with all those who are enduring the privations and the miseries of war, and we commend the exertions of those true-hearted men and women who seek to alleviate the pangs of the wounded and the anguish of the bereaved. All honour to the Grand Orient of France, who, in the holiest interpretation of their Masonic mission, have come forward with pecuniary aid for the victims of battle, and may every success attend the appeal which they have made on behalf of our common humanity. We have often had to differ with the foreign policy of the Grand Orient—a policy dictated by imperfect information more than unsound views—and we, therefore, gladly greet the opportunity of bearing testimony to the fact that the leaders of French Masonry are ever to be found in the van of true charity, that their hearts are ever open to the cry of woe, and that they have never ceased to wage an honourable fight with ignorance and superstition. Bear witness, Constantinople—a vote for the sufferers by the recent fire; bear witness the subscriptions for the inundated peasantry of the Loire districts; in each and in all we recognise the same traits of compassion which dictate their present solicitude for the victims of war. The Grand Master of France, Bro. BABAUD-LARIBIERE, has addressed a letter on this subject to our esteemed and Right Worshipful brother, Sir Edward Borough, Bart., P.D.G.M. of Ireland, the representative of the Grand Orient in that country, and the sentiments he expresses do honour alike to his head and heart. Our French brethren are now passing through the crucible of affliction—let us help them in the only way possible, by succouring their sick and wounded soldiers, as well as those of their gallant antagonists in the present gigantic struggle.

Multum in Parvo, or Masonic Notes and Queries.

VARIOUS WRITERS ON SCOTTISH MASONRY.

I am of opinion that the various writers on Scottish Freemasonry who have favoured us with their opinions in regard to the workings, regular or irregular, have failed to explain what is meant by Freemasonry in Scotland, and Freemasonry in the Colonies under Scottish Jurisdiction. It may be one thing abroad, and another thing at home; or rather, they may have better practices in the Colonies than they have at home. I can point to a lodge of Scotland, holding charter of the Grand Lodge of Scotland, where you can get made a Master Mason for 14s. 6d., 7s. 6d. for initiation fees, 8s. for registration and diploma fees, and a bottle of whisky. Their defence is that the Grand Lodge of Scotland only want the 8s. of registration fee for every man they make. And also as the Grand Lodge of Scotland pay no attention to their laws, i.e., the lodges' laws, they see no reason why they should pay attention to theirs. CHALMERS I. PATON.

BRO. W. J. HUGHAN AND HIS WRITINGS.

From time to time I have read with much pleasure the writings of Bro. W. J. Hughan, and, whatever may be said to the contrary, I am of opinion, that he is the leading authority on English Freemasonry of the present day. That he has instructed the Craft on many points cannot be denied. I have also read with the most profound respect, a quotation from a letter of his to the following effect: "It is my firm belief that no one who does not believe in a God and future reward and punishment, is eligible for Masonry." This is in truth a noble sentence, words written to do much good, and such words, that it will be a sorrowful day for Freemasonry, should any one ever try to deny them. May they be engraven on the hearts of every Freemason throughout the world to all eternity. M. C. B.

THE MORMONS AND MASONIC SYMBOLS.

The correspondent of the *New York Herald*, at the Salt Lake City, writes that:—"A co-operative store has been started, and the sign of 'Holiness of the Lord' is placed over it, with a painted symbolical All-seeing eye, to notice whether the saints go to the new store of Jesus Christ with all their pharmaceutical prescriptions." Polygamy is a sin of gross turpitude, which destroys marriage and degrades women. Let the Freemasons on the other side of the Atlantic rise *en masse*, and crush this attempt at an unwarranted interference with their symbols, and put in force the already enacted condemnation of a contemptible race.

CHALMERS I. PATON.

MASONIC ARGUMENT.

When certain Masonic writers fail in producing *real* evidence, they resort to the schoolboy practice of calling names. Other brethren again resort to the old-fashioned practice of "putting on the screw." W. P. B.

THE CANTERBURY LODGE, p. 367.

There were *Operative* lodges in 1429, and, of course, among the masons, as well as among other trades, there were Masters, Wardens, Fellows, and Apprentices; but there were not *Speculative* masons. Even now you may still get Masters, Foremen, Journeymen, and Apprentices in any trade! W. P. B.

LODGES OF INSTRUCTION.

The importance of meetings under this title is sufficiently apparent by the provision made for their government and regulation in page 90 of the Book of Constitutions; indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, as it frequently happens that business of a general nature, which engages the attention of a lodge, prevents a regular practice in the ceremonials of the Order, and the members would require a longer time to become proficient but for the lodges of instruction, whose business being confined to the principal discipline required in the ceremonials, lectures, &c., gives a more ample opportunity to those who seek information, as well as a greater scope to those who are emulous of preferment. There are several lodges of instruction in London, which are attended by brethren distinguished by their Masonic attainments, the benefits of which all are desirous to impart.—*Mason's Home-Book*, Philadelphia.

CURIOUS LAWS OF THE FIRST LODGE OF PERFECTION.

(Concluded from page 313.)

18th. That every member departing this province, and desiring a certificate of this lodge of his degrees, shall receive the same, attested by the Master and the officers of the lodge, with their degrees in the Royal Craft specified, and the seal of the lodge affixed to the same, paying for the said certificate the sum of sixteen shillings for the use of the box.

19th. That none but members have a right to debate in this lodge, and every one who speaks shall first address himself to the Senior Officer, who shall report the same to the chair, on which the Master calls on such member, who is standing, to deliver what he has to say; and that no member has a right to speak more than once on the same subject, unless he is called upon by the chair to explain himself.

20th. That no private piques, quarrels, or debates about nations, families, religion, or politics, shall be brought within the doors of the lodge, unless it is done by the joint consent of the different parties with a view to settle it amicably through the mediation of the lodge.

21st. That no member of this lodge ever is concerned in forming in a clandestine manner any lodge or lodges of any of the superior degrees, from the Secret Master to the Perfection, or assist in raising any brother Mason in any of these degrees without a proper instrument in writing under the hand and seal of those in whom such power is vested, and if known that any member has executed or attempted a breach in this article, he shall immediately be expelled this lodge, of which a minute shall be made, and he shall never be permitted to enter this lodge, even as a visitor.

22nd. That every member entering this lodge unclothed shall be fined Two Shillings, and each member shall always appear with the cloathing, jewel, &c., of the last degree he has been initiated in under the penalty; unless he make it appear that he could not come in his proper cloathing, which is to be debated by a majority of the members present, and every member take his seat according to the superiority of his degrees, viz., the officers in their proper places, then the 1st brother on the right side of the Master, the 2nd on the left, the 3rd on the right of the 1st, the 4th on the left next the 2nd and so on, in the same manner until the whole are seated and observe a strict silence whenever the Master shall rise, under the penalty of being reprimanded for the first offence, One Shilling for the second, and for the third offence excluded the lodge for that night, and the next lodge night shall make a proper concession, or be excluded the lodge entirely. That at the third stroke of the Master's Hiram, always to be repeated by the first officer, there shall be a strict silence among the members on the above-mentioned penalties. That any member who shall not regard the first summons and is called to order the 2nd time shall pay One Shilling, and for the third offence excluded the lodge for that night, and make a proper acknowledgement the next lodge night under the above-mentioned penalty. That any member who shall dare say anything impertinent, interrupt the Master, Wardens, Officers or Brother addressing the Chair, or act ludicrously while the lodge is engaged in solemn matters, shall be fined Two Shillings for the first offence, Four Shillings for the second, and finally excluded the lodge for the third. That any member swearing in his lodge shall be fined One Shilling for the first time, and Two Shillings for every other offence of the same nature to be judged by a majority of the members. That if any brother so far misbehave as to render this lodge uneasy, he shall be three times publicly admonished by the Master and the Superior Officers, but if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be excluded as a member of this lodge. That any member that shall dare be so rude as to hiss at a brother or scoff at what another shall say or has said in the lodge, shall be forthwith solemnly excluded the lodge, and declared incapable of ever being a member of this lodge again until he obtains the lodge's forgiveness after a public acknowledgment of his fault, and asking pardon. That as the right of a member of this lodge ought to be looked upon as sacred, whenever a member shall be called upon to answer anything laid to his charge he with what evidence may be produced in a reasonable time shall always have a fair hearing.

23rd. That all members of this lodge shall pay Twelve Shillings per quarter to the fund, and said quarterage shall be advanced to the box, and that no brother shall be deemed a member if he refuses to pay his quarterage, and shall be erased from the report of any member called as an evidence by the Stewards; and that no non-resident member or such whose business carries him abroad shall be deemed a member, unless he pays, notwithstanding his quarterage, as otherwise he would deprive the lodge fund of its full number's income.

24th. That the members of this lodge can never exceed the number of 27 including the Master, but when any of the members should be initiated into the degree of Knight of the East, Prince of Jerusalem, &c., and vacates his seat, then his place may be succeeded by a new member; and said Knight or Prince may come as a visitor on paying Three Shillings for every time he visits the lodge into the box.

25th. That every member shall pay each lodge night into the box Six Shillings and Threepence to-defraying the night's expenses, as well those who are present as those who are absent, unless asking in full lodge leave of absence of the Master and for the time limited, of which a minute is to be kept by the Secretary for that purpose, and when said absent member exceeds the time of the leave granted him, he shall be charged Two Shillings for every lodge night he stays away over and above the leave granted him, and if he refuses to pay the said fine of absence, he shall be excluded as a member of said lodge, and even not admitted as a visitor.

26th. That the Tyler or Doorkeeper-in-ordinary shall be paid by the Treasurer, at the rate of Eight Shillings per night when he attends, that he shall presume to come to the lodge disguised in liquor under the penalty of losing his pay for the night's attendance, and severely reprimanded for the first and second offence, but discharged for the third. That on all extraordinary lodge nights he shall carry a summons to each member, and that he shall at all times be diligent in his office and never leave the Tyle in lodge hours, under the afore-mentioned penalties.

27th. That on a night of raising any candidate one or two of the younger brethren shall officiate as Tylers to attend the lodge door, when the Tyler-in-Ordinary shall Tyle the first stairs below the lodge door as shall be directed by the Master, and that he the youngest, or the next to him of that degree into which the candidate is to be initiated shall not refuse to do said duty, under the penalty of being excluded the lodge as a member.

28th. That if any member of this lodge after being regularly summoned by the Tyler, neglect giving their attendance without a sufficient reason, to be deemed so by a majority of voices, he or they so offending shall be intituled to pay into the fund the sum of Four Shillings.

29th. That if any member of the lodge who shall report any of the transactions (requested to be kept secret) though not immediately relative to Masonry, shall on the evidence of two members be excluded the lodge.

30th. That if any person, whether a member or not, who shall be convicted of mentioning anything relative to the Craft not proper to be divulged, shall never be admitted on any pretence within the doors of this lodge, but shall be despised and treated with the utmost contempt by all the brethren.

31st. That if a brother is proposed to be raised, the motion is to be made by himself after he is once initiated in the 4th degree of Masonry and the 1st of this lodge, and is to be seconded by at least one of the members then present, and when unanimously chosen by ballot, he is to pay the before-mentioned sum of his initiation, and for his apron, jewel, and order, provided by the lodge, to the Treasurer before the lodge is closed.

32nd. That as this lodge is instituted entirely for the good and propagation of the Craft, it is therefore especially ordered, that any expenses which may be made after the lodge is closed, shall not be defrayed out of the fund of the lodge, but only those which shall be made during the lodge hours, and if any of the members choose to stay and sup, &c., they shall be obliged to defray such expenses out of their private pockets.

33rd. That every quarter (on 19 Feb., 19 May, 19 Aug., and 19 Nov.,) the Treasurer do lay a true state of his accounts before the lodge of what money is in the Treasury, and if there is any to spare, it shall first be employed in the necessary decorations of this lodge, as shall be judged by a majority of voices of the Gr. Elt. Perft. and Sub'me Members. N.B.—It is understood that whenever the Right Worshipful Founder of this lodge shall honour it with his presence, he is always to have the honour of the chair, which he may refuse or accept, and has always two votes in any debates, and in his absence the Master has the same prerogative.

34th. That if a procession is concluded upon, all the members of this lodge who are able to walk, shall have the Badges and Orders of their highest degrees in the procession, and any other brother Masons and members of other regular constituted lodges shall also be allowed to walk in said procession on paying for their tickets what shall be deemed reasonable, the form of the procession to be regulated by the Founder, Master, and Officers of this lodge, according to the seniority and superiority of the members of such procession.

35th. Whenever a Knight of the East, Prince of Jerusalem, &c., visits a Lodge of Perfection and is known that he is a Knight or a Prince, the Master sends some Deputies to know if he chooses to be introduced with all his honours, he answers he expects it by the dignity of his Royal Degree, on which the Deputies report that the Prince or Brother must be introduced with all his honours, then the Master sends 4 Masters of the highest degrees (the Grand Officers excepted) with naked swords to receive him, the Prince enters with his sword in his hand or with his buckler and spear, and stands between the two first Officers in the West, salutes the Master and Brethren with his sword without taking off his hat, after which the Master invites the Prince visitor to come and sit at his right hand; when he advances to the Master all the brethren form an arch with their swords, through which he goes till he arrives to the seat, which he may take or refuse, but if he takes it, &c., he returns it immediately and has a right to go out of the lodge being it is closed, the arch being formed before his going away.

A Knight of the East cannot enter with those honours if a Prince of Jerusalem is present, nor a Prince of Jerusalemn if any of higher degree are present, and then only have the arch formed and take their seats according to rank.

A Knight of the East visiting a lodge is styled Illustrious Knight; a Prince of Jerusalem, Valorous Prince; a Knight of the Sun, Sovereign Prince; and a Prince of the Royal Secret, Thrice Illustrious and Sublime Prince.

A lodge is obliged to give an exact account of every one of there transactions to any of the above (in those High Degrees) visitors, and if any coolness subsist among the brethren, he is to reconcile them; but those who are obstinate he has a power to expel them immediately, if they will not conform to the rules and regulations of Masonry.

The visitors of these High Degrees have a right to keep their seats in all operations of the Symbolic Lodge with their hats on, but cannot claim those privileges without their Orders and Decorations.

Five Princes of Jerusalem can form a Grand Council, but no less number; and only one Grand Council can be formed in every Province, and if any Lodges of Perfection established in another Province where no Grand Council is established, such lodges may appeal to the Grand Council where such is established who can finally judge, and no appeal can be had from such judgment as they are authorised by their perfect knowledge in every matter relative to the Craft.

WE have much pleasure in stating that Bro. W. James Hughan will write an article on "Initiations under the Grand Lodge of Scotland" for THE FREEMASON of September the 10th, in answer to the views expressed by brethren belonging to lodges under the Scottish Constitution, with whose views Bro. Hughan entirely sympathises, and only regrets they are not adopted in Scotland itself.

GLOVES.—The Operative Mason cannot use gloves at his work, but we can, and that, too, of the purest white, at ours, thereby intimating that every action of a Mason ought to be pure and spotless.—*Gadicke.*

Original Correspondence.

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The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC UNIVERSALITY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Cosmopolitanism is the base and copestone of Masonry. It constitutes its main beauty and utility, and every candidate is solemnly assured thereof at his initiation. But, yet, it cannot be denied that Masonry was never entirely free from sectarianism, and that efforts are constantly made, under one pretext or another, to drive the sectarian wedge deeper and deeper.

First of all, the Grand Lodge of England of 1717 was organised on St. John's Day; next, it made it obligatory on Masons, not only to celebrate the Baptist's day, but also that of the Evangelist; next, was palmed off the fiction of the Grand Mastership and Grand Patronage of the Saints; next, the Bible was placed in the lodge; next, quotations from the Old and New Testaments were infused into the work; next, some genius discovered that the third degree is altogether Christian; next, another genius discovered that the two St. Johns were Masonic parallels, and from the earliest time were so regarded by the ancient brethren: and this piling up of all kind of humbug, in order to connect Masonry with Christianity, continued, unchecked, until 1813. It was then, when the Masonic sham of universality became too offensively manifest, that Dr. Hemming was authorised, in revising the ritual, to expunge therefrom the allusions to the saints, and other conflicting elements. These omissions certainly tended to bring Masonry into greater harmony with its professed mission of cultivating a true and sincere friendship among those who might otherwise have remained at a perpetual distance. The reform, however, was only partial. In order to compromise with sectarian prejudices, the Bible remained as part of the furniture of the lodge, and certain far-fetched allusions—such as "Sacred Scripture," "Sacred Law," "Morning Star," &c.—were engrafted on the ceremonies. Upon what ground the continuance of these topics could be justified in a Society which claims "to unite men of every sect and opinion, be they what they may," I cannot tell. If their idea was that "the end justifies the means;" in the first place, such an excuse is abominable; and, secondly, can the desired end be reached thereby? Can a Christian become more intensely Christian by tolerating and encouraging inconsistency and deception, or can an unbeliever become converted through such flimsy devices?

If our over-zealous Christian brethren had, however, remained contented with the concessions left to them, these far-fetched allusions would probably never have been challenged; but it is the nature of bigotry not to be content with partial concessions, and consequently the "irrepressible conflict" between those hankering to sectarianise the Institution and those who are opposed to it, must continue. Again, had those zealots come forth squarely, and demanded from the Grand Lodge a law to exclude all who disbelieve in the inspiration of the Bible, I should not have blamed them so much; but they act underhandedly. Under the guise of Masonry, they endeavour to promulgate sectarian dogmas; and it is this duplicity which deserves condemnation. Duplicity to promote Christianity must eventually tend not only to disparage Masonry, but even Christianity itself must depreciate with it; and if this sectarian hankering and bickering should continue, Masonry must either dwindle down to a mere sect, or the Bible, and all allusions to it, will have to be removed from the Masonic lodge.

Nor can I see that by accomplishing their end that peace and harmony could ensue, even in its more contracted field. Assuming that a law was passed to admit no disbeliever in the inspiration of the Bible, Mahometans and other disbelievers will of course be rejected. As the Bible consists of two parts, and as the Jew rejects one of these parts, the Jew must step aside too, and the Fraternity will then consist altogether of Christians. But here the trouble begins anew. The Catholic and Protestant Bibles differ, and who is to settle which is which? Besides these two, there are about fifty other translations, all differing from each other, and even the three oldest manuscript Testaments existing in the world differ from each other, and from the English version; and that is not all. The Bible is very often obscure both in the originals and translations, and cannot be mastered without the the aid of commentators; of these commentaries there are any number, each differing from all others, and how are our Christian Masons going to decide which commentary should be regarded in the lodge as the standard? In addition to all these complications, one Rev. Brother may disbelieve in the inspiration of this or that book contained in the Bible; another may doubt the truth of the Red Sea miracles; while still another may deny the Mosaic cosmogony; and, besides all these, how shall we reconcile the lesson we teach to the E.A., viz., "The sun is the centre of the system," with the implied astronomy in the book of Joshua?

Narrowing Masonry down to the mere Christian world, *without the establishment oj an inquisition to nip heresy in the bud*, will not extinguish the flame, but will rather serve to add new fuel. The Bible, we all know, teaches truth, morality, &c., &c. About its morality mankind are agreed, but about dogmas there is a diversity of opinion; and however good the Bible may be, in the hands of fanatics it has been the cause of a good deal of mischief. Henry VIII. at one time burnt Protestants for not believing in the Catholic Bible, and afterwards burnt Catholics for not believing in the Protestant one, and between the time of Henry VIII. and the expulsion of James II., the History of England is a history of bible-believers burning and prosecuting other bible-believers; and to these incessant persecutious we are indebted for the establishment and rapid spread of Masonry. Its feature of universality, or freedom from sectarianism, constituted its main claim to popular favour. Now, if the retention of the Bible, with the allusions to it, is to be made the excuse for introducing dogmas and throwing stumbling blocks in the way of conscientious brethren, I think it is no Masonic heresy to believe that it is better to cultivate a true and sincere friendship among the Brotherhood without mention of the Bible, than to have the Bible in the lodge without sincere friendship.

That we are tending one way or another—that a conflict of ideas exists in our midst—is evident from letters which appeared in your paper, July 16th and 23rd. The former, copied from the *Suffolk Chronicle*, complains, that whereas a Rev. brother had been invited by a P.G.M. to address the Brotherhood, and the said brother having introduced sectarian dogmas into his address, and supposing it to have been done unintentionally, therefore suggested to the Rev. brother to revise his address before issuing it in print as a Masonic sermon. In reply to this the Rev. brother, while admitting that Masonry "*is decidedly unsectarian*," excuses himself on the plea: first, I am a Church of England clergyman; the sermon was given in my church, what else can you expect from me but a Church of England sermon? Secondly, does not the Bible lie open in the lodge, and the ism I preached is part thereof? Thirdly, the doctrine of the Trinity is acknowledged in the Royal Arch; and, fourthly, the G.M. and a number of the brethren thanked me for my sermon.

All which is doubtless true; but yet the Rev. brother should have remembered that he was invited by a G.M., *not of Royal Archers* but of Masons; that a *decidedly sectarian* sermon should not be preached before a society whose professions are *decidedly anti-sectarian;* and that it smacks of fraud to palm off on the world a sectarian sermon for a Masonic one.

Let us for a moment imagine ourselves in Utah where the people, in addition to the Old and New Testaments, have also a sacred book called the "Book of the Mormons," and probably keep this appendage to their Bible on their Masonic altar; let us also imagine the Grand Chaplain of Utah G.L. delivering a sermon before the Utah Masons, in which Mormonism is declared as the only true religion. Would any one, not of the Mormon sect, acknowledge such a sermon as Masonic?

But we can even illustrate our idea without going to Mormon-land. The Rev. William R. Alger, one of the Grand Chaplains of Massachusetts, is a Unitarian preacher; he is highly esteemed in Boston as a man of culture and benevolence, and his writings, especially his "History of a Future State," are known wherever English books are read. The said reverend brother, in one of his sermons to his congregation, denounced the belief in the Divinity of Christ "as the most monstrous absurdity;" and that and similar sermons were printed in the Boston papers. Now, that is all well enough: Mr. Alger had a perfect right to preach to his congregation what he pleased, and whatever pleased it. But suppose the Grand Lodge of Massachusetts had invited Bro. Alger to deliver an oration before the Masonic Brotherhood, and Bro. Alger would have indulged on that occasion in using such an expression, would not every one denounce Bro. Alger's conduct as highly unmasonic? In vain would he plead that the "Sacred Law," according to his rendering, justified him in saying so; that the G.M. thanked him for it; or that a majority of his hearers applauded him. The cry would naturally be, "What have majorities to do with the case?" and every one to whom it gave offence would be justified in denouncing it as a violation of the assurance he received at his initiation. And, now, where is the difference between the supposed case above referred to and the actual one, of which complaint was made by "A Freemason?" If an Episcopalian can with impunity offend the religious feelings, or even prejudices, of Dissenters, why cannot a parson of another stripe do the same to an Episcopalian?

In conclusion, let us remember that among the conditions of admission into Masonry are those of "mature age and sound judgment." Each man, when initiated, is supposed to have a certain settled idea as to what dogmas (not essential to Masonry) are true or false. In addressing, therefore, a Society consisting of divers religious sects, the speaker has no more business to give prominence to his own religious views than to those of his political ones; and if our Christian brethren would only learn to think a little less of sect, and practise a little more the "golden rule," sectarian discourses in Masonic gatherings would be as rare as political ones; and if errors are sometimes committed through inadvertency, it is much more proper to correct those errors than to endeavour to justify them under such pretences as those of the Rev. Chaplain of the Grand Lodge of England.

Fraternally and respectfully yours,
JACOB NORTON.
Boston, U.S., August 8th, 1870.

MASONRY IN JERSEY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In this dull season of the year the following scrap of Masonic intelligence may may not be without interest to some of your readers.

On Friday evening, the 26th ult., the benefit of the lessee of the theatre here was announced to be under the patronage of the P.G. Master, the P.G. Officers, and the W.M.'s and brethren of the various lodges in the island, the bills further stating that the brethren would appear in full Masonic regalia, as a compliment to the beneficiare who was himself a brother. To this, of course, it being sanctioned by the presence of the P.G. Master, no one could make an objection; but, sir, you may judge of my surprise when the lessee appeared upon the stage in the dress of a R.A. Mason, accompanied by a *P.G. Officer* in full Masonic costume, to sing a duet; after which, another brother, attired as a M.M., came forward and sang two *comic* songs. While giving every credit to the members of the Craft for supporting a brother, it appears to me that in making such a public show of themselves as I have described, the brethren were certainly doing nothing for "the good of the Craft in general," or of their own lodges in particular; whether they were violating the *Laws* of Freemasonry I am unaware. I cannot remember any special law relating to such conduct, and therefore suppose that those who framed the Constitutions never imagined that they would be called upon to legislate for such a breach of good taste as has been exhibited in the above case.

I am, yours fraternally,
A LONDON W.M.

SCOTCH v. ENGLISH FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Much has been said and much has been written respecting the very loose and careless manner in which many of the Scotch lodges admit candidates to the mysteries and privileges of the Craft—a system that, amongst its many evils, produces a luxuriant crop of the "*genus*-begging Masons," and permits many other improper characters to join in our sacred rites. Many suggestions have also from time to time appeared in your columns, pointing out various remedies to check the evils complained of; notably, the raising of the initiation fees, and making it imperative that a certain time must elapse between the proposition being made and the ballot taking place, in order that due inquiries can be made touching the moral character and other requisite qualifications which every candidate for Freemasonry should possess. This, no doubt, would be a step in the right direction, and one I should hail with satisfaction and delight.

Whilst acknowledging with feelings of deep regret that the evils above complained of have an existence, I would ask the question: Is Scottish Freemasonry solely responsible for them? The answer, I am afraid, cannot be in the affirmative, for there are innumerable instances in which some English lodges are equally culpable, and who, for the sake of receiving the fees, have admitted improper persons, and thus done great injury to the Craft and assisted in perpetuating those very evils of which they so loudly complain. What, for instance, can be thought of the conduct of the W.M., officers, and brethren of a lodge held in one of the most populous towns in the province of West Yorkshire, in permitting five persons to be proposed as candidates at one time, the whole five being non-resident, but all boon companions from a neighbouring town in the same province within one hour's journey by rail, and where three lodges are regularly held? What can be said of their desire to sustain the high character to which English Freemasons lay claim when they quietly allow a month to pass over without making a single inquiry of the lodges in the town where the candidates reside, and thus showing some desire to become acquainted with their antecedents, present habits, and moral qualifications? What, I would ask, can be urged in extenuation of the conduct of any lodge who can proceed to ballot for, and accept, five persons who are total strangers to them, and about whom they have never troubled themselves to inquire? Do our Scottish brethren do anything more reckless? Yet such is a recent occurrence in a lodge where the initiation fees are moderately large (six guineas, I believe, and two guineas annual subscription), at any rate sufficiently large to deter any one not possessed of moderate means from becoming a candidate, and also in a province that has a bye-law making it incumbent on the W. Master (in case of non-residence) to make due inquiry of the lodges in the town where candidates may reside, and make known to the brethren the result of such inquiry, previous to the ballot taking place. This is not a solitary instance, but still sufficient to show that something more is required than high initiation fees and a lapse of time between the proposition and ballot, in order to keep out men who, although possessed of the requisite number of "guineas," nevertheless lack the "tongue of good report." It is sufficient to show the necessity of the brethren exercising greater care in the selection of a W. Master, and placing in the chair of their lodge one, who is not only well posted in the Book of Constitutions and the bye-laws of his province and lodge, but one also who will exercise a rigid observance of the same, and carefully watch over and guard its interest with a most jealous eye. Whilst such reckless proceedings as the above are taking place in our very midst, are we justified in continually finding fault with our Scottish brethren? Should we not display more of the true spirit of Freemasonry by looking at home first, and reforming our own conduct, rather than by persistently attributing to others those faults of which we ourselves are guilty.

Yours fraternally,
A COUNTRY W.M.

GRAND LODGE OF SCOTLAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As you favoured your readers with a copy of a circular at page 368, no doubt a good many will be anxious to know what became of that famous document.

When it was brought before the Grand Lodge of Scotland, on 1st ult., it met with a decided refusal, as out of all the members of G.L. about a dozen voted for No. 1 motion, while No. 2 was withdrawn. One of the members considered it a direct insult to Grand Lodge, and that the brother who introduced it ought to apologise—which was done.

Bro. H. states in the copy of letter sent you that he expects the support of all true Masons; I hope he will not consider that the majority of the brethren were not true men, seeing they voted against him. He also states that Scottish Freemasons in the sister countries are viewed "with suspicion and distrust." This I deny. He further states that he "believes that it arises chiefly from the loose system of admitting candidates to our Order, and the conferring of degrees on the same."

Not chiefly from the system of admitting candidates, but principally from the conferring the degrees, and of giving the candidates sufficient instruction; let us examine this matter, and prepare a remedy for the same. It is well known that about two-thirds of the R.W.M.'s in Scotland are incapable of working their lodges, and of imparting that instruction to a candidate which it is necessary for him to receive, so that he may be capable of acquitting himself as a Mason in any country or sphere in which he may be placed. In England no one can attain to the chair unless he has served as a Warden for at least one year, and is found able to conduct the working of a lodge. This is a very good law; but I would have it that every candidate for the chair should undergo an examination before three or more qualified Past Masters, and if found capable of going through the whole formula of working and instruction in the three degrees, let him be installed—if not, reject him until he has qualified himself. And, also, for the purpose of having a lodge properly instructed, they ought to meet at least once monthly as a Lodge of Instruction. Further, no R.W.M. or Warden should hold the office for more than two years. I have known Masters in the chair for four, six, and eight years, and during the whole period never attempting to work the E.A. degree. How could these Masters be capable of instructing a candidate—one going abroad from such a lodge? Could you expect anything but distrust and suspicion? There lies the looseness.

As has already been stated in THE FREEMASON, there ought to be a uniformity of fees. Such is not the case. If the fees were fixed by Grand Lodge at three guineas each, it would be better for the Craft; the present system varies from twenty-six shillings and sixpence up to three guineas—there is one lodge, I believe, charges four pounds. Some will say it will not be an easy matter to get all to agree to the above figure. If Grand Lodge, in granting all new charters and reproving old ones, was to fix the fees at three guineas, a very short time would bring them all in unison. With the assistance of Provincial Grand Lodges, a few years would suffice to work it, and in course of time we should be able to boast of as many fine Masonic halls and Masonic charities as our sister kingdoms, and show to the world that Masonry in Scotland was not a shadow left only with the name.

I have no doubt that Bro. H.'s motions were pure and intended for the benefit of the Craft, and as he expresses himself open for suggestion, I beg to draw his attention to the defects pointed out in my letter.

I am, dear Sir and Brother,
Yours faithfully and fraternally,
MONTRA.

P.S.—Since writing the above, I observe that your leader, No. 74, page 378, has been overlooked by me, where I find you endorse Bro. Hamilton's statement. Are you aware that the laws of Grand Lodge bind us to make due inquiries into the character of our candidates? *Vide*, Grand Lodge Laws, chap xxi., sec. iv.:

> "And in order to uphold the purity of the Fraternity, it is specially recommended that no candidate for initiation into Masonry be admitted a member of any lodge until his character and qualifications have been fully inquired into, and the brethren have expressed themselves satisfied (by ballot in open lodge) of the eligibility of the candidate," &c.

Sec. vi. also says:

> "No candidate for initiation shall be advanced from the degree of Apprentice to that of Fellow-Craft, or raised from the degree of Fellow-Craft to that of Master Mason, at a shorter interval than that of two weeks between each degree, unless it shall be certified by two of the brethren of the lodge in which the candidate is to be passed or raised, that he is about to remove from Scotland within the interval hereby proscribed," &c., &c.

A great many of your readers may imagine that Bro. H.'s propositions were something new, the above quotation of the laws will dispel that idea. If any lodge wilfully breaks the law, let them be punished. It is very strange, yet true, that this same law was broken or departed from a short time ago, and I understand that both the proposer and seconder of the motions referred to were cognisant of it. Oh! consistency, thou art a jewel.

M.

TEMPLAR COMMANDERIES.—ERRORS IN PRECEDENCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am very unwilling to intrude upon your columns, but, as I think I have good cause to take exception to some parts of Sir Knight Yarker's letter, under this heading, in your impression of Saturday last, I must beg permission to make a few observations thereon.

Sir Knight Yarker says, "The history of this, the Jerusalem Encampment, Manchester, has been gratuitously placed within the reach of every member of the Order, and it is therefore somewhat ungracious of the Executive in London to plead ignorance of its history and status. Yet such is the case in a recent correspondence with the Grand Chancery on the subject."

This history of the Jerusalem Encampment has never been sent to me officially or otherwise. I am not aware that the Executive in London has pleaded ignorance of the history and status of the Encampment. I certainly am not conscious of having done so; and I think Sir Knight Yarker must be under some misapprehension in stating that "such is the case in a recent correspondence with the Grand Chancery."

I might further take exception to the statement that I "have promised that the case of the Jerusalem Encampment shall be looked into and *put right.*" What I stated in my letter to Sir Knight Yarker is, "The dates of the warrants of 1786 and 1795 shall be inserted in the next calendar. An alteration in the number is, however, as you evidently see, a more difficult matter to deal with. The subject, however, shall not be overlooked." If the question is to be raised under which warrant the Jerusalem Encampment is most entitled to take precedence, I never intended to assume to myself the power of deciding it, and I submit that my words cannot fairly bear the construction put upon them by Sir Knight Yarker.

If there be an error in inserting in the calendar the date of the warrant granted in London to the Jerusalem Encampment in 1795, instead of the date of the York Warrant in 1786, which was done for many years before I was appointed G.V.C., the fault has not altogether rested with the Executive in London, as I think the following facts will show. In the bye laws of the Jerusalem Encampment, dated respectively in 1851 and 1859, and deposited in the Grand Conclave archives, the title pages bear these words: "Established by warrant or patent, dated Anno Domini 1795," and no allusion whatever is made to the York Warrant of 1786. In the list of officers in the bye-laws of 1859, Sir Knight Yarker is described as the Registrar. Again, in the annual return of the encampment, dated 20th February, 1863, and signed "J. Yarker," the date of the warrant is given "20th May, 1795," and even in the annual return received in April last, which return, however, is not signed at all, "20th May, 1795," is given as the date of the warrant. I mention these facts merely to show that the encampment, and even Sir Knight Yarker, have not hitherto attached the importance to the York Warrant of 1786, with which it is apparently now regarded.

I cannot omit to notice the expression "apparent favouritism" in Sir Knight Yarker's letter. Considering that in my first letter to Sir Knight Yarker I disclaimed any thought of dealing unfairly with the Jerusalem Encampment (and I beg to add here, or with any other encampment), and assured him in the strongest terms that on this question no feeling whatever did or could possibly exist, the use of the expression in a letter intended for publication is, I think, to use Sir Knight Yarker's own words, "somewhat ungracious."

Yours very fraternally
WM. TINKLER, G.V.C., K.T.
August 31st, 1870.

THE RHODOCANAKIS CONTROVERSY.

(To the Editor of The Freemason.)

Dear Sir and Brother,—If your correspondents "X. F.S.A.," and "Veritas" were not anonymous they would, I think, scarcely venture to make such reckless statements as those contained in their recent letters. By what authority does "X., F.S.A." speak on behalf of "every herald in the kingdom, and all heraldic F.S.A.'s," whatever this latter expression may mean? It is certainly not the fact, that all the gentlemen referred to agree that Burke's Peerage is "the *only standard authority* of the day;" on the contrary, I know many Fellows of the S.A., and accomplished heralds and genealogists, who consider the volume in question but slight "authority," and it was a most distinguished member of the Heralds' College, London, who first drew my attention to the book mentioned in my former letter. The list of Naturalised Aliens given by "Philalethes" is very opportune. What if it should turn out that Prince Démétrius Rhodocanakis, whose title has thus been recognised by the Home Office, was of the family of the gentleman who has been the subject of so much newspaper correspondence! As regards the letter of "Veritas," he states that Prince Rhodocanakis "used a title so evidently denied him in his intercourse with the world, for the purpose of taking higher honours in the Craft," thus making a brace of assertions without an atom of proof. Will "Veritas" repeat them in your columns, adding his real name and address? The reply "Veritas" vouchsafes me is amusing, but I deny having made any "attack" on Sir B. Burke. Your correspondent adds—of course without proof—that Prince Rhodocanakis "dare not submit his claims to Ulster;" why should he do so, when the utmost Sir Bernard could do, would be to recognise the title in Ireland, where the Prince does not live and perhaps has never been?

Lastly, I too say, "let us have the proof," and let "Veritas" set a good example by producing his.

Yours fraternally,
JULIUS A. PEARSON, *F.S.A.*
August 29th, 1870.

(To the Editor of The Freemason.)

Dear Sir and Brother,—I have for some time patiently, though with pain, watched the correspondence in your paper, concerning the merits of Bro. Rhodocanakis. Do your correspondents forget that he is a brother? Has "Veritas" made himself quite certain that "the Prince used a title so evidently denied him in his intercourse with the world, for the purpose of taking higher honours in the Craft?" I would remind "Veritas" that when once the cry of "Stop thief" is raised, all the tag-rag-and-bobtail rush after, neither knowing nor caring whether the cry was called for or not.

Surely, Bro. Rhodocanakis is entitled to a certain amount of courtesy, such as is or ought to be shown by one gentleman to another. Whatever be his title, he is, to my personal knowledge, as gentlemanly in his manners as any Mason I have yet had the privilege of meeting. Why then should his name be hawked about, and insult heaped upon insult? Is it because he chooses to call himself, "Le Prince Rhodocanakis?" or is it from envy? At all events, whatever may have excited the wrath of "Veritas" and others, it is to be regretted that brethren should forget the principles which were laid before them on their entrance into the Craft.

Trusting, dear sir and brother, that your influence will put an end to the unfraternal remarks which have appeared and may appear in your paper, which is my only aim in thus troubling you, believe me,

Very faithfully yours,
A LANCASHIRE P.M.
Liverpool, 29th August, 1870.

(To the Editor of The Freemason.)

Dear Sir and Brother,—I have to-day the opportunity of taking copy of the following letter, for which I beg insertion. I send it without authority and without remark, merely pointing out that Mr. Spartati is the Consul-General of Greece.

Yours fraternally,
August 30th, 1870. S.

London, 25th August, 1870.

Dear Sir,—I was never more surprised in my life, than when I read that certain answers were given by me to parties who called upon me. In reply, I beg most distinctly to state that I have not seen any one who has asked me about you or your titles, nor, consequently, have I answered any questions, or made any statement whatever. But on receipt of your letter I have made inquiries, and find that a few days back, some persons called at the Consulate, and addressing themselves to the Secretary, asked him whether he could oblige them with any authorised list of the Greek nobility. His answer was, as far as he recollects, "We have neither authorised nor unauthorised lists of the Greek nobility; we have no nobility in Greece, nor do we acknowledge any titles. I do not know personally the Prince Rhodocanakis you speak of, but if he be a Greek subject, he cannot use his title in Greece. He may be a Prince here or elsewhere, but not in Greece." I am sorry that you should have been annoyed in any way, but my Secretary could not have answered differently. The parties after receiving their answers, mentioned (according to my Secretary's statement) that they were deputed by the Freemasons to make the inquiries. Had I been present I should have added that there are many Greek Byzantine Princes, as Prince Mavrogordatos, Soutzos, &c., and Counts from the Ionian Islands, &c., who keep their titles even in Greece, (by courtesy,) though strictly Greece does not acknowledge titles of nobility.

I remain, dear sir, yours truly,
M. Spartati.
The Prince Rhodocanakis.

RED CROSS OF ROME AND CONSTANTINE.

The following conclaves of this chivalric Order have been recently formed:—

Holy Land Conclave, No. 26, at Toronto, Canada, by Em. Fratres S. B. Harman (Mayor of Toronto), as M.P.S.; J. K. Kerr, 18°, as V.E.; F. J. Menet, 18°, W. R. Harris, and W. M. Jamieson.

Lactantian Conclave, No. 27, at Kingston, Canada, by Em. Fratres W. B. Simpson, 33° (Past Grand Master of Canada), as M.P.S.; S. D. Fowler, as V.E.; A. S. Kirkpatrick, E. H. Parker, J. Kerr, H. E. Swales, G. M. Wilkinson, J. V. Noel, and G. A. Kirkpatrick.

Bombay Conclave, No. 28, at Bombay, by Em. Fratres J. Percy Leith, 33°, Inspector-Gen.; E. Tyrrell Leith, 18°, as M.P.S.; Colonel L. W. Penn, 18°, as V.E.; Hon. Justice Gibbs, 33°, District Grand Master of Bombay; M. Balfour, 18°; C. A. Langley, 18°; J. Dixon, 18°; J. P. Cornforth, 18°; J. Thomas, 18°; A. F. Shepherd, 18°; A. Swift, Captain, B. H. Mathew, 18°; T. Crawford, G. W. R. Malins, and G. L. D'Emden, and A. Hay, 18°.

The M. Em. Frater Colonel W. J. B. McLeod Moore, 33°, Chief Insp.-Gen., has also opened conclaves at Orillia, Trenton, and Belleville—all in Ontario, Canada, and which are numbered 29, 30, and 31 respectively.

It is interesting to note that the Order has been in abeyance in India since the time of Sir Knight Richard Jebb, who was authorised, in 1811, to create Knights "within the limits of British India;" but it is not known how far he succeeded in establishing the Order there. It has now been happily revived under the able auspices of Ill. Bro. Percy Leith, and there is no doubt of its future success.

Indolence should not persuade the foot to halt, or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering man was born for the aid of his generation, and not for his own enjoyments only, but to do that which is good; we should be swift to have mercy, to save, to strengthen, and execute benevolence.—*Old Lectures.*

Journey.—Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipeces if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead, and warn others when traveling the same road.—*Gadicke.*

ROYAL ARCH.

CONSECRATION OF THE ANDREW CHAPTER, No. 834.

This new chapter was consecrated at the Royal Sussex Hotel, Broadway, Hammersmith, on Saturday the 27th ult., by E. Comps. R. Wentworth Little, P.Z. 177 and 975, as M.E.Z.; Joshua Nunn, P.Z. 820, P.G.D.C., as H.; and James Brett, P.Z. 177 and 975, as J.; and it is needless to add that with efficient Principals, aided as they were by the tact and experience of E. Comp. H. G. Buss, P.Z. 177, as D.C., the ceremony was rendered to perfection. We are indebted to Comp. John Thompson, H. of the new chapter, for a copy of his paper, the *West London Observer*, from which we make the following interesting extracts, in the latter part merely altering the future into the past tense, as the proceedings fully justified the encomiums of our friend:—

The Royal Sussex Hotel, Broadway, Hammersmith, is a house rendered famous in the memory of Masons, because from it issued a goodly assembly of the Craft, headed by the very popular Grand Master of the Order, the late Duke of Sussex, in the year 1825, to lay the foundation-stone of the Hammersmith Suspension Bridge. The brethren on that occasion, clothed, opened a lodge, and proceeded in procession through King-street West, to the then narrow turning known as Angel-lane, there being no other approach to the bridge at that time, as we quote from "Faulkner's History of Hammersmith":—"On the 7th of May 1825, the foundation-stone of the north tower was laid by His Royal Highness the Duke of Sussex, with Masonic ceremony. The coffer dam being fitted us as an amphitheatre in which the stone was suspended. At four o'clock the Royal Duke arrived, the officers of the Grand Lodge assembled at the Latymer School Room, and the lodge was opened by the Master and Officers of the Caveat Lodge, No. 231. The procession then walked from the school-room to the Broadway, down Angel-lane, in Masonic Order. On arriving at the entrance, the procession divided and took their station right and left, and the Duke passed to the platform. The ceremony of laying the stone commenced after three cheers had been given to his Royal Highness. The Grand Treasurer delivered to him a bottle containing the coins of the reigning sovereign; also a brass plate to be placed over the cavity, with the following inscription: 'This foundation-stone of a bridge of suspension over the river Thames, from the hamlet of Hammersmith, in the county of Middlesex, to Barnes, in the county of Surrey, was laid with due Masonic ceremony, by His Royal Highness the Duke of Sussex, Most Worshipful Grand Master, on Saturday, May the 7th, 1825. W.T. Clark, Esq., Engineer; George, William, and Stephen Bird, and Captain Brown, Royal Marines, Contractors.' Mr. Robert Holl, Past Grand Secretary, Clerk and Secretary. On the stone being lowered, the Duke scattered the corn, and said, 'As I have poured the corn, the oil, and the wine, emblems of wealth, plenty and comfort, so may the bridge tend to communicate prosperity and wealth from one end of the island to the other, God bless the King.' The procession then returned nearly in the same order, and His Royal Highness dined with a numerous company at the Coffee house," now the Royal Sussex Hotel . . . The notice informs us that the new chapter is called the "Andrew" Chapter, in fitting compliment to one of the most accomplished Masons in the Order in general and of this neighbourhood in particular. Such an esteemed godfather will gather good working Royal Arch Masons from all round, and we predict for this chapter a thoroughly successful and happy issue, alike worthy of the Founders and complimentary to Bro. Andrew. The ceremony of the consecration was conducted by Comps. R. Wentworth Little, P.Z.; Joshua Nunn, P.Z.; and J. Brett, P.Z.; while the ceremony of installation of Principals was performed by Comp. Andrew, P.Z., names which guarantee a great treat to Companions. An oration on the nature and principles of the institution was delivered by Comp. Brett; the Dedication Prayer and other scripture portions were all entrusted to proper exponents, and these ancient ceremonies having been observed, the Companions were asked if they approved of the officers named in the charter, and the approval having been signified in Masonic form, the M.E.Z. dedicated and constituted the chapter, and the patriarchal benediction was succeeded by the installation of the Principals and investment of Officers, as follows:—E. Comps. R. S. Lines, M.E.Z.; John Thompson, as A.; and J. Slack, as J. The subordinate Officers appointed were, Comps. S. Millis, S.N.; Bean, P.S.; Read, 1st Asst.; Worthington, 2nd Asst.; Bryatt, D.C.; Horshead and Cole, Stewards. Among other Companions present we noticed Comps. Joseph Smith, P.G.D.C. and P.Z., 177; W. Smith, P.Z. 33; G. King, jun., Z. 1260: G. King, sen., H. 1260; Payne, P.Z. 177; Daly, Lawe, Roche, Simpson, Bray, and Bristo.

At the conclusion of the ceremonies of installation, E. Comp. Andrew delivered some fine addresses to the Principals and Companions, and on resuming his seat was loudly applauded.

It was then proposed, seconded, and unanimously resolved, that the rank of Honorary Member be conferred upon Comps. Little, Nunn and Brett, for their services at the consecration, and these Companions having expressed their acknowledgments the chapter was closed, and the members and visitors proceeded to the banquet, which was exceedingly well served, and there was no lack of really drinkable wine during the evening.

After the cloth was cleared, the M.E.Z. gave the usual loyal and Masonic toasts, Comps Smith and Nunn responding for the "Grand Officers."

The "Health of the M.E.Z., Comp. Lines," was proposed by Comp. Andrew in a very appreciative speech, and was greeted with extreme cordiality by the Companions, as was also the toast of the "Consecrating Principals and other Assistants during the ceremonies."

Comps. Little, Nunn, Brett and Buss responded.

For "The Visitors" Comp. W. Smith returned thanks, and "The health of the Godfather and Founder of the Chapter, Comp. Andrew, P.Z. 19," was then proposed, with many felicitations to that worthy Companion on the successful result of his Masonic labours, the M.E.Z. concluding with the expression of his hope that the Andrew Chapter might last as long as Freemasonry itself. The toast was received with enthusiasm, and Comp. Andrew modestly, but evidently with a high sense of the importance of the occasion, thanked the Companions for the compliment, and for the support they had given him.

For "The Officers" Comps. Millis, Bean, Read and Worthington, responded, and then the "Janitor's" toast gave the signal for departure.

Several good songs were sung during the evening, and Comp. Little's lines, "God, the Almighty Founder, spake," were well recited by Comp. Read, who possesses a fine and flexible voice.

Poetry.

A PLEA FOR THE SUFFERERS BY THE LATE CALAMITOUS FIRE AT UITTWA.

Dedicated respectfully to Bro. STOHWASSER, P.M. 435, by one who has personally experienced and will ever preserve a sweet remembrance of his kindness.

Kind and generous-hearted Masons,
  Strive to aid the suffering poor,
As ye read the tale of sorrow
  All with feeling must deplore.
Time is fleeting, want is pressing,
  Misery ravages the land,
And each Mason blest with plenty
  Should relieve with liberal hand.

From how many homes hath comfort
  Almost wholly disappeared?
And the poor survivors suffer
  In their wretchedness—uncheer'd
By one ray of hope or gladness
  To illume their lowly hearth,
Destitute and broken-hearted,
  Dark appears their future path.

Then should not the deep compassion
  Of the rich and bounteous give
Some relief to sorrow's children,
  While in such distress they live?
Kind, benevolent-hearted Masons,
  Strive to aid the suffering poor,
Doubt not God will recompense ye
  When life's pilgrimage is o'er.

S.

THE "RED-CROSS KNIGHT."

The following is a translation of the poem recently addressed by Ferdinand Freiligrath to his son, on the departure of the youth to serve as a surgeon at the seat of war. The red cross on a white ground, directed by the Geneva Convention to be worn on the arm of such volunteers, suggests the title of the poem :—

I.

This leaf, my boy—soon may it
  Upon thy arm alight;
The courier winds convey it;
  I trust it to their flight.
Afar to thee it saileth,
  Where'er amid our host
The battle's heat prevaileth—
  'Twill find thee at thy post.

II.

Well would'st thou in the contest
  Strike home for Fatherland;
The Frenchman's ranks thou frontest—
  Yet not with sword in hand.
Upon the field thou servest
  Yet not in deadly strife;
Thy hero hand thou nervest
  To save, not sever, life!

III.

Thy heart so warmly glowing
  Impelled thee to the Rhine;
Thy arm the red cross showing
  Within the German line.
Thou step'st among the stricken
  Upon the field of gore,
The dying life to quicken,
  The wounded to restore.

IV.

The fevered brow thou soothest
  With drops of healing balm,
The way-side pillow smoothest
  When comes the deadly qualm.
The dying prayer thou hearest
  Upon the night-wind swoon,
In dying faces peerest
  Beneath the autumn moon.

V.

Sad, solemn thy endeavour!
  Yet, boy, take heart of grace;
Though life and death have never
  So looked thee in the face.
Let peace be still thy mission
  Thy soul aye quick to feel—
War's fierce and fell collision
  Can harden it to steel.

VI.

Still keep it warm within thee,
  By fortune never swayed,
And golden spurs thou'lt win thee
  In human-love's crusade.
While war cries round thee heighten,
  This truth thy spirit draws:
'Tis better pain to lighten
  Than wanton pain to cause.

VII.

Then still through dead and dying
  Thy faithful course pursue,
And keep the red cross flying
  Within each warrior's view.
Ne'er from thy pathway swerving
  Friends, foes alike to shield—
Thy curse for him reserving
  Who forced us to the field.

VIII.

Farewell, my boy! God's favour
  Attend thee to the close,
Nor in thy love-task waver—
  My blessing with thee goes!
And if we e'er behold thee
  In Deutschland's conquering van,
In fond embrace we'll fold thee
  A boy no more—a man!

J. P. S.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening, at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the fourth Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

WE understand that H.R.H. the Prince of Wales has granted permission to Mr. Walford to dedicate his new edition of "County Families" (just published) to His Royal Highness, who figures in its pages as a Norfolk landowner.

INTEGRITY.—As no man will build a house upon a bog or a quicksand, a man of suspicious integrity will be found equally unfit to sustain the character of a true Mason.—*Noorthouck.*

COCOA AND CHOCOLATE.—This production has become a very popular beverage, and is now taken by all classes for breakfast, luncheon, and supper. It possesses many valuable properties, and is strongly recommended by the faculty for its sanitary and dietetical properties, but, like many articles of food, is greatly adulterated, and in many of the preparations of cocoa and chocolate sold as "perfectly pure," it requires but a very small amount of observation or knowledge to discover that the amount of sugar, starch, arrowroot-husk, &c. (apart from the colouring and many other matters), added, is extremely large, in proportion to the small amount of cocoa contained in the same. In some of the cheaper productions we are informed, by notices on the subject which appeared in the *Lancet, Medical Press, Food Journal,* and other scientific papers, that the vilest and most deleterious compounds are employed in adulterating these preparations. Passing from the question of adulteration, we feel that we may fairly call attention to a perfectly pure and delicious preparation known as Schweitzer's Cocoatina, an Anti-dyspeptic Cocoa or Chocolate Powder, which has deservedly met with great success for many years, for its superior flavour, strength, solubility, and nutritive quality. It is also perfectly digestible, the excess of fatty matter objectionable to many persons of weak digestion being extracted by a delicate process without prejudice to the natural flavour and quality of the bean, and is celebrated for its restorative properties in cases of debility, nervousness, &c. Messrs. H. Schweitzer and Co. have also introduced another preparation equally worthy of notice, viz., Cocoatina flavoured with Vanilla, a somewhat similar form to their original article. The Cocoatina a la Vanille contrasts very favourably with the best French or Spanish Chocolates, both as regards flavour and quality, and is much cheaper, and being deprived of the *excess of fat,* it is quite as digestible as the Pure Cocoatina.—Vide *Illustrated Midland News.*

METROPOLITAN MASONIC MEETINGS

For the Week ending September 10, 1870.

MONDAY, SEPT. 5.

Lodge 144, St. Luke's, Pier Hotel, Chelsea.
Red Cross Premier Conclave, Freemasons' Tavern.
Sincerity Lodge of Instruction (174), Railway Tavern Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, SEPT. 6.

Colonial Board, Freemasons' Hall, at 3.
Lodge 167, St. John's, Holly Bush Tavern, Hampstead.
,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
,, 1261, Golden Rule, Gt. Western Htl., Bayswater.
Chap. 169, Temperance, White Swan, Deptford.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, SEPT. 7.

Quarterly Communication of Grand Lodge, Freemasons' Hall, at 7.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

THURSDAY, SEPT. 8.

Lodge 1076, Capper, Marine Hotel, Victoria Docks, West Ham.
,, 1227, Upton, Spotted Dog Tavern, Upton.
Chap. 72, Royal Jubilee, Horns Tavern, Kennington.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, SEPT. 9.

Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, SEPT. 10.

Lodge 176, Caveac, Radley's Hotel, Blackfriars.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

The Mohawk Valley Register says:—"Perry Davis's Vegetable Pain Killer, unlike most preparations of the class, possesses a rare degree of merit; and while many others sink early into their primitive insignificance, it is persistently and successfully establishing a wide and enviable reputation."

Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, OCT. 29.

Red + Conclave, Roman Eagle, Anderton's Hotel, Fleet-street.
South-Eastern Masonic Charitable Association, New Cross Branch.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London." - Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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THE

Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL de GREY and RIPON, K.G., *the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND,* K.T., *&c., M.W. Past Grand Master; the Right Hon. the EARL of DALHOUSIE,* K.T., G.C.B., *the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.*

VOL. 3, No. 86.] SATURDAY, OCTOBER 29, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

Grand Lodge of Mark Master Masons of England and Wales, etc.

A PROVINCIAL GRAND MARK LODGE will be held in the Freemasons' Hall, Cooper-street, MANCHESTER, on SATURDAY, October 29th, at 2 p.m. When the M.W.G. Mark Master Mason will proceed to install Bro. W. ROMAINE CALLENDER, jun., Esq., as P.G. Mark Master Mason for LANCASHIRE. The attendance of Grand Officers Past and Present, is requested.

FREDERICK BINCKES, G. Sec.

2, Red Lion-square, W.C., Oct. 21st, 1870.

Royal Masonic Institution for Boys.

MRS. JOHN BOWLER desires most gratefully to acknowledge the successful efforts of her friends in securing the Election of her Boy to the Masonic Institution for Boys on Monday, the 17th inst.

Hadleigh, Suffolk, October 22nd, 1870.

MRS. E. A. TAYLER, widow of the late Wm. Tayler, begs to return her sincere thanks to all those kind friends who supported her son, "Harry Napoleon Tayler," at the last election for Boys, when 305 votes were recorded in his favour, and earnestly solicits a continuance of such kind support and those generous exertions of her friends as will ensure complete success in April, 1871.

1, Holly Mount, Avenue-road, Southampton,
October 26th, 1870.

THE NATIONAL SOCIETY FOR AID TO THE SICK AND WOUNDED IN WAR.

Patron—Her Majesty the QUEEN.

President—H.R.H. the PRINCE OF WALES, K.G., &c.

Chairman of Central Committee—Lieut.-Colonel LOYD-LINDSAY, V.C., M.P.

The Committee cannot receive contributions sent for the wounded of one belligerent army, or for individuals of either army, but will expend everything as impartially as possible.

The articles most needed are Cardigan (knitted woollen) jackets, flannel coats, trowsers, and cholera-belts, woollen drawers, Jerseys, socks and slippers.

C. J. BURGESS, Secretary.

2, St. Martin's-place, Charing-cross, October 24, 1870.

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Grand Secretaries, Scribes, and Recorders of Grand Lodges, Chapters, Conclaves, or Encampments are solicited to forward information before the 1st October, 1870, and fraternal assistance from every quarter will be gratefully accepted, in order to render the Calendar worthy of its name and truly "Cosmopolitan."

Letters to be addressed to the Editor of the "COSMOPOLITAN MASONIC CALENDAR" (title registered),

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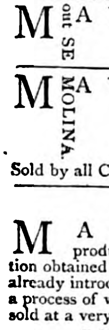

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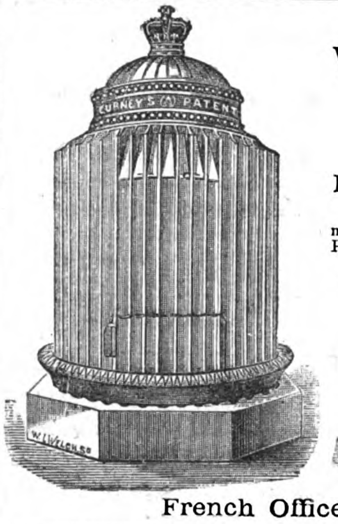

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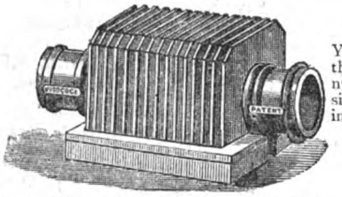

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SOLOMON'S TEMPLE.

BY BRO. WILLIAM CARPENTER, P.M. AND P.Z.

The question asked by "W.M.," in THE FREEMASON, page 498, on "*the* three entrances" to the Temple; and, not less, the answer of Bro. W. H. Reed, on page 514, afford proof that neither of those brothers possess a correct knowledge of the structure about which the one inquires and the other replies. This defective knowledge is not peculiar to them. It is, as far as my experience goes, very common among the members of the Craft, all of whom should certainly acquire as much knowledge as is obtainable touching a structure which occupies so prominent a place in our rituals—Craft and Arch. Our only sources of information touching the sacred building are the books of Kings and Chronicles, Josephus's Antiquities and Wars of the Jews, and the Mishnah, Tract, Middoth.

It would no doubt be difficult for unprofessional persons to obtain a precise knowledge of the details of such a building as the Jewish Temple from any mere verbal description, especially if uncertain, as in this case, as to the exact length of the measure employed in the description. But in regard to the Jewish Temple, the difficulty is increased by the circumstance, that the writers of the Kings and the Chronicles are very brief in their descriptions, and that Josephus and the Talmudists wrote long after the destruction of the sacred edifice raised by King Solomon, and described rather the Temple raised by Zerubbabel than that which previously occupied its site. The only thing we can do, under the circumstances, is to take the materials derivable from all the sources, and, comparing them one with the other, get a general idea of the structure. Whatever may have been the differences in the Courts and their buildings in the two Temples, the Holy House itself, which was built upon the model of the Tabernacle, shown to Moses on the Mount, was alike in both.

It should always be borne in mind, that the Temple consisted of much more than is, in various passages of the Bible, called "the House of the Lord," "the Sanctuary," "the Tabernacle of the Lord," &c. It was built upon an artificial platform, immense walls having been raised from the base of Mount Sion, and the irregularities of the surfaces of the hill filled up with earth, until it was brought to such a level as was fitted to have the buildings raised upon it. First, there was an enclosure which was nearly square, being about a stadium (606 feet) each way (Josephus, Antiq., xv. 11, 3, and the Misnhah, Middoth, ii. § 1.) This was surrounded on the four sides by cloisters, built against the outer walls. Here we have the outer Court of the Temple, called by Christian writers, "The Court of the Gentiles;" by Josephus, "The Outer Temple;" in the Old Testament, "The Court of the Lord's House" (Jer. xxvi. 2), or "The Great Court" (2 Chron. iv. 9); but always by the Jewish writers of the Apocrypha and the Talmud, "The Mountain of the House." The cloisters in this court, having flat roofs of pannelled cedar, were supported by double rows of white marble Corinthian columns, except on the southern side, where was the magnificent Stoa Basilica, or Royal Porch, which was supported by four rows of more lofty columns; and as the one row was built into the outer wall, they formed a nave and two lower side aisles, which ran the whole width from the eastern to the western valley. The cloisters on the east side were called "the Porch of Solomon," no doubt from being built upon a portion of the embankment and wall raised by the Hebrew monarch from the Kedron Valley (Comp. Joseph. Antiq., xx. 10, 7, and also xv. 11, 3; viii. 3, 9; Wars, v. 5, 1). Within this wide open space, or outer court, stood the inner courts, upon a raised platform. Around this more sacred portion, which "approached nearer to the name of the True and Living God, Most High," was a low (three cubits) marble screen or balustrade, having pillars at intervals, upon which were Greek and Latin inscriptions, forbidding any but Jews to enter, upon pain of death. Within the screen a flight of steps led up to the other courts; first, fourteen steps, then a level space of ten cubits, called the chel; and after this, five steps more through the gates, except at the great eastern gate—the "Gate Beautiful," probably—where these five became fifteen shallow steps (Joseph. Wars, v., 5, 3). The eastern portion of this grand platform was occupied by the square Court of the Women, surrounded by a cloister wall, and entered by several gates. To the west of the Court of Women, still further raised, was the Court of Israel, to which the only entrance, from the Court of Women, was on the eastern side, up fifteen semicircular steps, and through a brazen gate. In the centre of this court, as regards north and south, was a raised platform, two and a half cubits high. Again, in the centre of this platform, as regards north and south, stood the Holy House, the Sanctuary itself, the entrance to which looked eastward, and was reached by an ascent of twelve steps. Below, in front of the entrance, stood the great altar of burnt offerings, while around the Sanctuary and the altars was an ornamental stone balustrade, one cubit high, separating them from the Court of Israel, and forming the Court of the Priests. The western wall of the Sanctuary came to the edge of the Courts of the Priests. To the north of the altar were all the arrangements for the sacrificial system of worship—the rows of rings at which the victims were slaughtered, the hooks on which they were hung to be flayed, and the marble tables on which the entrails were washed and the offerings prepared. The Holy House, or Sanctuary, was reached from hence, as we have said, by twelve steps, which led into the Sacred Porch, within, or at the entrance to which stood the two pillars, Boaz and Jachin. When we say that Boaz stood on the left and Jachin on the right, it should be noted that this describes their respective positions to one *coming out* of the building, and not, as we are apt to suppose, to one who was entering it. Josephus particularly describes the left hand to be on the side which was towards the north wind; so that, if we suppose ourselves to be going up towards the Temple, the entrance to which looked eastward, the pillar Jachin was on the south, against the left hand, and Boaz on the north, against the right hand. I believe the reverse of this is generally supposed to be the case. The sacred building itself consisted of three parts. Its first entrance, which had no doors, led into the vestibule, where everything was covered with gold; a double gate led hence into the Holy Place, and in front of the gate was suspended a richly embroidered veil. Passing within the Holy Place, everything was gilt over, or of gold; and here were deposited the seven-branch candlestick, the table of shew-bread, and the altar of innocence. A second veil hung before the entrance to the Holy of Holies, in which was placed the ark of the Covenant, crowned with the mercy-seat and Cherubim. The entire building was 70 cubits in length; the Porch was 10 cubits; the Holy Place, 40 cubits; and the Most Holy Place, 20 cubits; the whole being 20 cubits in width and 30 cubits in height, excepting the porch, perhaps, which, Josephus says, was 120 cubits high—the statement probably arising out of a clerical error. The front of the building was overlaid with plates of gold; and the whole pile of white stone and gold, raised on the high platforms, it looked from a distance, as Josephus says, "like a mountain covered with snow."

Now, as to the *gates* of the Temple—to which Bro. "W. M.'s" question and Bro. Reed's answer pertain—it is to be observed that they were many. The Outer Court had two on the south, four on the west, one on the north, and one on the east, which was the principal gate of the Temple. The Court of the Women was entered by four gates, one on each side. The Court of the Israelites had many gates—twelve or fourteen, perhaps—with chambers above them; and the Israelities, when they entered the Court of the Priests, never retired by the gate through which they entered it. Thus, as we have said, these Courts had many gates; and as the entire structure, including courts, porticos, and chambers, is designated "The Temple," these several gates are called "the gates of the Temple." But the only entrance to the Temple, properly so called—that is, the House of the Lord, comprising the Porch, the Sanctuary, and the Most Holy Place—had but one gate or entrance, *i.e.*, by the Porch. The whole building was enclosed by chambers, rising one above another—that is, on the north and south sides and the west end—from the back of the Porch on the north side, to the back of the Porch on the south side. So that there was but this ONE entrance on the east, and not, as Bro. Reed supposes, THREE—east, north, and south.

MASONIC HISTORIANS.—No. 2.

BROTHERS JOHN SHEVILLE AND JAMES L. GOULD.

By Bro. William James Hughan.

(Continued from page 524.)

The sketch of the "Union" and of the few years *preceding* and *succeeding* 1813 is written in a masterly manner by Bro. James L. Gould, of the difficulties constantly arising among the Craft from the existence of the two rival Grand Lodges are very fairly stated, and all the intricate questions growing out of the *peculiar* circumstances are really exceedingly well considered and estimated by the author; and we quite coincide with him in declaring that "the whole of the interesting History of the Formation of the United Grand Lodge should be understood by every Mason." Bro. Gould then remarks, that the lectures agreed on at the Union of 1813, "were of necessity from the constitution of the Lodge (of Reconciliation) a compromise between the systems of Preston and Dermott, modified by the individual views of the authors of the new system. Some of most important symbols and teachings of the Prestonian Ritual are entirely omitted in the Hemming system, which is now the standard work of the United Grand Lodge of Ancient Freemasons of England. The changes thus made in the three degrees would not be considered by American Masons as any improvement on our established modes of work. From what has been said, it is apparent that since the revival in 1717 until the Union in 1813, a period of less than one hundred years, the lectures and rituals of English Freemasonry have been authoritatively revised and changed at least seven or eight times, and while the Fraternity of that country have generally observed the binding force of the fundamental landmarks, yet we are forced to admit that at least in two notable instances such was not the case." (For example, the Act of 1739, *the transposition of the words in the two first degrees*, and the separation of the Royal Arch, the alteration in the third degree).

It further appears that in so far as the present system adopted by the Grand Lodge of England differs from the Prestonian lectures, our English brethren have a more modern Ritual than the American, as the American system is substantially that of Preston. Nor does it satisfactorily appear, as has been alleged by a recent author (Pierson's 'Traditions,' page 327), that the English ritual is the more intellectual of the two, but the contrary is undoubtedly the truth. The union of the two Grand Lodges prepared the way for the union of the two Grand Chapters, which occurred A.D. 1817.

The united body was at first styled, "The United Grand Chapter," but in 1822 the title of "Supreme Grand Chapter" was resumed.

Thus was brought to an end the English Masonic Schism, out of which grew the Royal Arch, and from whose results the Masonic Fraternity will never recover (page 27-8). This opens out a very interesting inquiry, which we would like to prosecute when time permits. We have, however, no doubt but what various excellencies in both systems led to the adoption of a *mixed* system, and hence the *compound*, though not so ancient, may after all have been more desirable than either of the separate Rituals. But of this more anon.

We follow Bro. Gould next to his enquiry as to the "Present Status of the English Royal Arch," and would like to quote the most of his able exposition of the facts relating to this division of the work, especially as the "Guide" is so little know in this country. We hope soon, however, that its merits will be more generally appreciated, and therefore beg to offer only a few extracts from the many we would like to have made. "The Royal Arch System was practised as an appendage to the third degree for many years after its introduction. At that early period any lodge convened a chapter, and conferred the Royal Arch degree under the sanction of its own charter. Gradual steps were taken in process of time, however, which, little by little, separated capitular from lodge Masonry, until distinct warrants were declared to be necessary to authorise the holding of chapters; and the Order of the Royal Arch became, after the lapse of many years, an independent rite. . . . . According to the Constitutions, it appears to be practised as a *fourth* degree, although the Articles of Union declare that Ancient Masonry consists of *three degrees* only, including the Royal Arch. The Supreme Grand Chapter holds theoretically the position that the Royal Arch is not essentially a degree, but rather the perfection of the third." In practice, however, the degrees differ in design, in clothing, in constitutions, and in colour; and the proceedings are regulated by different governing bodies. Bro. Dr. Geo. Oliver on this point observes: "It is an established doctrine of the Order, that while three form a lodge, and five may hold it, seven only can make it perfect." In such a case there requires an intermediate degree to complete the series; for the Mark and Past Masters have been already admitted into the Craft lodges. This degree, as used by our transatlantic brethren, who are zealous and intelligent Masons, is called the (Most) Excellent Master.

Bro. Gould quotes again from Dr. Oliver to this effect: "If, however, Freemasonry in its present form requires the Royal Arch to be considered as a separate degree, inasmuch as it has acquired the designation of Red Masonry in contradistinction to the three first degrees, which are esteemed Blue; and not only possesses detached funds, but is placed under the direction of a different governing body, with a separate code of laws, it will be more consistent with the general principles of the Order to consider it as the *seventh* than the *fourth*; for four is not a Masonic number, and as it is now constituted, some intermediate ceremonies appear to be necessary to connect it with the previous degrees."

In "Historical Landmarks" the same great Masonic writer informs us that "The Royal Arch is evidently, therefore, to be considered as a completion of the third degree, which, indeed, appears broken and imperfect without it; and was originallywas conferred complete at one time in the GrandLodge only."

The author proceeds to observe that the "Dermott degree, as practised by the *Ancients* so early as 1744, required the possession of the Past Master's degree or ceremony as a preliminary qualification, and such continued to be the case until the union of the two Grand Chapters in 1817. Dunckerley's degree seems to have been conferred at first without the requirement of the Chair degree as a preliminary, and separate chapters were held. The candidates, unless they were actual Past Masters, were required to present a dispensation from the Grand Master authorising them to privately pass the Chair. This dispensation was, in practice, only issued upon the recommendation of the lodge to which the candidate belonged. The possession of the Chair degree was required by the *Moderns* until the Union—and hence the present practice of dispensing with that pre-requisite is a palpable violation of the ancient practice of both sections of the English Royal Arch Fraternity. This innovation has led to much confusion, and should never have been tolerated. The fact that English Royal Arch Masons had not received the intermediate degrees naturally led to their exclusion from the American chapters. A case of this kind was brought to the notice of the General Grand Chapter of the United States at its Session in 1844, and led to the adoption of a resolution conferring the right upon the several chapters under its jurisdiction to confer the degrees of Mark Master, Past Master, and and Most Excellent Master, *free of charge*, upon any worthy companion Royal Arch Mason from without the jurisdiction of the United States who had not received those degrees. The same thing was incorporated subsequently into, and is now a part of, the Constitution of the General Grand Chapter of the United States. It has been asserted that the American system is inferior to the English, and it has been our design to direct enquiry to a comparison of the two systems rather than attempt a vindication of the American degrees from the charge."

Under the circumstances narrated by Bro. Gould, we fail to see any reason for the working of the "Excellent Master" in this country. We have too many degrees already, and the separate organisations are cumbersome methods of performing very simple acts. The G. Chapter of Ireland does not work the Most Excellent degree now, neither is it a pre-requisite for Royal Arch Masonry under that Constitution. Even if such a degree were required to be taken previous to the Royal Arch, the Grand Chapter would be the authority to authorise its being worked, and not an inferior body, Masonically speaking. The Grand Chapter is not likely ever so to do, therefore we must rest content with our present position.

THE RELATION OF ST. JOHN THE EVANGELIST to FREEMASONRY.

By Bro. Chalmers I. Paton.

Member of the Masonic Archæological Institute of England, etc., etc.

It is said of the great patron saint of the Freemasons that "Among them that are born of women there hath not risen a greater than John the Baptist." The honour thus given is the greatest that could be bestowed, and the title to it is indisputable and indefeasible. It was conferred by One who knew not only *the* man but *all* men; and who was infinite in His wisdom and unerring in His judgment. There is another John, however, mentioned in Sacred Writ, who is not less entitled to the respect, the confidence, the admiration, and the imitation of the Brotherhood. He is known by a great variety of distinguishing marks of heavenly approbation. Like John the Baptist he was of humble parentage—even humbler than John. His lot was poor, his labours great, and his expectations in life moderate and few. Zebedee, his father, was a fisherman, who earned his bread by toiling and struggling night and day on the boisterous sea of Galilee; and John and his elder brother followed the same rough and dangerous calling. Little is known, and that little not important, as to his early history. The probability is that he commenced business life on the sea, sold his fish to the people of Bethsaida and Capernaum, earned an ordinary competence by the proceeds of his nets and lines, and like the majority of the humbler class of Jews, knew little of his nation or its customs, except so much as he gleaned on his annual excursions to the great feasts of Jerusalem. One thing is clear—like the whole Jewish people, he had been taught enough to expect the early coming of the Messiah. The "sceptre had departed from Judah, and a lawgiver from between his feet;" and nothing to the Jewish mind could be more conclusive proof that "the Shiloh" must now presently come. Had He come? There were rumours all over the country that a marvellous priest, clad in a robe of camel's hair, and with a leathern girdle about his loins, was preaching to great crowds in the wilderness of Judea, and baptising many of his followers in the sacred waters of the river Jordan. John was resolved to see and hear him; he went, and was disappointed. He found that the priest, whose praise was in everybody's mouth, was not the expected Deliverer; that he openly and clearly avowed that he was not the Messiah; that he was simply the forerunner of the Redeemer—"the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight !" His disappointment, however, was of short duration; his weary journey was compensated by a sight which must have thrilled his whole soul, and given his entire being a new rapture and a new purpose—a purpose to be maintained and adhered to, as in fact it was, throughout life. One day, while he was still waiting on the preaching of the Baptist, and still drinking in the lessons of inspiration from his lips, the presence of the Saviour was made known by the Baptist declaring that there was One present the latchet of whose shoes he was unworthy to unloose; and the next day, when the secret could be no longer kept, when the time of perfect revelation had fully come, the finger of the Baptist pointed to the great object of the world's adoration, then passing before him, while his voice proclaimed—" Behold the Lamb of God, which taketh away the sins of the world !" Christ was, indeed, visibly present—present with a body like their own; with feelings, and sympathies, and loves like their own; with a heart infinitely larger, kinder, more sympathetic, and more merciful than their own. It was a revelation worth ten thousand journeys from Galilee to Judea, and it may readily be conceived that it was estimated, talked of, and rejoiced over accordingly. John saw his Saviour; so did Andrew, another fisherman of Galilee, and Simon, his brother, afterwards better known by the name of Peter, which Jesus gave to him; so did a number of their companions in travel. They carried the news rejoicingly to their native town; they disseminated it along the shores of Gennesaret; they made it known wherever they had a voice to proclaim it, and in good time they found the Messiah among them in their little town of Cana, where he turned water into wine; on the bows of their fishing boats, resting calmly on that sea, which oft on stormy nights had threatened their lives, where he proclaimed Heaven's Message of mercy and peace to perishing souls on the shore; in Capernaum and Bethsaida, where the thoughtless, the regardless, and the unbelieving were warned by him to flee from the wrath to come; and amidst storm and tempest on the sea, where, amid other interpositions of miraculous power, the wild winds ceased and the angry waves lulled themselves to rest at the command of their Sovereign King.

John and his brother James, with Andrew and Simon, became, in hearing and sight of all the marvellous manifestations of Divine power exhibited by the Saviour, earnest disciples—so earnest and so enthusiastic that the two former received from our Saviour himself the highly-honourable and very expressive title of "Boanerges," or "Sons of Thunder." "Follow me," said Christ to both of them, "and I will make you fishers of men." They needed no second call; their faith was equal to the requirement. They trusted in a wisdom which they had recognised to be superior to that of man; they believed in a power which they had seen to be competent to still wind and wave, and to provide them with everything requisite in the way of food and clothing; they were satisfied that they were in the hands of a loving, a kind, a considerate, and a merciful Being, who would withhold from them nothing necessary for them either in the way of spiritual or temporal gifts. They cast aside their nets; they walked out by faith, as Abraham did before them, and they had their reward It is not our purpose to follow them over the highways and through the byeways of their earthly career, or to note down all the leading events and circumstances of their chequered lot. With John, and with John alone, we have at present to do, and to a few of his leading characteristics we shall confine ourselves.

It is abundantly evident from the Sacred Record that John was a peculiar favourite of the Saviour. He is said to have been the disciple whom Jesus loved—that is, whom He specially loved; and there can be no manner of doubt that there was very much loveable about him, in his own nature, in the genial spirits with which he was endowed, and in the superadded gifts and graces of the Holy Spirit, with which he appears to have been most liberally supplied. It seems to admit of no question that John, like the Saviour himself, was the very personification of love. He breathes it out everywhere, and acts it out on every occasion, if we except the single instance in which, exasperated by the conduct of the Samaritans towards his Master, he would have called down fire from heaven to consume them. He kept close to his Divine Head, as did Salome, his pious and devoted mother; was warmed by His love, and reflected that love on all around him. He was present at nearly all the great miracles performed by Christ; he was honoured by seeing his Saviour on the Mount of Transfiguration, revealed in all the glory of his Godhead; he was present to witness the restoration to life of Jairus's daughter and of the widow's son of Nain, and the raising of Lazarus from his apparently hopeless grave; he was a leader in the triumphant procession into Jerusalem, when the people cried, "Hosanna to the Son of David !" and strewed their palm-leaves in the path of Him whom they hoped to see proclaimed as their Great Deliverer and King; he leaned on the bosom of Christ at the paschal supper; he was at His elbow in the Garden of Gethsemane when He was betrayed and taken before the High Priests and Scribes; he was able to get into the Hall of Annas when all the other disciples, save Peter, had forsaken their Lord; he was probably the only one present at the crucifixion, even the valiant Peter himself having fled from the scene and its dangers; and, next to Mary Magdalene and Mary the mother of James and Joses, he was the earliest at the sepulchre to behold the stone rolled back, the grave-clothes in order in the new-made tomb, and to know that the risen and exalted Saviour had triumphed over death and the grave! More remarkable still, he was the trusty and loving friend to whom the Saviour, with his dying breath, committed his mother, Mary. The Scripture narrative on this interesting fact is most impressive, John himself being the writer: "Now there stood by the cross of Jesus his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her into his own home." He was thus highly honoured, and he was worthy of the honour; he was thus nobly taught, and he learned how nobly to teach others.

Without entering too minutely into the teachings of John, we may confidently ask, who can fail to be deeply impressed with the length and breadth, and height and depth, of the tenderness and love which characterise them? No apostle has displayed more, perhaps not one even so much, of the deep compassion and profound sympathy and overflowing love which distinguished his Great Master. John's gospel is strikingly simple and sublime, and his epistles are a model of pure, refined, tender, and sublime doctrine and precept. John has kind and good advice to give to everybody in every station and condition in life, and he gives it as a venerable father, who has studied human nature, knows its weaknesses and sins, and is entitled to be heard. His favourite form of address is, "My little children!" he proceeds on the assumption that "If we say we have no sin, we deceive ourselves and the truth is not in us;" while "if we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and he goes on to show that there is only one right way of serving God, and that is by "keeping his commandments," and this is His commandment, "That we should believe on the name of His Son, Jesus Christ, and love one another, as he gave us commandment." What a glorious set of principles and doctrines are found in the third chapter of John's first Epistle, in which purity of thought and life are urged and commended with true apostolic fervour and zeal! "Little children," he says, "let no man deceive you; he that doeth righteousness is righteous;" "he that committeth sin is of the devil." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "My little children, let us not love in word, neither in tongue, but in deed and in truth." Then in the fourth chapter of the same Epistle, see how he dwells on love to God and love to man as the whole sum and substance of the Gospel! "Beloved," he writes, "let us love another, for love is of God; and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love." "Beloved, if God so loved us, we ought also to love one another!" "God is love, and he that dwelleth in love dwelleth in God, and God in him." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" "This commandment have we from Him, that he who loveth God loveth his brother also." There are many similar embodiments of the great Christian idea of love in John's Epistles—indeed, as we have already said, the leading characteristic of John's life and teaching was love. He was full of love to God and man; it was the ruling and reigning principle of his life and conduct, and it eminently distinguished his immediate disciples and followers.

There is reason to believe that John spent the greater part of his long life in preaching to the Gentiles. He lived in the province of Judea till war broke out with the Romans; he proceeded to Asia Minor between the years 66 and 70 of the Christian era, residing in the then famous city of Ephesus. From thence, owing to the terrible persecutions to which the early Church was exposed in the time of Domitian, he was banished to Patmos, a small and desolate island in the Ægean Sea. There he remained isolated from the world, holding converse, almost alone, with the Great Architect till the death of Domitian and the accession of Trajan to the throne, and there he wrote that wonderful book—the Book of Revelation—which, by symbols and figures, reveals, it is believed, the state of the Church and world from the days of the apostles till the end of time. He returned again to Ephesus, proclaiming the simple truths of God in opposition to all the superstitions and idolatries of the age, and he continued in that city till his death, which did not occur till he had reached the ripe old age of 100 years. It is related of him, and the relation would seem to be founded on fact, that, towards the close of his life, he was not able to discourse as fully as had been his wont; that he had to be carried to the church, and that when there his sermon consisted of no more than this—"Little children, love one another." His disciples having asked him why he always dwelt upon love, his answer was—"Because it is the Lord's command, and if this be done it is sufficient." It is also related by ancient and eminent Masonic authority that, when John was in his 90th year, Freemasonry, which had been a vigorous institution, had fallen very much into decay, many lodges having been entirely broken up, and only a few meeting in sufficient numbers to constitute their legality; and that at a general meeting of the Craft, held in Jerusalem, it was observed that the principal reason for the decline of Freemasonry was the want of a Grand Master to patronise it. The lodges therefore deputed seven of their most eminent members to wait upon St. John, requesting him to take the office of Grand Master. He returned for answer that, though well stricken in years, yet having been early in life initiated into Masonry, he would take upon himself the office. He thereby completed by his learning what the other St. John had completed by his zeal, and thus drew what Freemasons term a line parallel. Ever since which Freemason lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist. It is worth mentioning as a fact that, while there is evidence to show—or, at least, to make it probable—that all the other apostles met violent deaths at the hands of their persecutors, he alone passed naturally and peacefully into a quiet grave. God permitted him—He, the source of love, permitted His apostle of love—to fall, like a little child, gently to his last earthly sleep.

THERE are now two Masonic lodges in good working order at Salt Lake City, Utah Territory.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Mount Lebanon Lodge, No. 73.—This old lodge held its regular meeting on Tuesday, the 18th inst., at the Bridge House Hotel, Southwark. Bro. F. H. Ebsworth, W.M., presided, there were also present Bros. D. Rose, P.M. ; E. Harris, P.M., Treas. ; J. Dunkin P.M., Sec. ; M. A. Loewenstark, S.W. ; G. Free, J.W. ; G. J. Grace, S.D. ; A. L. Dussek, J.D. ; G. Whitaker, P. Rayden, F. E. Cooper, J. W. Dudley, Baker, J. Spindler, R. G. Chipperfield, J. Philips, Timms, Melbourne, Weil, Stedman, Boyle, Jewiss, Leeuw, Mercer, Boyle, Gourme, Judge, Angel, and others. Amongst a large number of visitors we noticed Bros. A. Levy (25), C. J. B. Plestow (176), J. T. Dalby (879), &c. The minutes were confirmed. A ballot proved in favour of Mr. J. J. Ginham. The work done was Bro. Gerhold raised, Bros. Crawley, Lilley, and Stephens passed, and Mr. Hager and J. J. Ginham initiated. The notice of motion to add lay members to the auditors provided for in the by-laws was not carried, there being a large majority against such an alteration. The lodge was then closed; there was not any banquet or refreshment ; the brethren then separated.

Unity Lodge, No. 183.—The first meeting after the recess was held on Monday, the 24th inst., at the London Tavern, Bishopgate-street, Bro. Thompson, W.M., in the chair. Present : Bros. Tayler, P.M. ; Todd, P.M. ; Doggett, P.M., Sec. ; Rev. Shaboe, P.M., Chaplain ; Wadling, S.W. ; Hirsch, P.M., J.W. ; Garrett, J.D. ; Groombridge, I.G. ; and some others. The minutes of the previous meeting were were read, and confirmed. The business gone through was raising Bros. Spencer, Brittain and Collins to the third degree. The lodge was closed and adjourned to Monday, November 28th ; banquet followed. Visiting brothers : F. Walters (W.M. 1309), Hammerton (1216), Dawson (108), G. H. King (68), Marion (New Orleans).

Whittington Lodge, No. 862.—The first meeting of this lodge after the recess was held at Anderton's Hotel, Fleet-street, on Monday, the 17th inst. Bro. James Weaver, the W.M., presided, supported by Bros. S. S. Davis, S.W. ; J. D. Taylor, as J.W. ; J. Brett, P.M., G. Purst. ; J. G. Thompson, P.M., Treas. ; R. Wentworth Little, P.M., Sec. ; W. Hurlstone, W. F. N. Quilty, D. J. Davis, P.M.'s ; W. J. H. Jones, S.D. ; W. F. Smith (P.M. 177), I.G. ; C. Bergmann, C. Walker, B. Seeley, E. Kern, L. Adutt, C. G. Bullock, T. Voigt, and Quintin Dix. The visitors comprised Bros. Lord Lindsay, 31°, of the Prince of Wales Lodge ; R. Spencer, P.M. 263, P.G. Steward ; Dr. Clarke, P.M. 14, P.G. Steward ; H. C. Levander, P.M. 507, P. Prov. G.D. Wilts ; J. F. Creswick, W.M. 957, &c. The lodge having been duly opened and the minutes confirmed, Messrs. S. Bergheim, Peter Bergheim, and William H. Kaye were separately introduced, and initiated into the Order. Bros. S. Tilley, and W. W. Anderson were elected joining members. The election of officers for the ensuing year was then proceeded with, and resulted unanimously in favour of Bros. S. S. Davis, S.W., as W.M. ; J. G. Thompson, P.M., for the tenth time as Treas. ; W. F. N. Quilty, P.M., Treas. ; J. Weaver, W.M., and D. J. Davis, P.M., Trustees of the Benevolent Fund. Bro. Gilbert was again chosen as Tyler, and the Auditors selected were, Bros. Bergmann, Dix, and Taylor. A Past Master's jewel was voted *nem. con.* to Bro. Weaver, for the efficient manner in which he had fulfilled the duties of the chair during the past year, and a Hindoo gentleman now studying at the bar, having been proposed for initiation by Bro. Hurlstone, the lodge was closed and the brethren adjourned to banquet, where the harmony so characteristic of the Whittingtonians prevailed throughout the evening. It is noteworthy that one of the initiates, Bro. S. Bergheim, has been engaged with Capt. Warren in the excavations at Jerusalem, in the course of which he had occasion to descend into the bowels of the earth to the extent of one hundred and fifty feet, and he and his brother are now on their way to the United States, where we hope they will be received with fraternal cordiality by the brethren of the mystic tie.

Rose of Denmark Lodge, No. 975.—This lodge met at the White Hart Tavern, Barnes, Surrey, on Friday, the 21st instant, and was very numerously attended. Amongst the brethren present being the worthy W.M., Bro. G. T. Noyce ; C. A. Smith, S.W. ; W. H. Barnard, J.W. ; H. Potter, Treas. ; R. Wentworth Little, P.M., Sec. ; Rev. J. Sydney Darvell, Chap. ; J. Smith, P.M., P.G. Purs. ; H. G. Buss, P.M. ; S. H. Stephens, J.D ; W. Hamlyn, I.G. ; C. Willcox, J. M. Graham, W. Bell, J. Ayles, C. Butcher, J. Beamish, T. Farrell, S. Curtis, W. Harris, R. G. C. Lemon, W. Hayes, J. Y. Clipson, J. F. Colwell, and E. C. Angel. The visitors formed a goodly lodge in themselves, and we noticed Bros. T. F. Giles, P.M. 820 ; R. Gurney, W.M. 788 ; W. V. Cooper, P.M. 820 ; W. Jones (145), J. Lillyman (780), C. Lacey (780), Taylor (742). The work of the evening was unusually heavy, comprising all three degrees. Messrs. T. T. Willcox (son of the proprietor), E. Phillips, and W. S. Mullins were initiated ; Bros. Angel and Taylor passed, and Bros. Clipson and Colwell raised. Bro. C. A. Smith, S.W., was unanimously elected W.M., and Bro. Noyce, W.M., as Treasurer by a large majority, and Bro. Gilbert was re-elected Tyler. Bros. Bell, Curtis, and Lemon were chosen as Auditors. The lodge was then closed, and the brethren partook of a first-rate banquet, and a pleasing feature of the evening's proceedings was the ready response given to an appeal by the W.M. on behalf of a late member of the lodge who had fallen into distress, and for whose assistance a very respestable amount was collected.

Capper Lodge, No. 1076.—This excellent working lodge held its regular monthly meeting at the Marine Hotel, Victoria Docks, on Thursday, 13th instant. Bro. H. G. Sisley, W.M., opened the lodge, supported by Bros. S. Watkins, I.P.M. ; Gaskell, S.W. ; Pincombe, J.W. ; Ashdown, S.D. ; W. Brown, J.D. ; and Brayshaw. I.G. ; with Bros. West, Page, and Abbott, P.M.'s ; Park, Treas. ; Henderson, Sec. ; and about sixty brethren. The minutes and cash account of the previous meeting were read and unanimously carried. Ballots were taken for four candidates for initiation, each of which proved in their favour, when, three of them being present, they were properly prepared, introduced, and duly received into Freemasonry. Bros. Watkins and Pinnell, candidates for the second degree, were examined as to their fitness, received further instructions, and retired. The lodge having been opened in the second degree, they were admitted and duly passed to that degree. Bros. Stevens and Lascombe, candidates for the third degree, underwent the usual examinations, received further instructions, and retired. The lodge was opened in the third degree, when they were admitted and duly raised to the sublime degree of Master Mason. The lodge was then resumed to the first degree. This being the meeting for electing the W. Master, Treasurer, and Tyler for the ensuing year, the ballot was taken for the W.M., when Bro. Gaskell, S.W., was duly elected. Bro. G. Park was unanimously elected Treasurer, and Bro. Alison was, by show of hands, re-elected Tyler. It was proposed, seconded, and carried that a Past Master's jewel, of the value of ten guineas, be presented to Bro. Sisley for the very able and efficient manner in which he performed the duties of W.M. for the past year. It was also unanimously carried that ten guineas be given to the W.M., by him to be handed to either of the Masonic Charities he might think fit. All Masonic business being ended, the lodge was duly closed.

West Kent Lodge.—The first regular meeting of this new lodge was held on Saturday, the 22nd inst., at the Forest Hill Hotel. Bro. A. P. Leonard, W.M., presided, and was supported by Bros. the Rev. Dr. Rosenthal, P.P.G.C. Stafford ; H. G. Warren, P.M. and P.G. Steward, Treas. ; W. Watson, P.G. Steward ; George Clements, S.W. ; Terry, J.W. ; E. C. Massey, Sec. ; and several others. Bro. Rosenthal accepted the office of Chaplain to the lodge, and was invested accordingly. Capt. Augustus Ross was then introduced, and initiated into the earliest mysteries of Freemasonry, at the conclusion of which ceremony the lodge was closed, and the brethren adjourned to an excellent banquet, and spent a pleasant and cheerful evening, which was much enlivened by some superior singing and music by Bros. Donald King, Matthew Cooke, and Wellington Guernsey, the well-known composer.

MIDDLESEX.

HAMPTON COURT.—*Burdett Lodge, No.* 1293.—This young lodge, having been removed from Teddington, held its first meeting at the Mitre Hotel, Hampton Court, on Saturday, the 22nd instant. In the absence from town of the W.M., Rev. Bro. Colonel Burdett, Prov. G.M. Middlesex, the chair was occupied by the Treasurer, Bro. R. Wentworth Little, P.M., Prov. G. Sec., who was supported by Bros. G. Kenning, Prov. G. Steward, S.W. ; Major H. W. Palmer, S.D., as J.W. ; W. H. Hubbard, P.M., Sec. ; H. G. Buss, P.M., D.C., Prov. G. Treas. ; Major E. Hamilton Finney, D. R. Adams, J. Weaver, H. Wickens, A. B. Donnithorne, H. Wiles, Reginald Hobson, G. Kotzenberg, and T. Hobday. The visitors comprised Bros. Dr. Selfe, P.M. 214, Romford ; E. Hamilton Finney, jun., 478, Oxford ; and T. P. Yeowell, 1194, Isleworth. The lodge was opened and the minutes were duly confirmed, after which a ballot was taken for Mr. Henry Phytian as a candidate for initiation, and the result being favourable, he was regularly admitted into Freemasonry, the work being done by Bro. Adams, P.M. 299, as a friend of the neophyte. Bro. Little then passed Bro. Hobson and raised Bros. Wickens, Wiles, Kotzenberg, and Yeowell, being efficiently aided in the ceremonies by Bros. Weaver, as S.D., and Selfe, as I.G. A ballot was then taken for W.M. for the ensuing year, and the S.W. having declined election for the present, the suffrages of the brethren were found to be unanimously in favour of Bro. Little, the acting W.M. Bro. Buss was by a similar vote elected Treasurer, and Bro. Gilbert, Tyler. Bros. Palmer (S.D.), Finney, and Donnithorne were selected to audit the accounts, and the W.M. *pro tem.* appointed the last-named brother to the office of I.G. The lodge was then closed, and the brethren sat down to a substantial repast, under the presidency of the W.M.-elect, who gave the usual loyal and Masonic toasts with due honours. The "Masonic Charities" were not forgotten, and the presiding officer, in proposing their success as a toast, reminded the brethren that the R.W. Prov. Grand Master was not only the Steward representing the lodge at the coming festival of the Aged Masons' Institution, in January next, but that the gallant Colonel would be the chairman on that auspicious occasion. With this toast the name of Bro. Hubbard, the Secretary, was coupled, and after expressing his thanks, that worthy official proceeded to enter the names of the brethren present as subscribers to the charity, on the list of R.W. Bro. Burdett. Bro. Buss responded for the Prov. Grand Officers, and Dr. Selfe for the visitors, and the health of the W.M.-elect was also given and received with great cordiality, and in fact the only drawback to the pleasure of the evening was the absence of the estimable W.M. himself, who, being at present in Wales, was unable to attend the meeting. The proceedings were brought to a close by the Tyler's toast, and the brethren returned to town.

King Harold Lodge, No. 1327.—The first meeting after the consecration of the above lodge, took place on the evening of the 18th inst., at Bro. Sheldon's, the Britannia Hotel, Waltham New Town Herts, Bro. E. West, P.M. 1076, the W.M. The business before the lodge was to elect joining members, and initiate four gentlemen viz., Messrs. Kent, Skinner, Hodges, and Patmore. After the conclusion of business, the brethren retired for refreshment. Amongst the brethren present were, Bros. J. Terry, P.M. ; Sisley, W.M. 1076 ; Parker, S.W. ; W. C. Barnes, jun., J.W. ; J. K. Young, S.D. ; J. H. Evans, J.D. ; T. Reilly, Sec. ; J. Barwick, Treas. ; W. Gilbert, I.G. ; W. Holmes, H. Tucker, J. Sheldon, J. Fisher, C. D. Taylor. The usual loyal and Masonic toasts were given. The proceedings of the evening were enlivened by several excellent songs, and at an early hour the brethren separated.

PROVINCIAL.

LYME REGIS.—*Montagu Lodge, No.* 665.—The regular meeting of this flourishing lodge was held on Monday, the 10th inst., the W.M., Bro. Charles Dyke, P.G.S.D., being in the chair. The lodge having been opened in due form, after prayer, by the Chaplain, the Rev. Bro. W. B. Bailey, *M.A.*, the minutes of the last lodge were read and confirmed, and the ballot was then taken for the V.W. D.P.G.M., Bro. Montagu, as an honorary member, and for Capt. Mortimer Cotton and Mr. James Turner as candidates for initiation, each being unanimously elected. Bros. John Wallis and Geo. Gratten were then examined, and raised to the third degree, the former by the W.M. and latter by the I.P.M., W. Bro. S. S. Moore, P.P. G.S.D. The W.M. then gave a lecture on the tracing-board. The lodge being reduced to the first degree, the W.M. made a report as to the steps he had taken to secure the election of a boy to the Masonic Orphanage. Bro. R. W. Hillman, Sec., then proposed that a sum of £5 should be given to the National Society for Aid to the Sick and Wounded, whicn was carried unanimously. Bro. Radford, T. and O., then proposed an alteration in the by-laws, which, after some discussion, was assented to. Two gentlemen having been proposed, one as a joining member and the other as a candidate for initiation, the lodge was closed in peace and harmony at 11 p.m. A goodly number of brethren and visiting brethren were present, and for the first time, the harmonium kindly lent by Bro. Radford, P.G.O., was used in this lodge, and very ably played by that brother.

MANCHESTER.—*Blair Lodge, No.* 815.—The festival of St. John the Evangelist, was celebrated by this lodge on the 14th instant, at Hulme Town-hall, when there was a large number of members and visitors present. The lodge having been opened in due form, the adoption of the Treasurer's report was moved by Bro. Gillman, who, on behalf of himself and his co-auditor, Bro. Knight, Org., noticed favourably the wise economical reform they had pereeived in examining the past year's accounts, and this was fully indorsed by the brethren assembled. Bro. Cheetham, P.M.—proposed by Bro. Kennedy, P.M., P.P.G.T., and seconded by Bro. Groves, P.M.—was unanimously elected Treasurer for the ensuing year. Letters were read from Bros. Lieut.-Colonel Le Gendre N. Starkie, P.G.M.-designate of East Lancashire ; Romaine Callender, jun., *J.P.*, D.P.G.M. ; John Wike, P.P.G.S.W. ; and Dr. John Smith, P.P.G.P., expressing regret at their unavoidable absence. Bro. William Worthington was ably and impressively installed as the W.M. by Bro. Kennedy, P.P.G.T., assisted by Bro. James Redford, the I.P.M., the prayers throughout the ceremony being solemnly rendered by Bro. the Rev. Leighton Figgins, P.P.G. Chaplain. The following officers were appointed and invested : Bros. Pochin, S.W. ; Norris, J.W. ; Cheetham, Treas. ; Robinson, Sec. ; Knight, Organist ; Gillman, M.C. ; Newton, S.D. ; Sidgreaves, J.D. ; Stanley, I.G. ; Croale, Deakin, and Cookson, Stewards ; and Sly, Org. To each was given a chastely illuminated commission of office, which had been specially designed and presented to the lodge, together with an official seal, by Bro. John Royle. The lodge having been regularly closed, the brethren adjourned to the banqueting-room, and after dinner the customary loyal and Masonic toasts were given, including that to "The memory of Bro. Stephen Blair, late P.G.M. of East Lancashire," which was honoured in solemn silence. In replying to the toast of "Bro. Romaine Callender, *J.P.*, D.P.G.M., and the rest of the P.G. Officers of East Lancashire, Past and Present," Bro. the Rev. Leighton Figgins, P.P.G.C., regretted the absence of his other P.G. brethren, congratulated the lodge on bearing and perpetuating the name of a late great and good leader in Masonry, and thanked the brethren in his usual happy manner for having afforded him an enjoyable evening.—Bro. Kennedy, P.P.G. Treas., also acknowledged the compliment paid to the P.G. Lodge, remarking that it was second to none. The toast of the evening, "The health of Bro. Worthington, the W.M.," was received with much cordiality. Bro. James Redford, the I.P.M., said that they might be considered twin brothers in the Craft, for they had entered into the Masonic world on the same evening, and were the two first initiated in that hall. Bro. Worthington had commenced at the lowest office in the lodge, and had gradually risen by successive steps to the proud position into which he had been installed that evening, and which he had so justly merited. He was certain the lodge would advance during his Mastership, and wished him a happy, busy, and prosperous year of office.—The W.M., Bro. Worthington, in responding, remarked that he feared he would have a difficult task before him in maintaining the prestige which the lodge had deservedly earned, owing to the correct and skilful labours of his predecessors ; but he would endeavour to make himself worthy of so good a lodge, and trusted that at the termination of his year of office he should merit the satisfaction of his brethren. Bro. Kennedy, P.P.G.T., in asking the brethren to honour the "I.P.M. and P.M.'s of the Blair Lodge," lavished much praise on Bro. James Redford, for his zeal during the past Masonic year, and observed that he had gained the admiration and confidence of all the members, and in their name presented and affixed on his left breast a tastefully engraved P.M.'s gold jewel. (The toast was received with much enthusiasm.)—Bro. James Redford, I.P.M., replied that his year of office had been the sunniest of the sunny, and he should always recall it with pleasant recollection; he should esteem the jewel that had been presented to him, as of inestimably value, the diagram upon it delineating the useful 47th proposition of the 1st Book of Euclid, that of the *squares*, would be to him a lasting remembrance that the brethren had approved his efforts to act on the *square*, and do his duty in a conscientious, straightforward manner. In conclusion he thanked all the P.M.'s, Officers, and brethren, for their advice, support and assistance, in the discharge of his important duties: if he were to particularise, he should mention Bro. Gillman, as a member for his punctual attendance had enabled him to open the lodge at the hour appointed; as Officers, Bros. Norris, Treas., and W. J. Towle, Sec., had done a large amount of work quietly and unobtrusively, Bro. Towle, his I.P.M., had never been absent from his duty, and he should endeavour to imitate his good example. In taking leave of them as W.M., he trusted he would often meet them again as a P.M.—The "Visiting Brethren," were welcomed by Bro. Towle. Bro. Davis, S.W. 1218, in response stated that he had spent so many pleasant hours at the "Blair," that he had almost ceased to feel as a visitor. He was happy in being accompanied that evening with his father-in-law, Bro. Goddard, a P.M. of thirty-eight years' standing, of the Moira Lodge, in the neighbouring Province of Cheshire. Bro. John Baker, P.M. 163, also replied to the toast, stating he had felt so much at home that evening, and was so satisfied with the high rank of the "Blair," that he had decided, if they would permit him, to become a joining member.—The toast of the "Masonic Charities" was placed in the care of Bro. Sidgreaves, J.D., and responded to by Brother Pochin, S.W.—The W.M. gave the "Officers of the Lodge," and Bro. Stanley, I.G., in reply, promised they would rally round their W.M., and give him all the support in their power.—"The Stewards" by Bro. Redford, I.P.M., was acknowledged by Bros. Croale and Deakin.—"Success to the Blair Lodge," proposed by Bro. Baker, P.M. 163, was replied to by the W.M.—Bro. W. P. Norris, the J.W., gave the last toast, and it was honoured as is customary. Bro. Gillman, M.C., performed his duties in a praiseworthy manner, giving the correct honours to every toast with a precision that an old practitioner might envy. The evening was enlivened by a choice selection of songs, glees, and pianoforte solos, by Bros. Dumville, W. Dumville, Edmondson, Standen and Irvine, who had been specially engaged for the occasion.

Chrshire.—*Warren Lodge, No.* 1276.—A meeting of this lodge was held at the Stanley Arms Hotel, Seacombe, on Tuesday, the 18th October, for the purpose of installing Bro. J. F. Jones the W.M.-elect. There was a very good attendance, both of visitors and members, amongst the former being Bros. H. Bulley, J. P. Platt, and E. G. Willoughby, P.P.J.G. Wardens of Cheshire; T. Platt and W. Bulley, P.P.G. Deacons of Cheshire; Hamer, P.G. Treas.; Laidlaw, P.G.S. of Works; R. Wylie, P.G. Dir. of Cers. for West Lancashire; Harboard, W.M. 477; Friend, W.M. 1289; J. W. Baker, P.M. 220; Chesworth, P.M. 724; J. B. Robinson, P.M. 1013; Cain, W.M. 724; Pemberton, W.M. 1264; H. Williams, P.M. 249; Lea, P.M. 605; Walter Jones, &c. The lodge was opened by Bro. Hill, W.M., and the previous minutes confirmed, after which a ballot was taken for an initiate, who was duly elected, but as he was not in attendance, the W.M. proceeded to initiate Mr. Geo. Mason, who had been elected at a former meeting, and he was admitted into the mysteries and privileges of ancient Freemasonry in due form. The lodge was then opened in the second degree by the W.M., who invited Bro. H. Bulley, P.P.J.G.W. of Cheshire, to assume the chair, and install Bro. J. F. Jones, the W.M.-elect, which being acceded to, Bro. Jones was then presented, and the charges having been delivered, he took the customary obligations. The remaining portion of the ceremony was performed by Bro. H. Bulley, in that able and efficient manner for which he is so justly celebrated; and Bro. Jones having been placed in the chair of K.S., forthwith proceeded to appoint and invest his officers—Bros. T. S. Jones, S.W.; Dilworth, J.W.; Aston, S.D.: T. Mills, J.D.; W. P. Mills, Treas.; T. Earp, Sec.; Hill, P.M., Asst. Sec.; Lea, P.M., D.C.; Sayer, Org.; Evans, I.G.; Robinson, Tyler; and Cato, Looney, Ward, and Pennington, Stewards. After the transaction of some other business of a minor character, the lodge was closed in due form and perfect harmony by the new W.M. After the lodge had been closed, the brethren adjourned to the house of Bro. Stokes, the Seacombe Hotel, Seacombe, where a banquet was provided to celebrated the installation of Bro. J. F. Jones as W.M., during the course of which a gold P.M.'s jewel, bearing the following inscription:—"Presented to Bro. C. H. Hill, at the expiration of his office of W.M., by the Warren Lodge, No. 1276, for eminent services rendered to the lodge as its founder and first W.M. 18th October, 1870"—as voted by the lodge on the 18th September last, was presented to Bro. Hill by Bro. J. T. Lea, P.M., in the name of the lodge, for which Bro. Hill returned thanks in suitable terms, and after the customary loyal and Masonic toasts had been given, the brethren separated in peace and harmony, much pleased with their entertainment.

Brighouse.—*Brighouse Lodge, No.* 1301.—The first monthly meet of this lodge took place on Wednesday, the 19th inst., the W.M., Bro. Boothroyd, and the following officers were present: Bros. T. Burgess, J.W.; T. Bottomley, Sec.; J. Powell, S.D.; J. Sugden, J.D.; J. Slott, I.G. Bro. T. W. Hellewell, S.W., being unavoidably absent, Bro. P.M. Jackson, Truth, 521, Huddersfield, kindly took S.W. in his place. There being no propositions the lodge commenced to arrange their by-laws, which was partly done when the lodge was adjourned at 9.30 p.m. The Brighouse Lodge was duly consecrated on the 24th ult., by Bro. Bentley Shaw, D.P.G.M., West Yorkshire, and the rest of the Prov. Officers. The banquet was held at the Royal Hotel, Brighouse, of which all the brethren spoke highly. The Masonic toasts were proposed in rotation. The brethren left well pleased, and all wishing prosperity and success to the lodge 1301.

ROYAL ARCH.

METROPOLITAN.

Pythagorean Chapter, No. 79.—This flourishing young chapter held its opening meeting of the season on Thursday, the 20th inst., at the Ship Hotel, Greenwich. There were present: Comps. J. H. H.. Doughney, M.E.Z.; R. Boncey, H.; W. West Smith, J.; J. W. Halsey, P.Z.; T. Perridge, S.E.; J. Griffin, S.N.; J. R. Nash, P.S.; R. Trill, 1st A.S.; E. J. Bumstead, 2nd A.S.; Wright, Munyard, Firth, W. Myatt, Roberts, &c. Visitor: Comp. F. Walters, P.Z. 73, Treas. 176, S.E. 619. Out of a large number of candidates, but one attended, Bro. McArther, who was duly exalted into Royal Arch Freemasonry. The visiting companion, on his returning thanks for the toast, expressed it as his opinion that, after fourteen years' of constant attendance to chapter meetings, but few, if any, old-established chapters could do the work equal to the admirable manner in which he saw it done there. He congratulated the chapter on possessing such an efficient body of officers—all of whom were were well up in their duties. He was sure any companion would be gratified by paying a visit to the chapter, and witnessing their work, which he considered to be perfect. Comp. F. H. Ebsworth (73) was proposed as a joining member, and some brethren as candidates for exaltation. It was also announced that Comp. T. Perridge, S.E., would represent this chapter as its Steward at the anniversary festival of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, who, in conjunction with Comp. R. Boncey, H.—who as Steward represents the Lodge 79—will no doubt by their joint efforts take in a good list. The by-laws were ordered to be printed, and the chapter was closed. The usual superior banquet followed, served up in the well-known style of the Ship. All the toasts were given and responded to. The companions separated pleased with an agreeable evening's entertainment. Some good songs were well sung. The furniture of the chapter, manufactured by Comp. George Kenning, was greatly admired by all present; being set out in such a convenient room for all Masonic purposes, its beauty was displayed to advantage.

PROVINCIAL.

Gainsborough.—*All Saints Chapter, No.* 422.—A convocation of this chapter was held at the Masonic Hall in this town, on Monday evening, the 10th inst. The chapter was opened at six o'clock by the Most Excellent Comps. James Frederick Spurr, Z.; John Hawksworth, H.; John Laughton, J.; after which the following Companions entered the Chapter, Thos. H. Oldman, Scribe E.; Wm. Johnson (No. 57 Hull), as Scribe N.; Henry A. Williamson (J. 200); John Moxon, Prin. Soj.; assisted by Dr. Mackinder and Alfred Kirk; Benj. Box, Janitor; J. Curtis, J. Laughton, jun., &c. The minutes having been confirmed, Bro. William England Howlett, of Kirton-in-Lindsey, and Dr. Hamlyn, of the Yarborough Lodge, No. 422, who had been balloted for at the last meeting were exalted Companions of the Holy Royal Arch of Jerusalem. The ballot was then taken for Bros. George Housham and Daniel Carlile, of No. 422, and also Decimus M. Robbs, of the Aucholme Lodge, No. 1282, all of whom were unanimously elected and exalted Companions of the Order. The Historical, Symbolical, and Mystical lectures were given by the Principals from their respective chairs, and a very able address was delivered by Comp. Williamson, which was listened to with much attention by the Companions present. The Chapter was closed in ancient form, at 9.30 p.m. After which all the Companions adjourned to a banquet provided by Bro. Green, at the Black's Head Hotel, and spent the remainder of the evening in perfect harmony.

Ipswich.—*Royal Alexandra Chapter.*—This chapter (attached to the Prince of Wales Lodge) held their quarterly convocation at the Masonic Hall, on Monday, the 17th inst. The chapter having been duly opened and the minutes of the last convocation read and confirmed—through the indisposition of a candidate for the degree, already balloted for—Comp. the Rev. R. N. Gardener, P.Z., gave the companions a lecture on "The Prophetical Office," in the course of which he observed that, in his opinion, the schools of the prophets were something akin to our Masonic lodges; that he could nowhere find any organised instruction was given until the time of the Prophet Samuel, and that there was very little of mere foretelling of the future, but that the prophets were merely guides; and that in the time of this prophet regular schools of instruction were held, where the elder prophets taught the younger. It was also worthy of notice that in the time of Elijah, schools of instruction continued in work and in the times of others of the prophets. Even the dress of the prophets, it might be conceived, bore a close affinity to our present Masonic clothing, which we read consisted of a sheepskin girdle worn round the loins. The worthy companion observed that he had not come prepared to go so deeply into the subject as he should wish, not expecting that the business of the evening would allow of anything of the kind; but that he would be prepared to give the companions a lecture on the sacerdotal office at the next meeting should time permit. Bro. Wm. Norman, P.P.G.O. of Norfolk, was elected an honorary member of this chapter, after which it was closed in ancient form.

Liverpool.—*The Temple Chapter.*—The members of his flourishing chapter (formed in connection with the Temple Lodge, No. 1094) held their regular bi-monthly meeting at the Masonic Temple, Hope-street, on Tuesday, the 27th ult., when the following officers were present: Comps. Dr. J. K. Smith, Z.; Dr. R. H. D. Johnson, P.Z., acting H.; J. B. Robinson, J.; D. W. Winstanley, S.E.; Edwin Gilbert, acting S.N.; John Pemberton, P.S.; P. Macmuldrow, A.S.; and Peter Ball, Janitor. The chapter being duly and solemnly opened, and the minutes of the previous meeting read and confirmed, Bros. Deacon (of Lodge No. 1094) and Mawson (of No. 1013) were duly exalted. The mystic, symbolic, and historic lectures having been rendered with appropriate impressiveness by the chiefs, and the chapter closed in due form, the companions sat down to a repast, at which the following visitors to the chapter were present, viz.: Comps. William Laidlaw (P.Z. 216), William Crane (P.Z. 249), Dr. J. Mercer Johnson (Z. 292), Thomas Ashmore (Z. 823, H. 580), William Roberts (249), Jesse Banning (333), Hughes (241), Charles H. Hill (241), James Evans (203), and Joseph Healing (249). After the banquet, the usual loyal Masonic and patriotic toasts were rendered, and the companions separated at an early hour, highly gratified with the evening's entertainment.

CONSECRATION of SPHINX LODGE,
No. 1329.

This new lodge was consecrated on Saturday, the 15th instant, at the Stirling Castle Hotel, Church-street, Camberwell, by Bro. R. Wentworth Little, P.M. 975, Prov. G. Sec. Middlesex, assisted by Bros. J. Brett, G.P., as D.C., J. Hervey, G. Sec., as S.W., and J. Thomas as J.W., and it is needless to add that the ceremony was rendered in a faultless manner by those distinguished Masons. Bro G. Bilby ably officiated at the harmonium.

After the consecration, Bro. E. Clark was duly installed into the chair of K.S. by Bro. J. Thomas, P.M., and then appointed his officers as follows:—Bros. Major Henry W. Palmer, S.W.; Ezekiel J. Bailey, J.W.; J. C. Reynolds, Treas.; Henry Allman, Sec.; W. Viner Bedolfe, *M.D.*, S.D.; Saml Saunders, J.D.; Jas. H. Vokins, I.G.; John Thomas, P.M., D.C.; John Sugden, W.S.; Wm. H. Brachu, C.S.; John Gilbert, Tyler.

It was then proposed by Bro. Bedolfe, S.D., and seconded by Bro. G. Hyde, that an honorary membership of the Sphinx Lodge be offered to Bro. R. Wentworth Little for the very able and efficient manner in which he had presided over the ceremony of its consecration.

The motion was unanimously carried.

Bro. Little, in brief but telling terms, returned thanks for the honour conferred on him.

Bro. Allman, Sec., proposed, and Bro. Bailey, J.W., seconded, that Bros. John Hervey, Jas. Brett, and John Thomas be offered honorary memberships.

This motion being also unanimously carried, those brethren severally returned thanks, accepting the honour conferred upon them.

A vote of thanks was also accorded to Bro. Bilby, for his musical services.

The lodge was then closed, and the brethren adjourned to a capital banquet, provided by the worthy host, and the evening was spent in the interchange of fraternal sentiments.

The following brethren were present during the day's proceedings:—Fredk. Walters, W.M. 1309; George Kenning, S.W. 192; Alex. Brebner, 190; J. Allsopp, P.M. 879; Jas. Brett, G.P.; Geo. Bilby, P.M. 869; A. J. Haid, 206; H. Allman, S.W. 1194; W. Viner Bedolfe, 1194; James Hepburn Hastie, 1216; E. J. Bailey, 1194; J. Sugden, 15; J. Terry, P.M. 228, 1278, P.P.G.S.B. Herts; J. H. Vokins, 901; J. C. Reynolds, 179; G. Hyde, W.M. 675 and 141; John Thomas, P.M. 507, &c.; Alfred Colstin, P.M. 228; Edwark Clark, P.M. 1194, P.G. Supt. of Wks. Middlesex; Percival A. Nairne, P.M. 176; Samuel Saunders, 186; R. Wentworth Little, P.M. 975, Prov. G. Sec. Middlesex; John Hervey, G.S.; W. H. Bracher, 179; W. Hudson, P.M. 315, P.P.G.J.D. Sussex.

The jewels, furniture, &c., were manufactured by Bro. George Kenning.

Theatrical.—Now-a-days, when Shakespearian performances are considered unprofitable by the managers of our largest theatres, it is consoling to know that at one Thespian temple (the Theatre Royal Sadler's Wells), formerly the scene of almost the greatest successes of legitimate drama, we have a gentleman and actor assuming the management, and insuring us a proper representation of the plays of our greatest dramatist. Of Mr. Pennington as an actor nearly all critics speak promisingly; his evident careful study of the parts, clear and distinct delivery of the text, coupled with a fine commanding figure and physique, bid fair to announce him as the *artiste* to whom we shall look for a faithful delineation of leading Shakespearian characters. Already he has won great renown by his able rendering of "Hamlet," "Lear," &c., and no less deserving of record was his "Macbeth" during last week, as evidenced by the repeated plaudits and calls before the curtain with which he was greeted by the select, yet overflowing audiences. He is well supported by an excellent company. "Othello" is being now performed, and we strongly recommend all lovers of legitimate drama to pay a visit to Sadler's Wells Theatre.

TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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NOTICE.

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Births, Marriages, and Deaths.

BIRTH.

M'EWAN.—On the 23rd inst., at 133, Sydney-street, Glasgow, the wife of Comp. Wm. M'Ewan (M.E.P.Z. 69), of a daughter.

DEATHS.

LAURIE.—On the 26th inst., at Edinburgh, Bro. William A. Laurie, G. Sec. G.L. of Scotland.

MORTON.—On the 23rd inst., at his residence, 25, Halliford-street, Islington, after a few days' illness, Brother Henry Morton, W.M. 228, S.W. 1227, P.S Chapter 174.

Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly* on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

LEX.—Masonic Clubs of Instruction are not sanctioned by Grand Lodge, therefore, at your suggestion, we will not insert them in the List of Lodge Meetings. We are obliged to you for calling our attention to the subject.

SPHINX.—If a subscriber.

BOOKS RECEIVED.

"The Kingston Masonic Annual, 1871." M. C. Peck and Son, 10, Market-place, Hull. [A magnificent contribution to our rapidly-increasing stock of Masonic information. For review in our next.—ED. *F.*]

The Freemason,
SATURDAY, OCTOBER 29, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

All communications, letters, &c., to be addressed to the EDITOR, 2, 3, and 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

THE ENGLISH MASONIC CHARITIES.

IT will scarcely be denied even by its enemies that Freemasonry is essentially a charitable institution; but the light in which its beneficence is occasionally regarded even by its friends is not calculated to advance its pretensions in this respect in the estimation of intelligent minds.

In the first place, we would observe that eleemosynary relief is one of the lowest forms of charity, although it is doubtless frequently necessary, and should in such cases be cheerfully rendered. When a man enters the Masonic Order, he acquires a moral claim upon the good-will and sympathies of the brethren; but it by no means follows that he establishes a claim upon their pecuniary resources. True, he is admitted shorn of all the external advantages of fortune, and the duty of aiding his fellows when similarly circumstanced is at once forcibly inculcated. Yet, let it be remembered that this obligation to assist the distressed applies only to those who, being necessitous, are also found worthy; and not to the undeserving, simply because they are Masons. Let it be borne in mind that neither the funds of the Craft, nor our means as individuals, are to be wasted upon those who bring upon their own shoulders, by misconduct, the leaden weight of poverty and woe. If this great truth were thoroughly disseminated amongst the lodges, we should hear less of those itinerant impostors who prey upon the mistaken benevolence of the Fraternity; there would be less of casual relief, but more of support, to the genuine cause of charity.

And this brings us to the more immediate subject of this article—namely, the position of the Masonic Charitable Institutions of England. To begin with the oldest, we have first a school for the maintenance and education of female children; and, secondly, a similar institution for the benefit of boys. The laws of these several establishments being almost identical, our remarks as to their management and government will apply equally to both. Their objects are *mutatis mutandis*—the same; and may be fittingly described by an extract from the printed laws, No. 2:—"To receive under its protection, and to maintain, clothe, and educate the children of Freemasons of every religious denomination under the English Constitution, who, from alteration of circumstances, arising from the death, illness, or misfortune of their fathers, are reduced to a position requiring the benefits of the Institutions." And well and worthily are these objects achieved by the excellent brethren who devote their time and attention to the executive and administrative departments of the schools. Every care that humanity and kindness can suggest, every appliance of comfort that science can produce, is freely bestowed upon the children, whose habits are formed and perfected by the influence of a discipline rarely demonstrative, but nevertheless supreme. Of the education which our *protegés* receive—of the mental training which forms and regulates their future—we need only say that it has elicited invaluable tokens of approval from many eminent men, whose experience in the great education question renders their judgment specially important. The Girls' School is situated at St. John's Hill, Battersea Rise, and the Institution for Boys at Wood Green—both being localities easily accessible by rail; and a visit to either school will not only be welcomed by the resident officials, but will amply repay the time that may be devoted to its inspection. The question next arises, how are these truly Masonic institutions supported in their career of usefulness? We again turn to the "Laws," and find that by an annual subscription of one guinea every member of the Craft can become a partaker in the good work; that a contribution of five guineas will constitute him a Life Subscriber; a donation of ten guineas a Life Governor; and one of fifty guineas a Vice-President of either of these noble charities, with proportionate votes at each election of children. In addition to these privileges, every Vice-President and Life Governor is, *ipso facto*, a member of the General Committee, by which body the ordinary business is transacted; but the actual supervision of the local establishment is entrusted to a House Committee, selected from the members of the General Committee. Financial matters are, in like manner, superintended by the Finance and Audit Committee, whose duties are sufficiently indicated by their title. And, in conclusion, it may be stated that no child is eligible for election unless the father shall have been a subscribing member to a lodge for at least five consecutive years, except in the case of death or other irremediable misfortune. We now come to the Royal Masonic Institution for Aged Brethren, with its sister charity for the Widows of Freemasons. For the accommodation of those who have no homes of their own, or friends to receive them, a capacious asylum has been built at Croydon, and is now inhabited by old people of both sexes, who are in the receipt of a small yearly pension. Annuities are also granted to a considerable number who do not desire to avail themselves of the shelter offered by the asylum, or for whom there is no room within its walls. The male annuitants receive £26 each per annum, the females £25—sums which we contend are totally inadequate to their requirements, and which we hope to see increased at no distant day. The contributions to both branches of this charity are fixed on a lower scale than those of the two schools, inasmuch as a donation of but five shillings secures a vote at the annual election of either the male or female candidates, and the qualifications of the Life Governors and Vice-Presidents are likewise obtainable for a proportionately smaller sum. The management of the asylum is also confided to a committee possessing powers almost identical with those enjoyed by the House Committees of the other Institutions, and each charity has its separate organisation with paid secretaries, clerks, and collectors. From this *resumè* our readers can form an opinion as to the work now being accomplished by benevolent members of the English Craft, and they will also agree with us in opinion that if we offer a magnificent education to the child of a distressed brother, we ought surely to do more for the brother himself than dole out to him the miserable pittance of six-and-twenty pounds. Brethren elected as annuitants are presumably men who have laboured for the good of Freemasonry, and we may also assume that they have been in their day worthy and reputable members of society. Let us therefore add to their comforts in old age—let us remember the moral claim enforced at our initiation; and as all these aged people can doubtless present a well-sifted tale of misfortune, let us cheerfully extend to them a liberal hand, and not deny to them the material advantages which are so freely and generously bestowed upon the children of, perhaps, equally poor, but not more deserving members of the Craft.

Multum in Parvo, or Masonic Notes and Queries.

Can a black man be made a Mason in England? J. YAXLEY.

[Yes; Freemasonry in this country knows no distinction of race, colour or creed, provided the applicant for its privileges be found worthy.—ED. *F.*]

MARK MASONRY.

Bro. E. M. Shaw has collected, I am told, a great number of Masons' Marks for publication, has the work ever appeared? ALPA.

[We believe it has, but we are not quite certain; perhaps some brother will kindly inform us.—ED. *F.*]

THE ARK MARINERS' DEGREE.

I have just received a copy of the semi-annual report of the Mark Grand Lodge, in which the proceedings of that body at an emergency meeting on the 2nd of August last, with reference to the above degree are recorded at length, and I note with some surprise that the Ancient or Mother Ark Lodge of England now held in connection with St. Mark's Lodge of Mark Masters, No. 1, is inconsiderately and utterly ignored by the Mark authorities, although it is notorious that but for the exertions of some few members of that lodge, the little that is now known of the "Ark, Link and Chain" degrees (not the absurd Jacob's "Wrestle)" would have been infinitely less. I can only add, that when the proper time arrives, the members of this, the oldest Ark Lodge in the world, will be prepared to assert their rights, and to demand without fear that recognition which is now apparently conceded to others, who have thrust themselves forward as representatives of the degree. There is also, I observe in the report of the Mark General Board, a singular but pardonable error, which arises doubtless from want of historical light on the subject, viz., a statement that the degree of "Most Excellent Master" has not been practised in England since 1813. A similarity of titles has unquestionably led the Board to imagine that the old English degrees of "Excellent" and "Super-Excellent," are identical with the "Most Excellent Master's" degree, originated and solely conferred in America; but I can assure them that there is not the slightest affinity between them. For *geist* and homogeneity, the American grade is unsurpassed by any of its Masonic compeers; but I hope the Mark Grand Lodge will not commit the fatal mistake of attempting to work it without authority from the proper quarters. I have had the honour of being consulted upon the whole question of the annexation of those degrees to the Mark system by a brother high in position, and for whom I entertain the greatest respect; it is, therefore, rather discouraging to find after all, that the views of the merest tyros in Masonry—men who have never studied it either in principle or practice—are to all appearance accepted without reference or inquiry by those who should be "patterns of good order and regularity to all Mark Master Masons." P.M., 1.

PALESTINE.

The excavations which are slowly but steadily carried on in the vicinity of the Holy City, have recently led to the discovery of a basin filled with a compact mass of earth, and sunk to a depth quite unexpected. After a careful removal of the earth, the splendid structure and the great size of the excavation were the admiration of all present. But of far greater interest is the fact of two canals debouching into this basin from two opposite directions. In these canals streamlets of the freshest water were discovered, and their origin is said to have been traced to several springs from which the sweet liquid element never ceases to flow, and its supply would be capable to do incalculable good in such a time of drought as was last summer experienced by the whole population of Jerusalem.—*Jewish Record.*

THE RECENT INSTALLATION OF H.R.H. THE PRINCE OF WALES.

It is to be supposed that those at the head of the Masonic Order invested with power, will naturally have attained to the degrees which are regularly worked and recognised under the jurisdiction of that supreme body to which they belong. The Grand Lodge of Scotland, since its formation, have wisely resolved to recognise nothing but what is known as St. John's Masonry. A few years ago, when the question of the exact degrees arose, it was resolved in Grand Lodge assembled, that in all future time the degrees to be recognised as St. John's Masonry would be, Entered Apprentice, Fellow Craft with the adjunct of Mark, and Master Mason. It is well-known to the initiated that the Mark is worked both in Scotland and England as a separate degree; but in Scotland, under the Laws and Constitutions of the Grand Lodge it has now virtually become one degree. It is therefore to be expected that the Scottish Craft will see it their duty towards their Royal brother, who is in a somewhat manner to rule, guide, and govern the body in general, that he should have the necessary knowledge to fit him to decide or discuss any matter which might come up in future in connection with this part of the ceremonial, and that instructions in the Mark Mason, which is the recognised adjunct, or concluding portion appertaining to the Fellow Craft degree, be conferred upon him. This, no doubt, could easily be conferred upon him by the Mother Kilwinning Lodge, No. 0, with whom our Royal brother might have been expected to affiliate into, or any of the Metropolitan Lodges who work the Mark, under sanction, jurisdiction, and charter of the Grand Lodge of Scotland. Possibly the Grand Master might have exercised his prerogative by conferring this part of the degree at sight.

CHALMERS I. PATON.

MARY'S CHAPEL RECORDS.

In giving an account of the affiliation of His Royal Highness the Prince of Wales into the Lodge of Edinburgh, Mary's Chapel. *The Scotsman* says, "Among other names singled out for special notice were those of the first Speculative Mason of whom there is any authentic record, namely, Thomas Boswell of Auchinleck, who was a member of the lodge in 1600." Now, I challenge that statement; for, firstly, I deny that Boswell was a "Speculative Mason," and secondly, I am not aware of his being "a member" of the lodge in 1600? However, give a *verbatim et literatum* copy of the 1600 minutes, and if I be wrong I shall admit it.—W. P. B.

THE APRON—THE BADGE OF OUR ORDER.

May I ask what *proof* exists of the apron being used and worn as "the distinguishing badge of our Order" before A.D. 1717? I know of none, and consider that it was only then so introduced. W. P. B.

JEWS.—The Jews, for five hundred years after their delivery from Egypt, have left not a single Masonic tradition beyond that recorded in the first degree, and as the second degree treats upon the arts and sciences, it certainly came from a different source than the first, for the ten commandments, and more especially the Talmudic explanation of the same, were a bar to the higher studies of the Jews. Nothing sculptured, or otherwise made with hands, whereby the Deity or eternity was represented, was permitted; and the Rabbinical law, saying that the sciences were not necessary, operated so powerfully upon the conscientious part of that people that they followed the humble employment of a pastoral life. This accounts for the scanty documents we have of the Israelitish Freemasonry.—*Husenbeth.*

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

PROV. G.L. OF WEST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your correspondent "M.M." says in his letter: "Now, sir, in my innocence, I fully believed that offices like these (i.e. Provincial Grand offices) were conferred on brethren according to merit and ability, and that time and patience would enable every worthy brother to share in the honours of Masonry."

Really, sir, "M.M." must be "innocence" itself if he ever either believed or expected that any amount of either time or patience would enable "every worthy brother" in the province to attain provincial honours. The number of worthy Masons in West Lancashire is far too great to admit of such a possibility, even if the provincial officers were changed every year.

As regards the present Prov. G.L. Officers for West Lancashire. many of them right worthily deserve all the honours they either now, or can hereafter have, for their long and valuable services, none more so than the two worthy brethren he alludes to—the Prov. G. Sec. and the Prov. G. Reg. But I will do "M. M." the credit to assume that he does not consider any of the present Provincial Grand Officers unqualified for, or unworthy of, their honours; but that there are other brethren also well qualified and equally worthy of the coveted distinction. If this be his opinion, let him at the next Prov. G.L. meeting propose such a one for the office of Prov. G. Treasurer, as the present most worthy Prov. G. Treasurer has intimated his intention of retiring at the close of his present year of office.

Yours fraternally,

P. M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—For the information of your correspondent "M. M." and others interested, and to show that the Prov. G.M. is aware of the dissatisfaction existing in this province as to the Prov. G.L. appointments, permit me to state that some months ago I wrote to the Prov. G.M. pointing out that a strong feeling prevailed amongst the brethren that the G.L. officers were not changed so frequently as appeared consistent with the extent and prosperity of the province, and as it was believed on his appointment would have been the case; that the present officers were not only re-appointed year after year, but that several of them having been in office many years confirmed the general report that they were appointed for life; that these re-appointments were far from complimentary to the numerous P.M.'s who at the outset of their Masonic career had foolishly imagined that the highest ranks were open to them; that many large and influential lodges were not and had never been represented at all, whilst from others several members had been chosen; that among the present officers there was known to be a feeling against retiring, and thus allowing others to hold the same rank as themselves, that it would in fact make these honours too cheap if shared by others; that there was evidently no chance for any brother to advance beyond the Principal chair of his lodge or chapter unless he was one of the intimate of a select few, denominated by some of our brethren a "clique;" that as, a consequence, all P.M.'s and P.Z.'s (for the same objection is made to the P.G. Chapter so far as it has existed) feel that their services were no longer required or appreciated, and ceased to take an active interest in our working and institution at a time when their guidance and practical knowledge would be most useful to us. I concluded by stating that by thus addressing the P.G.M. I was quite aware that I might thereby incur the displeasure of those officers who appeared to have the direction of the matters referred to, but being too well known in the Craft to be affected very much by their influence, and having received all the honours lodges or chapters could bestow, I could afford to accept the position in the hope that my communication would bring about a more satisfactory state of things, urging him to give the subject his earnest consideration. My letter has never yet been acknowledged, and recent appointments speak volumes as to its not being considered worthy of attention. I wrote (in order to avoid an unpleasant discussion in Prov. G.L., where sooner or later the matter was certain to be introduced) at the instance of many brethren, and as a a P.M. taking an active interest in Freemasonry long before our worthy Prov. G.M. was enrolled in our ranks, and it that capacity I now respectfully invite him, "for the good of Masonry in general," to discuss the matter in your columns.

Yours truly and fraternally,

P. M.

Liverpool, October 13th, 1870.

(To the Editor of The Freemason.)

SIR,—Will you do me the favour to acknowledge with deep gratitude, on behalf of the daughter of a Freemason, the following contributions which have reached me, and duly forwarded, in the hope they may avert the dreaded extremity of parting with every article of furniture?

May I also appeal for further aid, to provide but a few shillings weekly for the commonest necessities? The case is a truly melancholy one.

Yours faithfully,
GEORGE NODDLE.

East View House, Morecambe,
26th October.

Mrs. Noddle, 10s.; Captain Alcock, 2s. 6d.; Mr. W. Buttery, 2s. 6d.; Mrs. Buttery, 2s. 6d.; Mr. Meredith, 2s. 6d.; Mr. Reynolds, 2s. 6d.; Miss Taylor, 1s.; Mr. Brown, 1s.

Obituary.

THE R.W. BRO. WILLIAM A. LAURIE.

We deeply regret to announce the decease of the R.W. Bro. William A. Laurie, Grand Secretary of the Grand Lodge of Scotland, which melancholy event occurred on the 26th inst., at Edinburgh, as we are informed by telegram from an esteemed correspondent.

The name of Laurie is so intimately associated with the history and progress of Scottish Freemasonry, and the deceased brother had held his high position for so long a period, that this announcement will be received with sympathy and regret by every English-speaking Mason. Bro. Laurie was also Junior Grand Guardian, and Grand Sword Bearer of the Royal Order of Scotland, and Aide-de-Camp in the Chapter General, or the Order of the Temple. In this brief notice, we cannot do justice to the mournful theme, but hope to receive from one of our Scottish friends a full account of the lamented brother's career.

BRO. HENRY MORTON, W.M. 228.

It is with very great and deep regret we have to announce the death of Bro. Henry Morton, W.M. 228, which sad event took place at his residence, 25, Halliford-street, Islington, on Sunday, October 23rd. He presided as W.M. at the last lodge meeting, on the 11th inst., and was then in his usual health. He caught cold, and in a few days Death added him to the list of those who have preceded us. Our lamented brother was well known to many Masons, and was beloved and respected by all who knew him. He ever gave his support to the Masonic Charities, he was a warm-hearted and true friend, and gifted with many excellent qualities. His Masonic career has been short, but he was an indefatigable worker. Initiated in No. 228, Lodge of United Strength, in August, 1863, he filled the various offices, and was installed W.M. of that lodge in February last. He was one of the founders of the Upton Lodge, 1227, and was S.W. at the time of his death. He was also exalted in Royal Arch Masonry in the Chapter of Sincerity, 174, in 1867, and was its P.S. at the time of his decease. The lodges will appear in deep mourning, as also the chapter to which he belonged, to show how sincerely he was respected by all. He died quite in the prime of life, not being forty years old.

MASONIC APPOINTMENTS.

The M.W. Grand Mark Master Mason has appointed the Right Hon. the Earl of Carnarvon, Past Grand Mark Master Mason, to be Provincial G.M.M.M. for Somerset. We understand that Bro. Captain Irwin will be appointed his lordship's Deputy.

The following matter stands over till next week:—Reviews, "Freemasonry in England," "The Mark Degree," "A last word with Bro. Jacob Norton," letter from "P.M.," reports of Lodges 169, 205, 871, 1167, 1196, and St. Andrew's Chapter.

MARK MASONRY.

MARK MASONRY IN WEST LANCASHIRE.

Mark Masonry in Lancashire, under the Grand Lodge of England, is receiving an impetus, and progressing with a rapidity which will doubtless have a material influence in bringing the sublime order in Englandunder one decided authority, and doing away with a number of lodges working under various sources which keeps brethren asunder who would otherwise work in harmony, endeavouring to seek the extension of this beautiful degree. As an instance of this, in Liverpool negotiations have been going on for some time with the view of amalgamating the West Lancashire Lodge, No. 65, under the Grand Lodge of England, and the United Lodge of Mark Master Masons, working under a dispensation from a lodge at Ashton-under-Lyne.

These efforts were brought to a successful close on Monday, the 17th inst., at the Masonic Hall, 22, Hope-street, when a special emergency was held of the West Lancashire Lodge, No. 65, not only for the purpose of receiving the members of the United Lodge according to the terms of the arrangement, but also for the purpose of advancing to the degree some of the most distinguished Masons in West Lancashire—viz., Bro. the Right Hon. Lord Skelmersdale, D.P.G.M. West Lancashire; Bro. H. S. Alpass, P.G. Sec. W.L. (both proposed by Bro. J. R. Goepell, P.M. and P.G.S.O., seconded by Bro. W. T. May, P.M. and G.S., and Bro. J. Hamer, P.G. Treas.), along with six other prominent Masons in Liverpool and the Isle of Man—viz., Bros. H. P. Mayle, P.M. 1004, Douglas; J. M. Johnson, P.M. 1094, and P.G.S. W.W.; E. Hughes, H. Pearson, and C. Leighton, Lodge 249, and Bro. H. Nelson, S.W. 673. The chair on the occasion was occupied by the W.M., Bro. W. H. Lunt, P.M. 823 and G.S. of Works, for the first portion of the degree, and the latter part by Bro. J. Hamer, P.M., P. G. Treas. and P.G.M.O., who was assisted by the officers of the lodge, and by Past Masters Bros. J. R. Goepell, P.G.S.O., acting as S.D.; J. R. Smith, W. T. May, G.S.; and Bro. J. Wood, J.D.

The ceremony was performed in a perfect and admirable manner, and elicited the warmest enconiums from Bro. Lord Skelmersdale, Bro. Alpass, and other prominent Masons. After business, the brethren adjourned to luncheon, when a few loyal and Masonic toasts were proposed, and great satisfaction was expressed by the brethren generally at the successful result of the day's work.

The above proceedings are not only an earnest of what the Mark Masons are doing in Liverpool, but it may also be stated that, on Saturday, the 29th inst., a Provincial Grand Lodge will be held at Manchester, for Lancashire, when it is expected that two or three of the most prominent Mark Master Masons in Liverpool will be appointed to high offices. It is also expected that Bro. Lord Skelmersdale will shortly be appointed to high office in the Grand Lodge of M.M.M.'s in London, and take an active part in the government of Mark Masonry in England.

R.W. Bro. W. Romaine Callender, jun., will, on Saturday, be installed as P.G.M. of the new province, by the M.W. Bro. the Rev. G. R. Portal, *M.A.*, Grand Mark Master Mason of England, assisted by the following Grand Officers: Bros. W. W. B. Beach, *M.P.*, M.W.P.G.M.; the Right Hon. the Earl Percy, R.W.P.D.G.M. and R.W.P.G.M. for Northumberland and Durham; Sir E. Lechmere, Bart., R.W. Past D.G.M.; the Rev. John Huyshe, *M.A.*, R.W.P.G.M. for Devonshire; T. Mancel Talbot, R.W.P.G.M. for South Wales; W. Kelly, R.W.P.G.M. for Leicestershire; the Right Hon. the Earl of Limerick, R.W.S.G.W.; Major Adair, R.W.J.G.W.; the Lord Eliot, R.W.P.G.W.; Sir John Conroy, R.W. Past G.W.; J. Rankin Stebbing, V.W.G. Treas.; and F. Binckes, V.W.G. Sec. The Provincial Grand Officers will also be appointed and invested.

LEICESTER.—*Fowke Lodge, No.* 19.—The Grand Lodge of Mark Master Masons of England and Wales having appointed the moveable Grand Lodge to be held at this town, on Thursday, the 27th inst., a Lodge of Emergency of No. 19, was held at the Masonic Hall, on Wednesday, the 12th inst., for the advancement of candidates. The brethren present were, W. Kelly, P.G.M.M.; A. M. Duff, W.M.; W. Weare, J.W.; Partridge, M.O.; Rev. Dr. Haycroft, S.O. and Chap.; L. A. Clarke, J.O.; Stretton, Treas.; Richardson, Sec.; Toller, S.D.; Palmer, J.D.; Crow, Org.; Sculthorpe, I.G.; Brembridge, Tyler; Baines, Morr, and others. The lodge having been opened, a ballot took place for the following fourteen candidates, who were duly elected, viz., Right Hon. Earl Ferrers, W.M. 799; Sir. H. St. J. Halford, Bart., S.W. 1330; Samuel Inns, D.P.G.M. Norths and Hunts; John H. Johnson, P.M. 129, and P.P.G.J.W. Cumberland and Westmorland; Henry Deane, 1007, P.P.G. Reg.; R. W. Widdowson, W. H. Pegg, Robert Burnham and R. Overton, jun., 279; W. Penn Cox, W. T. Rowlett and F. Torne, 523; Robt. Waite P.M., and Francis Kemp, 1330. Bros. Fred. Eachus Wilkinson, *M.D.* and Alfred Layton of 181, London; and R. A. Barber of 279, Leicester, elected at former lodges being present, were advanced as Mark Masters, as were also Bros. Waite, Kemp, Deane, Widdowson, Pegg, and Torne, Bro. Crow presiding at the organ and leading the musical chants, &c. On the conclusion of ceremony by the W.M., Bro. Kelly, P.G.M.M., explained the working tools, and delivered the lecture of the degree. Several other candidates having been proposed, and the arrangements for the reception of the Grand Lodge having been discussed, the lodge was closed, and the meeting adjourned until the following Monday, when another Lodge of Emergency had been summoned to advance those candidates now absent. Accordingly another Lodge of Emergency was held on Monday evening last, about thirty brethren being present, and all the officers being in their places, with the exception of the Rev. Dr. Haycroft, M.O., who was unavoidably absent. Bro. William Foster, formerly of this lodge, was duly elected a joining member, and the following brethren as candidates: S. Jacob, P.M. and P.G.S.W. Norths and Hunts; Richard Blankley and T. H. Kirby, of 279; and T. Charlesworth of 522, Leicester. The following brethren were then regularly advanced to the degree by the W.M., (the musical portion of the ceremony being conducted on the organ by Bro. Crow, P.G.O., and by Bro. Johnson,) viz., the Right Hon. Earl Ferrers, Sir Henry St. John Halford, Bart., John Henry Johnston, Robert Overton, jun., W. Penn Cox, T. H. Kirby, T. Charlesworth and R. Blankley, after which Bro. Kelly, P.G.M.M., gave the explanation of the working tools, the lecture, and the charge. The arrangements made for the reception of the Grand Lodge on the 27th inst., having been announced the lodge was closed, and adjourned to the evening of Wednesday, the 26th inst., for the advancement of the D.P.G.M. of Norths and Hunts, and other candidates.

GUILDFORD.—*Percy Lodge, No.* 114.—A meeting of the above lodge was held on Thursday, 13th inst., at the Angel Hotel, when the chair was taken by the Rev. G. Portal, M.W.G.M., in the absence of of Earl Percy, *M.P.*, W.M. A ballot was taken for Bros. Elkins, G. Hull, and Jeffries, and these brethren having been unanimously elected, were advanced. Two other brethren were proposed for advancement at the next meeting, and the details were arranged for a concert in aid of the sick and wounded, to be given on the 18th. It was also resolved to petition the M.W.G.M. that Surrey and Middlesex should be formed into a province, under the charge of Bro. Col. Burdett. The lodge having been closed, a banquet was held and a very pleasant evening spent.——The entertainment alluded to above duly came off in the Town Hall, and was most successful. The brethren, in full dress and wearing their Mark jewel, acted as Stewards. The Hall was crowded, and a sum amounting to nearly £50 was realised.

ROYAL ARK MASONRY.

METROPOLITAN.

Dove Lodge.—A meeting of this lodge, No. 4 on the roll of the Ancient and Honourable Fraternity of Royal Ark Mariners, was held at Freemasons' Hall, on the 19th at 4 p.m. Present: Brother Morton Edwards, P.G.C., Inspector-General; A. Harris, G.A.; A. D. Loewenstark, G.T.B.; W. Lowder; &c. The lodge was opened in due form and with solemn prayer, and the following brethren being candidates for admission to this degree, were properly prepared, introduced, and elevated as Royal Ark Mariners, viz., Israel Abrahams, S.W. Samson and Lion Lodge Mark No. 86; S. Pollitzer, J.W.; Meyer A. Loewenstark, Sec.; W. Littaur, M.O.; J. L. Rosenthal, S.O.; J. Funkenztein, J.O.; J. Emanuel, I.G.; M. Littaur, George Lambert, E. P. Albert, G. Kelley. The brethren below the rank of C. having retired, a Board of Installed Commanders was formed, and Bro. A. D. Loewenstark was placed in the chair of N. according to ancient custom, and Bros. George Lambert and Meyer A. Loewenstark received the rank of Commander. The brethren were then readmitted and saluted the Commander, who appointed as his officers—Abrahams, J.; Pollitzer, S.; Meyer A. Loewenstark, Scribe; W. Littaur, S.D.; Funkenztein, D.C.; Rosenthall, J.D.; J. Emanuel, Steward; and E. Hart, Organist. It was unanimously resolved that a cordial vote of thanks be recorded in the minutes to Bro. M. Edwards for his skill, efficiency, and kindness in rendering all the ceremonies; likewise that he be enrolled as a honorary member of this lodge. It was also resolved that this lodge hold its meetings on the same days as the Samson and Lion Lodge of Mark Masons No. 86, under the auspices of which, and through the exertions of the W.M. Bro. A. D. Loewenstark, it was opened. The lodge was then closed with solemn prayer, and stands adjourned till January, when a dozen more candidates will attend to receive this ancient degree.

THE annual Provincial Grand Lodge of Lincolnshire will be held, under the presidency of his Grace the Duke of St. Alban's, R.W.P.G.M., and the auspices of the Yarborough Lodge, No. 422, in the Old Hall, Gainsborough, on Thursday next, November 3rd, at half-past one o'clock. A banquet will be provided at the Old Hall, at four o'clock.

A WORD of praise is due to Messrs. Lynes and Son, of Shoreditch, for publishing gratis, a "Winter Magazine," professing to be a combination of pleasure and business, and which contains by far more pleasure and much less of advertisement than many of the "Comic" annuals, which each succeeding Christmas is sure to bring us. Many a dull winter night will be made jolly by Messrs. Lynes' excellent work.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of this school met on Thursday afternoon, at Freemasons' Hall, Bro. Major J. Creaton, V.P., in the chair. The Committee was also attended by Bros. Raynham W. Stewart, Benjamin Head, Edward Cox, J. R. Sheen, W. H. Hemsworth. W. Farnfield, H. Massey, John A. Rucker, Joshua Nunn, John Symonds, and E. H. Patten, Secretary.

The usual course of reading the minutes of former committees was first pursued, and the consideration of petitions to be placed on the list of candidates was then proceeded with. E. P. Goodrich was examined in reading, in which she was found to be very ready, and was therefore placed on the list. Three cases stood over for a month for further information, and a letter was read from a relative of an old pupil, inquiring whether there was a fund connected with the institution to apprentice pupils. The child having been out of the school eighteen months, nothing could be done with this letter.

Bro. John Symonds, V.P., gave notice of motion for a Special General Court on the 8th December, to receive the report of the committee on the qualifications and privileges of Vice-Presidents and other subscribers, and to receive such notices of motions for amendments and alterations of the laws of the institution as might then be given for future consideration.

The committee then adjourned.

INSTRUCTION.

Domatic Lodge of Instruction, No. 177.

This lodge has for the last three years held its meetings at the Palmerston Arms Tavern, near Grosvenor Park, Camberwell, and it was determined to celebrate that event by a banquet, which took place at the Lodge House, on Tuesday evening, October 18th, which was numerously attended. This lodge was established in 1842, and some of the best working Masons in the Craft have received instruction in it, and the ability of its present Preceptor, Bro. John Thomas, is too well known to need any comment. It is also one of the best furnished lodges of instruction, for all the ceremonies are performed with the care and accessories of a regular lodge. Bro. H. Thompson, P.M. of the parent lodge, P.M. and Treas. of the Southern Star Lodge, No. 1158, and Hon. Sec. to this Lodge of Instruction, presided; and there were present Bros. Thomas (Preceptor), J. Child, E. Dodson (W.M. of the Jubilee Lodge), Allatt, Withall, Squires, Poore, Hodges, Beckett, T. White, J. Ashwell, Shaughnessy, Ross, Wingham and Wingham, jun. (both of the Robert Burns Lodge), H. J. Wright (S.W. of the Royal Jubilee Lodge), Dann (Royal Jubilee) J. Stevens (W.M. of the Macdonald Lodge), R. E. Clarke (P.M. of the Southern Star Lodge), Gluckstein (P.M. 52, and of the Faith Lodge), Catherwood (Constitutional Lodge). Messenger and Larlham (Macdonald Lodge), Scard (Domatic Lodge, No. 177), M'Crae (Egyptian Lodge), Bedolfe and Worrell (Panmure Lodge, No. 720), and several other brethren.

The supper was provided by Bro. Marshall, and it gave the most entire satisfaction.

On the withdrawal of the cloth, the W.M. gave "The Queen and the Craft," which was heartily responded to, followed by the National Anthem, the solo parts by Bros. Dodson and Stevens, Bro. Wingham, jun., presiding at the pianoforte.

The rest of the formal Masonic toasts were then given, and received with all due honours.

The W.M. said they had arrived at what might be considered the toast of the evening, which was "Success to the Domatic Lodge of Instruction," and said it must be highly gratifying to the members of it to see the prosperity it had obtained during the three years they had met at that house—since the resuscitating of the lodge in 1867. For a great deal of the prosperity which had attended their labours, they were greatly indebted to those brethren who were at all times ready to assist in the performance of their ceremonies; but they were more especially indebted to those brethren who were almost constant in their attendance to impart information and instruction to their younger brethren, and many who were at the present time enjoying honours in their own lodges were not slow in acknowledging that they obtained them throught the instruction they had received in the Domatic Lodge of Instruction. That was something to be proud of, and he (the W.M) took the opportunity of impressing upon all young Masons that if they wished to enjoy the honours of the Craft they ought to be frequent in their attendance at lodges of instruction. so as to qualify themselves for any duties they might hereafter be called upon to perform. It was a well-known fact that merit was the great qualification for promotion, and those brethren were the first selected for posts of honour who were the most frequent in their attendance at lodges of instruction, where not only the ceremonies were taught, but their meaning was explained by those beautiful illustrations which were conveyed in their lectures, but were rarely heard in a regular lodge. The Domatic Lodge of Instruction was now established on a firm basis, and as they were under deep obligations to their Preceptor and other brethren, he gave "Success to the Domatic Lodge of Instruction," coupling with the toast the names of Bros. John Thomas and Stevens.

The toast was most cordially responded to.

Bro. J. Thomas, Preceptor of the lodge, returned thanks, and expressed his willingness on every occasion of their meeting to give instruction, and his desire to impart all the knowledge he possessed to the younger brethren, so that when called to office they might be able efficiently to perform their duties.

Bro. James Stevens, W.M. of the Macdonald Lodge, said he was for a very brief period entrusted with the W.M.'s gavel, and the brethren would understand the use he should make of it. He alluded to the resuscitation of the lodge, and said they were mainly indebted for it to Bro. Thompson, who had laboured hard to bring about that result, and who since then had been most assiduous in performing the duties of Hon. Secretary to the lodge. He was nearly always at his post, and recorded their proceedings, and was ever ready to perform any duty, and he (Bro. Stevens) thought that three years ago Bro. Thompson himself three years ago could hardly have anticipated that they would have such a splendid meeting of influential members of the Craft as they had present that evening. He concluded by proposing "The Health of Bro. Thompson, P.M. and Secretary of the Lodge."

The toast was well received.

The W.M. (Bro. Thompson) returned thanks, and said when he saw such a gathering as they had that night, anything he might have done towards the resuscitation of the lodge gave him infinite pleasure, and he hoped and trusted the lodge would go on and prosper has it had done heretofore. He wished all the members health and happiness, trusting to meet them all next year at their festive meeting, and with an increased number of new members on the roll of the Domatic Lodge.

Bro. Stevens then sung "What better theme than Masonry?" of which he is the author, and it was received with great applause,

The W.M. gave gave "The Visitors," coupling with the toast the name of Bro. Allatt, the worthy host of the Southern Star Lodge, and whose genial and kind nature are well known.

Bro. Allatt returned thanks, and expressed his intention of becoming a member of the lodge.

The W.M. said he had already alluded to Bro. Thomas in connection with the lodge, but he thought it right to offer a distinct toast in reference to him as the Preceptor of the lodge. All the brethren present knew the value of his services, and for himself he could say that in the early part of his Masonic career he was under great obligations to Bro. Thomas for his instruction, and he was always ready to give it, not only in the lodge, but out of it, and even at his own residence, where he not only received gratuitous instruction, but was hospitably entertained, and other brethren received the same advantages from Bro. Thomas. He (the W.M.) was almost astonished at the amount of time Bro. Thomas devoted to the instruction of others, and he asked the brethren to drink his health with all the cordiality it so richly deserved.

The toast was most enthusiastically received.

Bro. Thomas thanked the brethren for the cordial manner in which the toast had been received, and the flattering terms in which the W.M. had spoken of him. He should at all times be ready to afford information to make young Masons as conversant with the duties as he was himself, and to aid them by every means in his power.

The W.M. gave "The Worthy Host (Bro Marshall), and the Stewards (Bros. Ashwell and White," and remarked that they had well catered for their entertainment, and were deserving of the thanks of the brethren.

Bro. Marshall and Bro. White severally returned thanks.

During the evening a number of songs were sung, and it was admitted by all that it had been one of the most pleasing and happy evenings that for a long time they had spent in Freemasonry.

United Pilgrims' Lodge of Instruction, No. 507.—A large number of the members of the above lodge, as well as numerous visitors met, on the 14th inst., at Bro. Timewell's, the Duke of Edinburgh, Shepherd's-lane, Brixton (present place of meeting for the lodge), to witness the ceremony of installation worked by Bro. John Thomas, P.M. and Preceptor of the lodge. The ceremony was most ably performed in the quiet and impressive manner so characteristic of the worthy Preceptor, giving the greatest pleasure to the brethren present. After closing the lodge, the brethren adjourned to an excellent banquet provided by Bro. Timewell in his usual liberal style, who proved himself on this occasion, as on every other, an excellent caterer for the wants of the brethren. The toasts of "The Queen," "The Grand Master," &c., &c., were duly honoured, and the brethren spent a very agreeable evening.

THE Right Hon. the Earl de Grey and Ripon, *K.G.*, M.W. Grand Master, having signified his approval of Bro. R. Wentworth Little as the Consecrating Officer, the Lodge of Asaph, No. 1319, will be consecrated at Freemasons' Hall, on Monday, the 7th November. Bro. E. Stanton Jones will be the first Master, and Bros. Coote and Chamberlin the Wardens, and the rest of the founders are also members of the musical brethren profession.

FAITH LODGE OF INSTRUCTION. — The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the fourth Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

DISTRICT G. LODGE OF TURKEY.

ADDRESS delivered by the Hon. JOHN PORTER BROWN, District Grand Master of Turkey, at a meeting of the District Grand Lodge on the 2nd of May last.

"Brethren,—I desire to avail myself of the present meeting of the District Grand Lodge to offer you a few remarks, and I, therefore, beg your indulgence whilst I address you on the subject of the peculiar position which we occupy in this country as *Freemasons*, and the character which we should sustain in it.

"Here, we are all in the 'East,' and each one of us is liable to be questioned on the principles and objects of our beloved Institution. Many grave and deeply erroneous impressions exist here regarding it. Some persons suppose that we desire to inculcate a new religion; others imagine that we form a political society of a secret and dangerous character; and there are again others, I regret to add, who declare that we are all so many *Atheists*, without any religious faith whatever.

"The object of my remarks, therefore, is chiefly, to endeavour to define our true position, and to remove, by their publicity, so ignorant and so erroneous a supposition.

"*Beyond* the precincts of the lodges, we certainly represent many of the various faiths and creeds of the world, and the varied nationalities which unfortunately separate, rather than unite men together; whilst, *within* them, these are all forgotten, and we meet here only as so many brothers, with no feelings of superiority either in matters of faith or of nationality: animated only by a sentiment of love for each other, and by a common desire to seek the promotion of the happiness and welfare of all. Perhaps it is to this liberality and the total absence of all religious and political discussions, that we may ascribe the aspersions afore-mentioned.

"Every Craftsman who understands the real purposes and uses of Freemasonry—who rightly appreciates the nature and value of those intimate relations which it tends to establish between its members—who cherishes, and seeks to render more deep and abiding that true friendship and tender affection by which all Freemasons should ever be united, must derive from any occasion like the present, when all are alike animated by mutual confidence, esteem and affection, a real happiness, marred by none of those feelings and passion which are too often agitated in the outer world by religious and political passions, and which should find no place in the the heart when upon its altar burns the genuine fire of Masonic Brotherhood. This fact, alone, fully shows the benefits which we derive from not allowing any such questions to be discussed in our lodges.

"It is greatly to be desired that the real principles and objects of our beloved Institution should be better understood here, especially amongst our friends of the Mussulman community, in which a prejudice exists against it to a certain extent, the result, of course, of ignorance and of the absence, also, of all means of procuring positive and reliable information.

"Freemasonry, as we all know, originated in the East, and I am confident that it will be more appreciated in its native land when it is more properly understood and known, as it fully merits. It is a sad misfortune for us all that there are many excellent, and, on most other subjects, well informed persons, who really do believe that to be a Freemason is to be an *Atheists* or, at least a *Materialist.* How great a calumny this is, you are all aware No one who is an Atheist, or who admits that he is one, can ever be permitted to enter within the portal of a lodge, where the All-seeing Eye of the Creator of all men penetrates the hearts of every one. Always deeply impressed with this fact, our great principle is *the Paternity of God and the Fraternity of all mankind.* We leave it, however, to each brother to follow the dictates of his own conscience and the particular faith of his forefathers without seeking to control or to convert him to any other. Freemasonry, thus, occupies a 'neutral ground' on which we may all meet together, as so many brethren, without any cause to apprehend offence being given to any one's faith, whatever it may be, so long as it fully recognises the Creator of all things. We, nevertheless, feel a profound interest in the spiritual as well as the temporal welfare of each one of our brethren, yet without doing more than to remind him, at each one of our meetings, of his duties to a common Creator and to his brethren.

On the subject of religion, I may here add that a man may be compared to the stately tree of the forest. His religious convictions, like its roots, are, often, deeply seated. At an early period both may be caused to take almost any desired form or shape; whilst at a later one, the effort becomes so dangerous as even to jeopardise the existence of both. Thus, what is true in vegetable life is somewhat equally so with regard to the religious ideas of mankind. There are, however, some men who, unfortunately, seem to have no fixed religious convictions at all. These certainly make very bad Freemasons. We are apt to condemn others for not believing as we believe. In our unfairness, we take it upon ourselves to judge and pronounce sentence upon others. We are even unwilling to accord to them that liberality and indulgence which we claim for ourselves. Whilst our own religious faith has been the fruit of our earliest education—that of our childhood, and for which we are scarcely responsible—we deny this to others whose faith differs from our own. As we grow up to the age of maturity, these early conceptions have become strengthened in our minds by education and by all the associations of every-day life. In fact, like the roots of a tree, they become too deeply seated to be easily removed from their native soil; and too often, when unsettled by new ones, the mind is apt to receive none other, or, at least, not with the same strength of conviction. This is, I believe, too often the real cause of *Atheism.* Compulsion certainly never brings sincere conviction, which can only result from research and instruction. What great errors have been committed on this point during the varied period of man's history; and how cruelly has mankind suffered by a violation of this self-evident fact! A great change in this respect is, however, now coming over the minds of men of education and reflection. Religious as well as civil liberty is making great progress throughout the civilised world. Men are becoming year after year more tolerant towards each other in matters of religious conviction—greatly to the advancement of real civilisation and real happiness. This principle of tolerance is now, and always has been, one of the great principles of our time-honoured institution. To it, I fully believe, is due in a great measure the perpetuation of our Order, whilst so many other institutions which have been wise have ceased to exist. We only maintain as an *obligation* from which there can be no deviation, that all men are the children of one common parent, the Omniscient and Almighty Creator, who uses no force or violence to compel our religious convictions, but leaves each individual free to hold those which he deems correct. and thus renders every one responsible only to Him. It is this innate sense of responsibility to the Divine Creator that elevates man above the brute creation, where purely animal instincts and passions lead to no thought of a future existence. If, therefore, we call ourselves *brethren*, it is because we all recognise the *paternity* of a common Father and Creator; and to deny this would be to deny that we *are* brethren.

"Whatever differences of opinion on matters of religious faith disturb the harmony which should exist among mankind in general, we, here in the East, especially, should never permit them to influence us in our intercourse as Freemasons. Free and sincere on this point, each one is left to construct the edifice of his own moral and religious character. Let us, therefore, continue to act on this liberal and charitable principle, which is so commendable everywhere, and show, by our example, that notwithstanding the varied character of our individual convictions, we are all bound together by the sacred ties of fraternity, and no one should think the less of another because he differs with him. Let each individual, moreover, endeavour to remove the erroneous and highly injurious impression of our being *Atheists*, or that we are desirous of introducing a new religion, by a conscientious discharge of our religious duties, whatever those may be, at all times deeply grateful to the kind Providence which has, for so many centuries, protected and prospered our institution, whilst so many others have ceased to exist. This alone demands of us an increasing devotion to Him whom we call, in our peculiar language, *The Great Architect of the Universe*, and a more viligant watchfulness over our lives, so as to render them all the more consistent with the great principles by which we profess to be governed. Freemasonry, like all other human institutions, must derive its claims to respect and confidence from the character and conduct of its component members. It cannot hope to enjoy a real and genuine prosperity, or to accomplish what I regard as its high destiny and duty in this country, unless its members ever keep in view the fact that the *privilege* of being Freemasons brings with it the *obligations* of walking worthy of their calling. Disdaining all less worthy objects, they should seek to exemplify in their daily lives the sacred principles of *Truth*, *Virtue*, and *Benevolence*, which have always been the foundation and glory of our great institution, and without which it would certainly have long since perished and passed away.

"Freemasons should also carry with them these same principles, not only into the occupation of their daily lives in the outer world, but also into their domestic circles. Harmony and affection should pervade all that surrounds them, and, like grateful warmth of the sun over the world, penetrate, with a happy influence, all with whom they associate in their own homes as well as in those of their brethren. In this manner, Freemasonry will be a beacon-light to those who are in darkness, and will commend itself to those who are witnesses of the blessings which it imparts.

"I would also add that our simple and harmless conventional *signs* are not only the object of the curiosity, but also of the mistrust and alarm of such as are not Freemasons. It is held by them that because these signs, &c., *are* secret and confined to ourselves, they *must* be wrong and designed to conceal some hidden and sinful mystery. Strange that such an absurd argument should be held by persons who are indulgent in their opinions with regard to so much that is withheld from their knowledge in the daily intercourse and concerns of life, and who are well aware that amongst Freemasons there are, in all countries, some of the most learned and pious men, and others, again, filling the highest and most responsible positions of official life! How much also there is in nature and religion which is hidden from human intelligence, and yet conceals no wrong or evil! Some of these figure in our *symbols*, all illustrations of great truths, and in this manner are made apparent to our ordinary senses. Why not, then, permit a Freemason to use symbols and signs in order to make himself known to his brethren of all countries, speaking each a different tongue, by what may be called a 'universal language,' without exposing himself to suspicion and calumny? If his conduct and character be correct, if he follow strictly the dictates of his own conscience with regard to his religious faith, whatever it may be, and so commend himself to the respect of the world, surely these innocent signs and symbols need not only served to condemn him in the estimation of anyone ignorant of their true meaning. They serve, in fact, as a 'mystic chain'—like that of the great invention of modern times—to unite men together, though widely spread over the most distant portions of the globe; and, if not with the 'subtle fluid' of electricity, at least they electrify them with fraternal recognition and brotherly affection.

"Interesting to us all as may be the rites and ceremonies of our lodges, every Freemason should look beyond them to the more essential, the all-important principles which are deduced from Speculative Masonry. Charity is, indeed, the 'corner-stone' of our Masonic edifice; brotherly love, relief, and truth are the tenets of our profession; and our symbolic ritual inculcates at every point the great duty of universal benevolence between man and man. By this rule, whatever may be the faults of one of our members, the world should learn them from any other tongue than that of a brother.

"As we have the selection of our own materials for our Masonic edifice, the fault will be our own if it does not rise beautiful in the perfect symmetry of its moral proportions. Let, therefore, the rough ashlar be squared and fashioned in the quarry before it be allowed a place in the north-east corner of the building. In every community the name of 'Freemason' should be synonymous with all that is large-hearted, disinterested, noble and pure. Let us all, then, discountenance profanity and excesses; let us be kind to one another, tender-hearted, forbearing and forgiving. Let us be courteous and affable in our intercourse with each other and with the world. Thus, we will realise the great aims of our beloved Institution, reach the goal of its real objects, and so form a real 'Masonic Brotherhood.'

"Freemasonry, in its broader signification, calls for an ardent desire for self-improvement, morally and intellectually. The very fact that we call the Divine Creator by the expression of *The Great Architect of the Universe*, naturally leads us to the study and investigation of His universe. Such a study is one of the best remedies for any one who has been so unfortunate as to entertain doubts of the existence of such an Omnipotent and Omniscient 'Great Architect.' I hold it as an utter impossibility for any one who investigates the wonders of His Creation to be misled into what is called *Materialism*, according to which this world and the millions of other worlds, immensely greater, surrounding it and composing His Universe, owe their existence to certain 'unknown and independent causes,' called attractions and reflections, all clearly due to a Supreme First Cause. Even the infinitely small atom with which some suppose this globe to have commenced must have been created. Thus, compelled to admit and acknowledge the existence of the *Great Architect of the Universe*, the *Materialist* sees fade away before him, like the 'baseless fabric of a vision,' the whole foundation on which his untenable theory reposes. If to be governed by the 'Laws of Nature' is to recognise their Divine Creator, we may be almost led to the supposition that all things which have a living existence recognise and acknowledge Him; and shall intelligent and intellectual Man, who has been created in a condition so vastly superior to all other beings, deny His existence? Surely, no person, sincerely and from the depths of his heart, can, really and truly, entertain such a conviction! For the fair fame and reputation of our Order, I am sure that none of our brethren will ever allow themselves to be drawn into so dreadful a vortex of self-destruction, and the ruin of all of the best and most consolatory hopes of mankind. It is, therefore, the duty of every Freemason, not only to increase his own stock of knowledge, but also to endeavour to promote the same salutory principle among others. All the greater sciences are the particular province of the Freemason; and these open to him a vast field of enquiry and research, not only for his own benefit, but also for the benefit of those who surround him. There are no barren and sterile lands in Nature for him who sincerely seeks to cultivate his mind, and so become still more able to comprehend, in however small a degree, the greatness of his Creator through His works. In these, he will find that all is Truth, Harmony, and Infallibility.

"There are some excellent books on the subject of the history and principles of Freemasonry, from which any one, desirous of knowing more than the ordinary ritual and ceremonies of initiation, may acquire instruction on what we call 'the beauties and mysteries' of our Order. I fear that, in too many cases, these lie buried in 'Darkness,' unknown to those who really desire to know them, yet without making any effort to obtain 'Light' on what must be to them a subject of so much interest, and what it is even there duty to know. Its origin is traced back by some to periods too remote for other proofs than those which are derived from the ever-existing principles connected with the spiritual character of mankind; and its history, like many other histories, varies with the means of information within the reach of the authors at the time of writing. There are, however, sufficient facts existing, on which to base a connection, *symbolical* as well as *practical*, with the earliest ages. Freemasonry will be all the more highly appreciated if these be examined: and I earnestly invite the attention of the Officers of the District Grand Lodge, and of the Masters of lodges under its jurisdiction, to the necessity of such an instruction, so as to be all the more able to impart it to those who may not have it in their reach. There is much less really 'hidden and mysterious' in Freemasonry than the outer world supposes; and there is also much that we can frankly impart without any deviation from our obligations. Young Masons, especially, should be convinced of the fact that by merely taking the degrees of Freemasonry, they have only reached its threshold, and that these same degrees are only the keys which open to them the portals of the Order. The knowledge which they desire must be sought for, and cannot be obtained except by *Labour.* Much, also, is not written; but a knowledge of this is within the reach of every Mason entitled to receive it. It is his duty to acquire it, and he will find it greatly to his advantage.

"Finally,—If Freemasonry be regarded only as a splended myth, or a beautiful theory, it is certainly, also, an effective reality, with a strong practical bearing, the object of which is to benefit mankind, to unite them together on a thoroughly neutral ground in matters of religion and nationality, and to allay and assuage all of those harsher feelings to which these, unfortunately, give rise among men who are, nevertheless, brothers. Its age and history show that it is an edifice not built upon a sandy foundation; that, on the contrary, its stands like a lofty monument npon the summit of a mountain, against which the elements of ignorance and prejudice have beaten in vain; and we may confidently hope that here in the East, in its native land, it will, under the blessing of Divine Providence, be the means of uniting a large number of men together as brothers, who are now kept apart by many of the prejudices to which weak human nature is subject.

"It has been wisely said that 'There is no royal road to learning' and we may add, with equal correctness, that there is none to Freemasonry. Although we number in our beloved Institution sovereigns, princes, and statesmen of the highest rank and greatest eminence, they have all, like each one of ourselves, been allowed to enter it as a *privilege*, and none, I am sure, have ever had any cause to regret that their request was granted. The light of Freemasonry now shines upon their hearts, and sheds around them far more blessings, comforts, and enjoyments than they anticipated.

PRECAUTIONS OF THE CLERGY AGAINST APOPLEXY.—Under such a press of good cheer, eating and drinking became a serious process, so that one cannot feel much surprised that the lord steward of the entertainment, in sending in his little bill, inserted a claim "*ad sanguinem minuendum*," in other words, for being bled. Strange as it may appear, the churchmen were so much in the habit of systematically over-eating themselves, that they were obliged to have regular recourse to this safety valve, so as to throw off all chance of apoplexy. Indeed, Lanfranc, in his ordinances to be observed by the Benedictines, laid it down as advisable that the members of the order should be bled at least four times a year.—*Food Journal.*

METROPOLITAN MASONIC MEETINGS

For the Week ending November 5, 1870.

MONDAY, OCT. 31.

Lodge 79, Pythagorean, Ship Hotel, Greenwich.
,, 181, Universal, Freemasons' Hall.
,, 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, NOV. 1.

Colonial Board, Freemasons' Hall, at 3.
Lodge 7, Royal York, Freemasons' Hall.
,, 9, Albion, Freemasons' Hall.
,, 18, Old Dundee, London Tav., Bishopsgate-st.
,, 101, Temple, Ship & Turtle Tav., Leadenhall-st.
,, 172, Old Concord, Freemasons' Hall.
,, 217, Stability, Anderton's Hotel, Fleet-street.
,, 765, St. James's, New Weston-street, Bermondsey.
,, 1257, Grosvenor, Victoria Railway Station.
,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
,, 1261, Golden Rule, Great Western Htl., Paddington.
Chap. 169, Temperance, White Swan, Deptford.
,, 507, United Pilgrims, Horns Tavern, Kennington.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, NOV. 2.

Grand Chapter, Freemason's Hall, at 7.
Lodge 511, Zetland, Anderton's Hotel, Fleet-street.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

THURSDAY, NOV. 3.

odge 27, Egyptian, Anderton's Hotel, Fleet-street.
,, 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.
,, 136, Good Report, Terminus Hotel, Cannon-street.
,, 192, Lion and Lamb, Terminus Hotel, Cannon-st.
,, 227, Ionic, Ship & Turtle Tav., Leadenhall-st.
,, 231, St. Andrew's, Freemasons' Hall.
,, 538, La Tolerance, Freemasons' Hall.
,, 554, Yarborough, Green Dragon, Stepney.
,, 822, Victoria Rifles, Freemasons' Hall.
,, 1155, Excelsior, Sydney Arms, Lewisham-road.
,, 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
hap. 733, Westbourne, New Inn, Edgware-road.
,, 742, Crystal Palace, Crystal Palace, Sydenham.
he R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
idelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
nited Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
urdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, NOV. 4.

odge 706, Florence Nightingale, Masonic Hall, Woolwich.
,, 890, Hornsey, Anderton's Hotel, Fleet-street.
,, 1275, Star, Marquis of Granby, New Cross-road.
hap. 3, Fidelity, London Tav., Bishopsgate-street.
bert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
ability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.
Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, NOV. 5.

General Committee Boys' School, Freemasons' Hall, at 4.
Lodge 142, St. Thomas's, Radley's Hotel, Blackfriars.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

Poetry.

THE FUTURE LIFE.

BY WILLIAM CULLEN BRYANT.

How shall I know thee in the sphere which keeps
  The disembodied spirits of the dead,
When all of thee that time could wither sleeps,
  And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain,
  If there I meet thy gentle spirit not;
Nor hear the voice I love, nor read again
  In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there?
  That heart whose fondest throb to me was given;
My name on earth was ever in thy prayer,
  And wilt thou never utter it in heaven?

In meadows fanned by heaven's life-breathing wind,
  In the resplendence of that glorious sphere,
And larger movements of the unfettered mind,
  Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
  And meekly with my harsher nature bore,
And deeper grew, and tenderer to the last—
  Shall it expire with life and be no more?

A happier lot than mine, and larger light,
  Await thee there; for thou hast bowed thy will
In cheerful homage to the rule of right,
  And lovest all and renderest good for ill.

For me, the sordid cares in which I dwell
  Shrink and consume my heart as heat the scroll;
And wrath has left its scar—that fire of hell,
  Has left its frightful scar upon my soul.

Yet, though thou wearest the glory of the sky,
  Wilt thou not keep the same beloved name,
The same fair thoughtful brow and gentle eye,
  Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me in that calmer home
  The wisdom that I learned so ill in this—
The wisdom which is love—till I become
  Thy fit companion in that world of bliss?

—*The Freemason*, St. Louis, Mo.

MASONIC HYMN (ST. HERMAS).

Sung in the Joppa Lodge, Cape Town.

To Thee, *Great Architect* of All,
We humbly bend, devoutly call,
Assist us with Thy presence here,
To us in goodness lend Thine ear;
Show us *The Light*, Thou First Great Cause,
And guide our footsteps by Thy Laws;

Stretch out the *line*, the *plumb-rule* bring,
Guage well the *circle's* mystic ring;
Our actions *level* on the *square*,
Chisel and *gavel* use with care—
So shall we *Perfect Ashlars* be,
Within the *compass* held by Thee.

Oh, grant us *wisdom* from above,
With *strength* and pure *fraternal love;*
Then *beauty* shall our *structure* grace,
And *unity* within this place
For ever dwell, till, summoned hence,
With Thee we seek our *recompense.*

So mote it be. E. L. L.

Cape Town, Aug. 26, 1870.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London." Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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(By Order)
SAMUEL B. OLDHAM,
Assistant Secretary.

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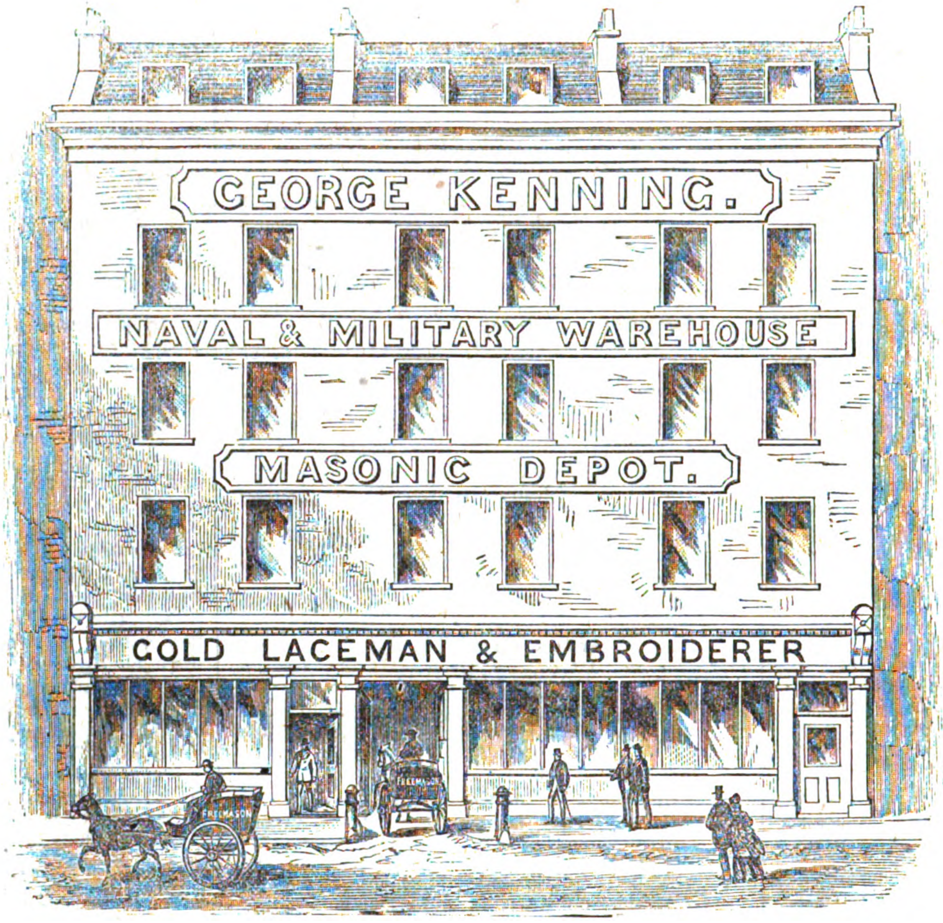
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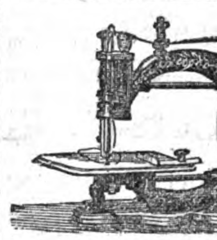

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THE

Freemason.

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Vol. 3, No. 90.] SATURDAY, NOVEMBER 26, 1870. REGISTERED FOR TRANSMISSION ABROAD. [Price 2d.

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Brethren intending to be present are requested to send their names to the Grand Stewards, care of the Grand Secretary, as under.

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MASONIC CURIOSITIES.—V.

BY BRO. WILLIAM JAMES HUGHAN.

P.M. 131, *Prov. Grand Secretary Cornwall, &c.*

It is unfortunate that we know so little of Ireland, Masonically. We have been indebted to Bro. Commander Charles Scott, *R.N.*, for records and information concerning the Craft in the "Emerald Isle," and have to thank him once more for copies of the following documents, which are of interest, and are but little known now, although comparatively modern :—

To the Right Honorable and Honorable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament Assembled,

The Humble Petition of the undersigned Members of the Ancient and Honorable Fraternity of Free and Accepted Masons of Ireland,

HUMBLY SHEWETH—That an Act having passed the Legislature in the last sessions of Parliament for the suppression of societies connected together by a secret bond of union, the Freemasons of Ireland, ever prompt to obey the Laws of their country, immediately decided upon a suspension of their meetings until an appeal could be made to the Imperial Parliament on their behalf. That notwithstanding they might have continued to meet without the possibilities of incurring the penalties the law; yet as they were of opinion that a full opportunity was not afforded to parliament to appreciate their principles and their conduct, they have preferred to avail themselves of the opportunity of addressing the Legislature of the country on the object of their Society.

That the Freemasons have from time immemorial existed as a Charitable, benevolent, and peaceable institution, disclaiming all religious or political differences, and by their fundamental principles they are prohibited from even the consideration of such subjects.

That the Freemasons of the British Empire have had the honor to have enrolled amongst their members his most Gracious Majesty, and, we believe, all the male branches of his august family; together with so many of the Nobility and of the Magistracy in general as becomes an ample guarantee not only for the purity of their principles, but for the general conduct of the Society hereafter.

That those principles were so fully felt and acknowledged by the Legislature when passing the English act of the 39th of his late majesty King George the 3rd for the prevention of illegal societies, that the Freemasons of Great Britain are particularly exempted from the provisions of that act, and certain regulations are therein established for their conduct.

The Freemasons of Ireland therefore, not yielding to any class of his Majesty's subjects in loyalty to the Throne or in obedience to the laws of the Realm, most respectfully entreat your Honorable House that they may be exempted from the provisions of the Act of last sessions of parliament respecting secret societies in Ireland, and placed in a similar situation with the Freemasons of Great Britain.

Dublin December, 1823.

Sir and Brother—Herewith you have copy of petition which it is intended to have presented to the meeting of Parliament.

It has been suggested that petitions from each district, praying relief, but expressed in different modes, may obtain more attention particularly if presented by the member of Parliament for such Town or County.

If that proceeding meets your Idea have one prepared, as soon as possible and signed by the Masons in your Neighbourhood, if not you will please get strips of parchment with the above affixed to be signed and sent to me to be attached to the petition sent from Dublin.

Your obedient servant,
WILL. T. GRAHAM, D.G.S.

N.B.—No seal to be affixed. The strips of parchment to be ten inches wide, the signatures in three columns, and two such copies of the signatures will be necessary for the Lords and Commons.

Grand Lodge of Emergency.

Dublin, Nov. 10th, 1831.

It was moved and seconded "That the Ancient rights and privileges of the Order, as far as respects public processions, be restored," which, after an ample discussion, was carried in the affirmative.

By order,
C. J. FOWLER, D.G. Sec.

Sir and Brother,—The Grand Lodge having considered that the time is now arrived when the prohibition against processions is no longer so essentially necessary, as it appeared to them to have been heretofore, and finding the lodges in the country so universally consider the removal of the restriction as likely to be advantageous to the Order, they have therefore rescinded the prohibition.

In communicating this pleasing intelligence, I cannot avoid expressing my most anxious hopes that the lodges in your neighbourhood will see the necessity of redoubled vigilance and strictness on their part that there may not be any ground for censure against them either for permitting party tunes to be played, wearing party emblems, joining with any other societies in procession, or being involved in quarrels and disputes, offences against Masonry for which no lenity can be expected, by which conduct the respected name of Freemasonry may be brought into disrepute, and your friends in the Grand Lodge considered as having supported a measure rather injurious than beneficial to the Order.

On the zealous and energetic conduct of the Officers I therefore rely with the utmost confidence, and I trust may not, even in a single instance, have the painful duty of presenting to the Grand Lodge complaints resulting from their recent decision.

I am, Sir and Brother,
Your obedient servant,
C. J. FOWLER.

As the foregoing speak for themselves, no explanatory remarks are required.

The annexed begging petition is quite unique in its way, and is certainly "the most impudent of its kind" I have ever read :—

Anne Ville, Cullenswood,
Dublin, 8th August, 1854.

Dear Sir and Brother,—Allow me to bring under your kind consideration a matter personally connected with myself:—

Being about to emigrate to New Zealand, I have been urged by many friends to announce to the Brotherhood my intention, as it would afford them an opportunity of testifying that fraternal love which is the holiest attribute of the Order.

I must confess I have had a strong disinclination and great repugnance to adopt this course, but I have been persuaded that being about to consign myself to what might be for a time unfriended exile, in the hope of establishing in a far-off distant land a home for my large helpless family of children of tender age, varying from twelve years to eight months, the Brotherhood would feel pleasure in lending a helping hand, more particularly when I announce to them that *Brother John Fowler, the Deputy Grand Secretary, who for sixty-two years has devoted himself to Masonry, is the father of my wife, the Grandsire of my children.*

Far be it from me to seek that the cold hand of charity may be held out as to one applying in the mean spirit of a mendicant; on the contrary, I have been assured that my Brethren in bestowing their gifts will feel they are but awarding a mark of honour—a tribute of respect.

The undermentioned gentlemen have kindly consented to become recipients of the proposed fund, in trust for,

Yours faithfully and fraternally,
THEODORE B. VERDON.

In our next we will present a copy of a Craft certificate for A.D. 1797, and a few other "curiosities," so as to use the favours sent us by friends.

(To be continued).

PAST MASTERS.

SCOTTISH *v.* ENGLISH.

BY BRO. CHALMERS I. PATON,

Author of "Freemasonry in Relation to Civil Authority and the Family Circle."

The Past Master of a Freemason's Lodge has always been regarded as entitled to high honour, as well he may, seeing that he is one whom his brethren have at some time elected to the exalted position of Worshipful Master, as he is styled in England, and Right Worshipful Master as he is styled in Scotland, and who in both countries has, for twelve months at least and perhaps for a much longer time, discharged the duties of that office, serving the Craft and ruling in his lodge. It is, however, a peculiarity of Scottish Freemasonry that the title of Past Master is often conferred upon brethren who have never been elevated to the office of Right Worshipful Master in any Craft lodge. There is a degree worked in Scotland, under the sanction of the Supreme Grand Royal Arch Chapter of Scotland, called the Past Master's Degree, which is in a manner somewhat similar to the installation ceremonial of the Worshipful Master of an English Lodge. This degree has been introduced by the Supreme Grand Royal Arch Chapter of Scotland, for the purpose of giving to brethren the title of Past Master, which is often assumed, in virtue of this alone, by those who have never been installed in the office of Right Worshipful Master in any Craft Lodge; and at Masonic meetings of every kind—at balls, dinners, suppers, and processions—these titular Past Masters wear the jewel appertaining to this degree, and many honours due to it are accorded to them. But when a Scottish Right Worshipful Master having become a Past Master enters an English lodge, although he is permitted, if he chooses, to wear the jewel of this degree, and is treated with a respect appropriate to it, his position is far from being equal to that of the Past Master of an English lodge. He is not accepted as immediately eligible to the office of Worshipful Master, as an English Past Master would be, but before he can be elected to that office, must serve the Craft in the inferior offices, which although, really and not merely nominally a Past Master, he has already filled in Scotland. One who is really a regular Past Master in virtue of having served as a Right Worshipful Master may thus be placed in a position inferior to that which he ought to occupy, because of the favour unduly conferred upon brethren who have never been Right Worshipful Masters of any lodge at all.

No Scottish Past Master is received in England as the real Past Master of a lodge, because it is known that the dignity is conferred in Scotland upon those to whom it does not rightly belong. A Scottish Past Master is treated with honour proper to his degree, and wears the appropriate jewel in an English lodge, but these are things comparatively unimportant whilst he is not permitted to be present at a Board of Installed Worshipful Masters, and in no English lodge could he enjoy this privilege. Further, he is not eligible for election to the chair of an English lodge, even although he may have been an affiliated member for years, without first serving in some of the minor offices.

A Past Master in England, so long as he continues to pay his contributions to his lodge, is a member of the Grand Lodge of England, which is composed of the Worshipful Masters, Past Masters, and Wardens of lodges.

MASONIC CURIOSITIES.—VI.

By Bro. William James Hughan.
P.M. 131, *Prov. Grand Secretary Cornwall, &c.*

(Continued from page 603.)

No doubt it is known to most students of Freemasonry that it was the custom for lodges to issue certificates as well as the Grand Lodge. In fact, we more frequently meet with the former during the last century than the latter. "Clearance Certificates" they were called, and were in much request. We believe in many instances they did duty for the regular Grand Lodge certificate, although such was not allowable according to the Constitutions, but the proceedings then were not so uniformly legal as they are now. At the present time many lodges issue certificates on members resigning their lodges to join others elsewhere, some of which are as remarkable for their character as works of art as they are useful to the holders of them. The following was the form generally observed for such documents in the latter part of the last century, and to it was attached a piece of one-inch watered sky ribbon and a seal affixed, with Masonic emblem and name and number of the lodge, and the one now presented has all these fairly preserved :—

To all whom it may concern—

We do hereby certify that the Bearer hereof, our Trusty, True, and well Beloved Brother Edwd. Kinsela, is a regular Master Mason in Lodge No. 828, and during his stay with us has behaved himself as such.

Given under our hands and seal of our Lodge in our lodge-room at Drumquin, this 7th day of March, 1797, and of Masonry 5797.

John O'Neill, M.
John Roulston, S.W.
Jam. Wilsy, J.W.
Bryan Kelly, Sec.
(Seal)

Admitted this day of
Declared off the 1st day of March, 1797.

We have often regretted to find lodges without seals. Of late, especially, we have seen the trouble such has occasioned. Several brethren have left for the United States, and have written home for their clearance certificates, and "paid up to the time of withdrawal." The "clearances" have been sent, but minus the lodges' seals, and in consequence the members of the lodges they intended joining have refused them until the documents have been regularly signed and sealed by the proper officers. We know of more than one lodge lately having had seals made to secure the comfort and happiness of their brethren leaving home, and who desire to fraternise with and become united to the members of lodges abroad. In the United States, Canada, New Brunswick, &c., the laws of Masonry are considered more binding, even to minute matters, than in this country; and a document being sealed is insisted on as an essential.

The foregoing certificate is written on paper, the next one is on parchment, and most elaborately printed, &c. :—

To all whom it may concern—

We hereby certify that the Bearer hereof, our beloved Brother Edward O'Hara is a regular registered Master Mason in Lodge No. 369, and during his stay with us behaved as an honest Mason.

Given under our hands and seal of our Lodge, in our lodge-room in Fentona, this 7th day of February, 1814, and in the year of Masonry 5814.

Robert Hanna, M.
(Lodge seal.) Wm. Culbertson, S.W.
(Lodge seal.) Jno. Hurst, J.W.
John Armstrong, Secy.

Admitted on certificate from Lodge No. 610, May, 1794.
Declared off Dec. 7th, 1814.

As an instance of how particular some lodges were *not* to initiate bastards, the following applications for membership and certificates as to being "born in lawful wedlock" are to the point :—

November 26th, 1813.

The Humble Petition of Charles Morgan, who wishes to become a member of your Antient and Honourable Society, and if admitted, your Petitioner as in duty bound will ever pray, &c.

(Signed) Charles Morgan.

To the Master, Wardens, and Members
of the Masonic Lodge, No. 332, Omagh.
Recommended by Joseph Love.

The Humble Petition of Hugh Johnston, who wishes to become a member of your Ancient and Honourable Society, and if admitted, your Petitioner as in duty bound will ever pray, &c.

(Signed) Hugh Johnston.

To the Master, Wardens, and Members
of the Masonic Lodge, No. 332, Omagh.
Recommended by Joseph Love.

Note.—"All agreed to their coming forward."

[Certificates.]

Isabella Tully, otherwise Johnston, came before me this day and maketh oath and saith, she was lawfully married to Robert Johnston, in the presence of James Higerty and Elizabeth Higerty his wife, by the Rev. James Stevenson, minister ; and further saith that her son, Hugh Johnston, and daughter, Jane Johnston, were both born in wedlock.

Sworn before me this 30th day of Nov., 1813 } Charles Scott.

her
Isabella + Johnston.
mark

Hugh Johnston also maketh oath and saith, that he never knew anything to the contrary of what is above specified. Hugh Johston.
Charles Scott.

It is the opinion of many Masons under the Grand Lodge of Ireland that illegitimates are not eligible for initiation into Freemasonry, although it is not positively illegal for such to be admitted under that Grand Lodge. It is also allowable under the Grand Lodges of England and Scotland, and some who have been received as members with the *bar sinister* have been really zealous Masons and ornaments of the Craft. The old O.B. of a Master Mason given in Ireland is very curious, and contained clauses requiring the brother to pledge himself not to confer the degree on an "atheist, libertine, bastard, or idiot," &c., or upon a "bailiff's process-server, livery servant, travelling tinker, or on any one of a low or mean occupation." We believe that an illegitimate, or *not freeborn*, candidate for Freemasonry would be eligible for initiation, if otherwise approved of and worthy, and could be legally accepted in England, Ireland, and Scotland.

(To be continued.)

"THE RECTANGULAR REVIEW."

MASONIC CHARITIES.

We have received the following letter from the Editor of the *Rectangular Review*, with a request for its insertion in our columns. We cannot pledge ourselves to the accuracy of any of the statements.

"Although not usual for a Review to reply to observations upon their articles, yet on the present occasion, the matter being Masonic, and the subject charity, the Editor feels disposed to relax the rule. First, he must remark, that it is hardly fair for Bro. Binckes to have brought Bros. Hervey, Farnfield, and Patten into the discussion, as they were in no way referred to. The principle (*sic* orig.) intention of the article was to attack the ACTIVE members of the Committee of Boys' and Girls' Schools, and to charge them with a misapplication of the funds. The money is subscribed for special purposes. What right had these gentlemen to vote £240 for a purpose not intended by the donors nor for the benefit of the children? and who originated the proposition for this grant?

"Bro. Binckes in his remarks states that the annual office expenses of the Royal Masonic Institution for Boys amount to £910. Now, if we look at the printed statement of accounts for the year ending 1869, we find that there was collected during that year £12,847 9s. 10d., and the total expenses of the establishment at Wood Green, and the office expenses as above, are put down at £4,671 19s. 8d., or per boy £44 1s. 6d. It would thus seem that there is actually expended upon the boys' not much more than one-third of the amount collected. The question may fairly be asked, What becomes of the remaining £8,175 10s. 2d? So far as appears in the statement of accounts referred to, the amount received from Stewards' fees, amounting probably to another £1,000, is entirely excluded. Now, without desiring to scrutinise the accounts in a niggardly way, there seems to be room for retrenchment here. And would it not have been better for Bro. Binckes, as he seems desirous to court an inquiry, to have faced the position boldly, instead of conveying an impression to the superficial reader, that the total expenses of the charity, apart from what the boys receive, amounts only to £910 per annum.

"The article in the *Rectangular Review* would not have been written but for the special misapplication of the funds referred to above, and it would be better for those who 'kissed the beauty' to pay for the pleasure out of their own pockets. Bro. Binckes is undoubtedly a most valuable Secretary to the charity, but he has evidently forgotten the true Masonic secret —*Silence.*

The Editor, 'Rectangular Review.'"

PROV. GRAND LODGE OF CUMBERLAND AND WESTMORLAND.

On Wednesday, the 23rd ult., the annual meeting of the Provincial Grand Lodge of Freemasons of Cumberland and Westmorland was held in the city of Carlisle. Members of the Order from all parts of the two counties, as well as from distant parts, assembled, and made altogether a very large muster—200 or 300. On their arrival in town, the brethren assembled at the Freemasons' Hall, Castle-street; but subsequently proceeded to the County Hall, where at half-past eleven the Craft Lodge was opened in due Masonic form. At noon the Provincial Grand Lodge Officers were admitted, and the Grand Lodge was at once opened. The following among other Provincial Officers took part in the business; Bros. Lord Kenlis, R.W.P.G.M.; John Whitwell, *M.P.*, R.W.D.P G.M.; Dr. W. T. Greaves, P.D.P G.M.; Joseph Nicholson, P.G.S.W.; Rev. Jas. Simpson, P.G. Sec.; John Lemon, P.G. Treas.; Edward Busher, P.G.S.B., England; John Barr, P.M. and P.G. Sword-Bearer; J. Iredale, P.D.P.G.M.; F. W. Hayward, P.P.G.S.W.; John Barnes, Tyler; G. G. Hayward, P.P.G. Sword-Bearer; James Sumner, P.G.P.; Joseph Sealby, P.G.J.D.; E. W. Braithwaite, P.P.G.S.D.; C. G. Thompson, P.G.R.; John R. Tickle, P.P.G.S.; Garnett Braithwaite, P.G.H. 859, P.S.G.W. Cambridgeshire; W. Dodd, P.G.S.B., W.M. 1074, H. 995; T. Gawith, P.M. 129, P.G.D C.; John Bowes, P.P.G. Reg. and P.G.S., Lancashire; Wm. White, P.G.T.; T. W. Rowland, P.G.O.; James Pearson, P.G.C.; Rev. H. L. Puxley, P.G.C.; J. Spittal, P. Supt. of Works; Crowther Moreton, W.M. 1267, P.M. 1004 and 872; Robert Butterworth, P.G.O.; Thomas B. Arnison, P.P.G.S.B.; John Hutton, W.M., P.G.S.; John Matthews, P.P.G. Steward. The business connected with the province was transacted in a most harmonious and satisfactory manner. Candidates were selected for the schools and pensions awarded to aged and infirm brethren.

A procession was formed at half-past one o'clock for the purpose of attending divine service at the cathedral. The Carlisle Volunteer Artillery Band headed the long line of Freemasons, who moved away from Botchergate in inverted order, the junior lodge in the front and the Provincial Grand Officers in the rear. The line of route was direct down English-street to the Castle-street entrance of the Abbey, where the brethren fell back on each side of the street, and the Grand Officers, headed by Lord Kenlis and Bro. J. Whitwell, *M.P.*, and the senior lodges passed down the centre, thus entering the cathedral in the front. The procession was very large, and as the members of the Brotherhood wore the clothing and insignia of their various offices, the sight was an imposing one.

The first portion of the service and the first lesson were read by the Dean, the second lesson by Archdeacon Boutflower; and the concluding portion was intoned by the Rev. H. Whitmore. Wesley's most beautiful anthem—"Blessed be God," was sung. The cathedral was crowded in every part. The sermon was preached by the Lord Bishop of the Diocese. His lordship selected for his text part of the 8th verse of the 13th chapter of St. Paul, First Epistle to the Corinthians, "Charity never faileth," and delivered a most eloquent and timely address, which we extremely regret our space precludes inserting.

The offertory was presented to the Bishop, who divided it between the Carlisle Infirmary and Dispensary.

On leaving the cathedral, the procession was re-formed (the Provincial Grand Officers taking first order), and, headed by the Artillery band, it proceeded to the County Hall, which the brethren entered, and the out-door proceedings were brought to a close.

On re-assembling in the County Hall, the election of Officers of the Provincial Grand Lodge for 1870-71 was proceeded with, and were as follows:—

Bro. John Whitwell, *M.P.*	D.G.M.
„ Rev. Jas. Simpson ...	S.W.
„ J. Kenworthy... ...	J.W.
„ Rev. W. Losh	Chaplains.
„ Rev. W. Williams	
„ W. Gate	Reg.
„ John Lemon	Treas.
„ Edward Baker ...	Sec.
„ Jos. Robinson ...	S.D.
„ John Wilson	J.D.
„ W. Johnson	Sup. of Wks.
„ John Holme	Dir. of Cers.
„ Henry Ranthmel ...	A.D. of Cer.
„ W. Dodd	Swd-Bearer.
„ J. Rowlands	Organist.
„ W. Woodhouse ...	Pursuivant.

The banquet was held in the County Hall in the evening, at which the brethren appeared in their Masonic insignia. Lord Kenlis, the Prov. Grand Master, presided, supported by the Deputy Provincial Grand Master, Captain Braithwaite, Rev. W. Cockett, Bros. Busher, Gibson, and Iredale. The Rev. J. Simpson, P.G.S. Warden, filled the vice-chair, supported by Bros. Lemon, Moreton, Bowes, Robertson, and various leading members of the Fraternity. The dinner and wines were of the best description, and reflected much credit on the County Hotel and Wine Company and their manager, (Mr. Gosling). After dinner, the usual loyal toasts were proposed and drank.

"The health of the Bishop and Clergy of the Diocese" was drank enthusiastically.

The Vice-Chairman proposed "The health of the Right Worshipful Grand Master of England, Earl de Grey and Ripon," who lost no opportunity of advancing the interests of the Order to the best of his ability.

Bro. Whitwell proposed "The health of the Deputy Grand Master and the rest of the Grand Officers."

Bro. Busher, of Kendal, acknowledged the toast, and in doing so spoke to the manner in which Lord Carnarvon had discharged his duties.

Bro. Whitwell, in eulogistic terms, proposed "The health of the Chairman, Lord Kenlis," who responded, and proposed "The health of Bro. Whitwell." The latter gentleman, in replying, enlarged fully on the benefits of Freemasonry, giving various instances of its value in warfare as well as in the social relations of life. A near relative of his, acting as a member of the ambulance corps for the relief of the sick and wounded, had recently been despatched with several waggon loads of provisions to the assistance of the distressed peasantry in the neighbourhood of Metz. He was intercepted by the Germans, placed under arrest, and, in spite of all attempts at explanation, seemed on the point of being compelled to renounce the object of his journey. As a last resource he saluted the Prussian officer in command as a brother. He was immediately re-called, and subjected to a searching examination, after which a consultation was held amongst the Prussian officers who were members of the Craft. The result was that our countryman was released from surveillance, and everything was done by the Prussian officers to promote the object of his expedition.

The remaining toasts, interspersed with glees and other music, were of a complimentary character. The company separated about eight o'clock, highly gratified with the successful nature of the gathering.

The general arrangements reflected great credit on the Union Lodge, Carlisle, under whose management they were conducted. Bro. Hayward, P. Prov. G.S.W., especially deserves mention, as he devoted himself entirely to secure comfort for others.

CONSECRATION OF A NEW R.A. CHAPTER AT SCARBOROUGH.

Monday, the 21st of November, being the day named by the Grand Superintendent (Most Excellent Comp. J. P. Bell, *M.D.*), for the consecration of the Denison Chapter, No. 1248, the companions assembled in the banqueting-room of the Grand Hotel, Scarborough, and having signed the book, waited till the chapter was opened by Excellent Comps. J. W. Woodall, as Z.; Stanhope, as H.; and Fisher, as J. The companions then entered the chapter, and the Provincial Grand Officers and Grand Superintendent also entered in procession, and were received with grand honours. The Grand Superintendent took his seat, and directed the Scribe E. (nominate) of 1248 to read the summons convening the meeting, together with the minutes of the preliminary meetings.

The following Psalm was then chanted:—"Behold how good and joyful a thing it is for brethren to dwell together in unity," &c.

A Past Principal (Comp. Woodall) then addressed the Grand Superintendent on behalf of the members of the Denison Chapter. The Grand Superintendent replied, and requested the petition and charter to be read. The Grand Superintendent having ascertained the names of the office-bearers-elect, and their willingness to accept office, inquired if the members were satisfied with the choice they had made, and on being answered in the affirmative, they were placed round the altar.

A prayer, with musical response, "So mote it be."

The office-bearers were now obligated, after which the following ode was sung:—

When orient wisdom beamed serene,
  And pillar'd strength arose;
When beauty tinged the glowing scene,
  And faith her mansion chose.
Exalting bands the fabric view'd,
  Mysterious powers ador'd;
And high the triple union stood,
  That gave the mystic word.

The chapter was then constituted and consecrated with the usual formalities, at the conclusion of which the Grand Superintendent gave a very instructive and interesting address.

Psalm (chanted), "O sing unto God," &c.

The companions below the rank of Principals now retired, when Comps. W. B. Stewart, P.M. 200, was installed 3rd Principal, or J.; W. F. Rooke, P.M. and P.Z. 200, 2nd Principal, or H.; and S. H. Armitage, W.M. 1248, 1st Principal, or Z., of the Denison Chapter, No. 1248.

The companions then re-entered the chapter, and saluted the newly-installed Principals.

The following were then invested as officers: Comps. J. W. Woodall, P.Z., Treas.; J. Groves, Scribe E.; J. C. Browne, Scribe N.; and J. E. Green, P.S.

The investiture being concluded, the following ode was sung:—

The depths obscure the favour'd shrine,
  A dreary course engage,
Till through the arch the ray divine
  Illumes the sacred page.
From the wide wonders of its blaze,
  Our ancient signs restored,
The Royal Arch alone displays
  The long-lost mystic word.

The installed Principals and officers now assumed the goverment of the chapter, and, agreeably to notice, balloted for Comps. J. W. Woodall, P.Z., and the Rev. H. Blane, *M.A.*, 200, both of whom were unanimously elected. Six brethren were proposed for exaltation, when the chapter was closed in ancient form and with solemn prayer.

The companions retired to the banquet, which was supplied in keeping with this magnificent hotel. The viands, &c., were of the very best quality, and ample justice was done to them, as might be expected. The usual loyal and Masonic toasts were given and responded to, and a most enjoyable evening was spent—such as few but Masons know how to spend—and the companions parted expressing themselves much pleased with all that had happened.

SOLOMON, the RAVEN, and the WORM.

We extract the following from the address of the Grand Master of Arkansas, U.S.A.:—

"Much of the more interesting features of Masonry are legendary, transmitted to us through successive generations of Craftsmen, from the earliest ages of the world—from ages when there was no printing, when book-making was rare, books were few, and men learned wisdom from the Great Book of Nature.

"Not long since, a venerable Hebrew brother told me a story, which I had never heard before; and which he said he learned, when a boy, in the fatherland, from his aged uncle, who was a Mason, and who assured him that he had in a very ancient parchment manuscript, which had never been printed. Pleased with the story, I said to him that I would tell it to the Grand Lodge some day, and let it be printed, as it was no secret. So I give it to you now for what it is worth. It is the story of 'Solomon, the Raven, and the Worm.'

"Solomon, the most wise, was sitting in a grove, near his rural palace, observing a raven feeding her young. Whilst she was off in search of food, telling a servant to bring him a glass bowl, he placed it over her nest, so as to cover the young birds. When she returned to the nest, the young ravens opened their mouths to receive the supplies which the mother was accustomed to bring them; and she, meeting with the transparent obstruction, fluttered about for some time in vain attempts to reach her imprisoned children. Vexed, she made repeated but ineffectual efforts to break the vessel with her beak. Despairing of success in this mode of attack, she lighted upon a limb, near by, and sat for some time, seeming to meditate. Then leaping into the air, and spreading her black wings, she moved off with rapid flight in the direction of an island in the Mediterranean sea. Our Grand Master, who had watched with interest all her movements, sat waiting for her return. Finally she came, bearing in her beak a large white worm; and placing it on the rim of the nest, near the edge of the bowl, it crawled over the vessel, and along its track the glass instantly cracked, as if cut by a diamond, parted and fell to the ground!

"The Masons were in the quarries preparing stone for the Temple. They used the drill and the wedge, but the process of parting the stones by these simple implements was tedious. The idea flashed upon the mind of Solomon that, by the instinct of the raven, Providence had placed in his hands a wonderful but more effective instrument. Taking the worm to the quarries, he placed it upon a great stone which the labourers had heaved out from the mountain; it crawled across it, and, to the amazement of the wise man, the stone opened along its path, and tumbled apart. Thousands of stones were thus separated into suitable rough ashlers, to be finished by the chisels and the mallets of the Craftsmen!

"Such is the substance of the story. It may be a mere fable. It may be that the insect excreted from its body some mysterious chemical substance that parted the glass and the stone. Or it may be that Providence, who confounds the wisdom of men by using simple means to effect great purposes, supplied to Solomon this wonderful little craftsman to aid in the great work of erecting a temple for His worship.

"Be this as it may, I have repeated this 'strange story' to illustrate the fact that Solomon, like Job, was a student of the Book of Nature, from every great page of which—whether he looked upon the sea, into the air, upon the earth, all teeming with life, or up into the heavens, sparkling with the lamps of night—he learned, as all Masons may, lessons of wisdom."

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the fourth Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

Reports of Masonic Meetings.

◆

THE CRAFT.

METROPOLITAN.

Lodge of Antiquity, No. 2.—A meeting of this lodge was held at the Freemasons' Tavern, on Wednesday, the 23rd ult. The W.M. (Bro. J. Percy Leith, P.G.S.) being abroad, the lodge was presided over by one of the P.M.'s, the ceremony of raising Bro. Erasmus Wilson being very impressively and well worked by all the officers. The visitors present were Bros. Marris Wilson (P.M. 63), A. G. Church (W.M. 33), Magnus Ohren (W.M. 452), G. A. Roxburgh, Thompson, and Smith. A vote of £10 10s. was made from the charity fund for the relief of foreigners in distress driven to this country by the present war. No further business presenting itself, the acting W.M. and brethren adjourned to refreshment.

Pythagorean Lodge, No. 79.—At the Ship Hotel, Greenwich, this old lodge held its usual meeting on Monday, the 28th ult. Bro. T. Perridge, W.M., presided, and there were present Bros. Burls, S.W.; C. Nash, J.W.; W. C. Penny, P.M., Treas.; J. H. H. Doughney, P.M., Sec.; J. R. Nash, S.D.; Roberts, J.D.; Munyard, I.G.; R. Boncey, P.M.; and many others. One brother was raised and one gentleman initiated, the work, as usual, being well done, the W.M. and officers all being proficient in their parts. The lodge was then closed, when the usual good banquet was served, and the regular toasts were given. The brethren separated at a reasonable hour. Visitors: Bros. D. Rose (P.M. 73), E. Shalless (140), West (P.M. 548), &c.

Moira Lodge, No. 92.—This ancient lodge held its election meeting at the London Tavern, Bishopsgate-street, on Tuesday, the 22nd ult. In the unavoidable absence of the W.M., Bro. Thorne, P.M., presided as W.M. After the lodge was opened and the minutes confirmed, the election for W.M. took place, and proved unanimous in favour of Bro. Brett, S.W. Bro. Potter, P.M., was unanimously re-elected Treasurer, and Bro. Speight, P.M., Tyler. The Audit Committee was formed, and the lodge was closed. Banquet followed.

Lodge of Temperance, No. 169.—The regular meeting of this old lodge was held at the White Swan Tavern, High-street, Deptford, on Thursday evening, the 17th ult. Bro. John Thomas Moss, W.M., presided, assisted by Bros. Alfred Pultey as S.W., and Marshall as J.W., and the officers. The lodge being opened, and the minutes of the previous meeting read and confirmed, a ballot then took place for the initiation of Messrs. Richard Debac, Charles Jonathan Sowton, and George Sowton, and which proving unanimous in their favour, the two latter gentlemen were initiated into Masonry, the ceremony being most ably performed. The W.M., Bro. John Thomas Moss, then informed the brethren that he would be happy to receive the name of any brother who was willing to represent the Temperance Lodge at the forthcoming Festival of the Royal Benovolent Institution, as owing to his already representing that excellent institution as Steward for the Lebanon Lodge, No. 1326, of which he was also W.M., he could not stand for the Temperance, and the subject of a Steward was postponed until the next meeting. The lodge was then closed, and the brethren then adjourned to banquet. Visitors: Bros. Alexander Rhodes (86), J. F. Grossmith (169), and Joseph Allsopp.

Lodge of Tranquility, No. 185.—On Monday, the 21st ult., at Radley's Hotel, New Bridge-street, Blackfriars, the first meeting of the season of this old lodge was held. In the unavoidable absence of the W.M. (Bro. H. Beigel, professionally engaged in France at the war), the chair was taken by Bro. Harfield, P.M., who was supported by the following members, viz., Bros. Barnett, S.W.; Bloomfield, J.W.; Peartree, P.M., Treas.: P. Levi, P.M., Sec; Abrahams, S.D.; Moss, J.D.; Shutzer, I.G.; Knapp, Organist; Israel, Harris, and Sydney, P.M.'s; and many others. The visitors were Bros. H. Levy (P.M 288), and F. Walters (W.M. 1309). The work done was initiating Mr. Joseph Minuto, passing Bros. Mathewes and Kroline, and raising Bro. Simons, all of which ceremonies were well rendered. An interesting letter was read from the W.M., which was ordered to be entered in the lodge minute-book. The lodge was closed, and banquet followed, served up in the well-known superior style of Bro. Hart, which always gives great satisfaction. The usual loyal toasts, &c., followed.

Industry Lodge, No. 186.—The regular meeting of this lodge was held at Freemasons' Hall, on Tuesday, the 22nd ult. Bros. J. Price, W.M.; T. E. Tallent, S.W.; W. Mann, P.M., Sec.; C. W. Noehmer, S.D.; J. Seex, J.D.; J. Wylie, I.G.; F. Henly, Steward; Mortlock, P.M.; Cleaver, Dyne, Davis, Beck, Emmott, Thiers, J. Death, Felton, Black, Hall, and other brethren were present. Bro. C. Eldridge, 733, was unanimously elected a joining member. Bro. W. H. Davis was raised, the work, as usual here, being well and ably done. The lodge was then closed, and a first-class banquet was served, after which the customary toasts were given. During the evening Bro. Mortlock sang, "Good-bye at the Door;" Bro. Wylie, "Letter from Home;" Bro. Kirk, "Black Banner;" Bro. Henly, "Home sweet Home;" Bro. Cyrus Kirk, "How to Ask and Have;" Bro. Skeen, "The Mill Stream;" Bro. Black, "The Properest thing to Do;" and other brethren also contributed to the pleasures of the evening. Visitors: Bros. F. Walters (W.M. 1309), Kirk (S.D. 144), C. Kirk (144), &c.

The Nelson Lodge, No. 700, held its monthly meeting in the Masonic Hall, William-street, Woolwich, on Wednesday, the 16th ult., under the direction of its esteemed W.M., Bro. W. D. May, assisted by his officers and Past Masters. The lodge was opened in ancient form, and with solemn prayer. The minutes of the previous meeting were read, and unanimously confirmed. The cash account was also read and approved. The ballot was taken for Messrs. Burt and Dorey, candidates for initiation, which proved in each of their favour, and Mr. Dorey being in attendance, was, with Mr. Miller (already balloted for) introduced, and duly received into the mysteries of the Craft. Bros. Lane, Ward, Attwood and Ashforth, candidates for preferment, were duly passed to the degree of F.C., and Bros. Dibblin, Bulmer, and Morris were raised to the sublime degree of M. Masons. On the motion of Bro. Rowland, P.M., in reference to providing a hall for Masonic purposes, it was resolved that a committee of five be appointed to consider the matter, and report thereon at the next meeting of the lodge. One guinea was voted from the funds of the lodge to the George Tedder fund, and the same amount was granted to the widow of a late brother. Another brother was relieved with 10s. 6d. It was resolved, that a letter of condolence be sent to the widows of the late Bros. Rose and Hawkes, expressive of sympathy at their bereavement. A gentleman was then proposed as a candidate for initiation, and nothing further being offered for the good of Freemasonry, the lodge was closed. The brethren partook of refreshment in the hall, and having spent a very pleasant evening, parted in perfect harmony.

Royal Oak Lodge No. 871.—On Wednesday, the 23rd ult., at the White Swan Tavern, Deptford, this lodge held its last meeting of the year. Bro. F. Walters, P.M. and Sec., opened the lodge, and Bro. J. Truelove, W.M., then took the chair. The minutes of the previous meeting were read and confirmed. Notice of motion was given, "That at the next meeting a five guinea P.M.'s jewel should be voted from the lodge funds, and presented on the installation night to Bro. J. Truelove, for his efficient services as W.M., during his year of office." The lodge was closed, and there being no banquet, the brethren separated directly the meeting was over.

The Rose of Denmark Lodge, No. 975.—The installation meeting of this lodge was held at the White Hart, Barnes, Surrey, on Friday, the 18th ult., under the presidency of Bro. G. T. Noyce, W.M., supported by Bros. C. A. Smith, S.W.; W. H. Barnard, J.W.; and a very large muster of members and visitors. The business of the evening comprised three raisings Bros. Angel, Harris and Taylor, after which, Bro. Little, the senior Past Master, installed Bro C. A. Smith as W.M. The officers were then invested as follows:—Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; Rev. J. S. Darvell, Chaplain; G. T. Noyce, I.P.M., Treas.; R. Wentworth Little, P.M., Sec.; R. B. Huddleston, S.D.; C. Butcher, J.D.; W. Bell, I.G.; H. Kelley, D.C.; and T. Farrell, W.S. The W.M. then, in a very excellent manner, initiated five gentlemen into the Order, and the lodge was closed. At the banquet table Bro. G. T. Noyce, P.M., was presented with a ten-guinea P.M.'s jewel, in recognition of his zealous and efficient services as W.M.

Victoria Lodge, No. 1056.—At the regular meeting of this lodge on Wednesday, the 23rd ult. Bro. W. George White was raised to the third degree, the other candidate, Bro. Jno. Williams, being absent through illness. Bro. William Perrin was duly passed to the degree of Fellow Craft, and Mr. James Charles Henry, regularly initiated into the Order by Bro. George Roberts, W.M., assisted by his officers, Bros. U. Latreille, S.W.; Alfred Robbins, J.W.; W. Wrenn, P.M., Treas.; Pendlebury, P.M., Sec.; W. Ashby, S.D.; Henry Wainwright, J.D.; J. Slade Brown, I.G.; F. Y. Latreille and Geo. M. E. Snow, P.M.'s. About thirty brethren were present, including the undermentioned visitors, Bros. Perrin (P.M. 101), W. Brearey (715), T. E. Hardy (S.W. 538), C. Jardine (140), W. Morris (1228), and William Roach (49). The sum of five pounds was voted from the funds of the lodge for the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, which will complete £10 to each fund, thereby entitling the lodge to four votes during its existence.

Southern Star Lodge, No. 1158.—The regular meeting of this lodge was held on Tuesday evening, Nov. 22, at the Montpelier Tavern, Walworth. Bro. D. S. Bayfield, W.M., presided; Bro. Charles E. Thompson, S.W.; Bro. E. Ellis acted as J.W. *pro tem* (in the absence of Bro. Towers); and there were also present: Bros. H. Thompson, P.M. and Treas.; T. H. Pulsford, P.M. and Sec.; R. E. Clarke, I.P.M.; J. Thomas, P.M.; Henry Potter, P.M.; a goodly muster of members, and several visitors. The lodge was opened in due form, and the minutes of an Emergency Lodge and the regular meeting were read and confirmed. A ballot was taken for Bro. Edwin Dodson, W.M. of the Royal Jubilee Lodge, No. 72, as a joining member of this lodge, which was unanimously in his favour. A ballot was then taken for Mr. Charles Shepherd and Mr. William John Bevan, candidates for initiation, which was also unanimous in their favour; and being in attendance, they were duly admitted to the mysteries and privileges of Freemasonry. Bros. Lowder and Trotman were then examined as to their proficiency in the science, and, being entrusted, retired. The lodge was opened in the second degree, and they were successively advanced to the degree of F.C., both ceremonies being very ably performed by the W.M. The lodge was resumed to the first degree, when it was announced that one of the candidates that evening had met with a very serious accident, or he would have been with them that evening. Bro. H. Thompson proposed, and it was carried unanimously, that the by-law relating to the admission of candidates be suspended in this case until such time as the candidate should be so far recovered from his accident as to be able to attend. After some other business had been disposed of, the lodge was closed in due form and with solemn prayer, and the brethren adjourned to the large banqueting-hall for refreshment. The banquet was served up in Bro. Allatt's usual style, and gave general satisfaction. The W.M. (Bro. Bayfield) being unable to remain, the chair was taken by Bro. R. E. Clarke, the Immediate Past Master, and in succession he gave the formal loyal and Masonic toasts, after which he gave "The health of their Newly-Initiated Brethren," congratulating them upon their admission to the Order, and expressed his belief that they would both become good and worthy members.—The toast was very cordially responded to, and Bros. Shepherd and Bevan, in very happy and appropriate terms, returned thanks for the honour conferred upon them, promising to do everything in their power to promote the interests of Freemasonry.—"The health of the Visitors" was next given, for which Bro. T. Quelch, P.M., of the Beadon Lodge, and other visiting brethren, returned thanks.—The W.M. (*pro tem.*) then gave "The health of the W.M.", whom they all regretted was unable to remain to the banquet, but remarked that they all had an opportunity of observing how ably he had discharged his duties in the lodge, and was therefore entitled to all the honours so justly due to him.—The toast was well received, as was the next one, which was "The health of the P.M.'s of the Lodge."—Bro. H. Thompson returned thanks for the P.M.'s, expressing the great pleasure it was to them to receive these renewed marks of favour from the brethren; but as he had so often to respond to this toast, he regretted he could not in adequate terms acknowledge the kindness they had always received, but assured the brethren that there was nothing the Past Masters would not do to promote the interests and prosperity of the lodge. He took this occasion of inviting the younger members of the lodge to attend the Domatic Lodge of Instruction, held close by, where they would have explained to them all they had passed through, and by attending they would also fit themselves for any office they might be called upon to perform, and so render themselves worthy officers of the lodge.—The W.M. next gave "The Officers of the Lodge," and remarked how much of its success depended upon the way in which the officers did their duty.—Bro. C. E. Thompson, S.W., returned thanks for the officers, and said it was pleasing to them to receive that recognition of their services from the W.M., which would stimulate them to do their duty to the lodge, trusting as they advanced towards the chair to receive the confidence of the brethren.—The Tyler's toast was given, and a very harmonious evening brought to a close. Bro. Dodson, Bro. Walter, and several other brethren contributed some choice songs in the course of the evening.

Sphinx Lodge, No. 1329.—The first meeting of this lodge since its consecration was held at the Stirling Castle, Camberwell, on Saturday, the 19th ult, Present: Bros. E. Clark, P.G. Supt. of Works Middlesex, W.M.; Major H. W. Palmer, S.W.; E. J. Bailey, J.W.; J. C. Reynolds, Treas.; Henry Allman, Sec.; Dr. Bedolf, S.D.; S. Saunders, J.D.; Jas. Vockins, I.G.; J. Sugden, S.; Jno. Thomas, P.M.; Percival A. Nairne, P.M. Visitors: Bros. Kelham, P.M.; Williams, P.M.; W. J. N. Quilty, P.M.; and Hastie. The lodge was opened in due form, and the minutes of previous meeting read and confirmed. The ballot was then taken for Messrs. J. S. Abbott Dunbar, Alfred Campbell, Geo. S. Mansell, W. Harwell Blanch, and Alfred Hancock for initiation, which proved unanimous in each of their favour, and all being in attendance were duly admitted into Freemasonry, the ceremony being performed by the W.M. in his usually careful and impressive manner. He afterwards announced his intention of representing the lodge at the next Girls' Festival. The by-laws for the lodge having been read and confirmed, and Mr. George Champion proposed for initiation at the next meeting, all the Masonic business was ended, and the lodge was closed in due form. The brethren adjourned to substantial refreshment, and a very happy and comfortable evening was passed.

PROVINCIAL.

LUTON.—*Lodge of St. John the Baptist, No.* 475.—This lodge held it usual monthly meeting in the Town Hall, on Friday, the 11th ult., under the presidency of Bro. F. C. Scargill, W.M., supported by the following officers: Bros. J. W. Cawdell, S.W.; E. F. Green, J.W.; T. W. Haselgrove, S.D.; W. Alford, J.D.; W. Wadsworth, I.G.; and other brethren. The minutes of the previous meeting were read and confirmed. Bro. Inwards was then invested with the collar and jewel of office as Organist. Bro. Wright was duly raised to the sublime degree of a M.M. by the W.M. in his usual impressive manner. Mr. Geo. Chambers and Mr. John Kingston were proposed as candidates for initiation, and the lodge was then closed in due form.

BLACKPOOL.—*Clifton Lodge, No.* 703.—The annual festival of this lodge was held at the Clifton Arms Hotel on Tuesday, the 22nd ult., under the presidency of Bro. R. Landless, P.M., as W.M., supported by the following officers, viz., Bros. J. Crossley, E. Banks, and T. Cookson, P.M.'s; H. Johns, S.W.; R. Rushton, J.W.; E. Brook, S.D.; G. W. Sharples, J.D.; P. Parker, I.G.; and about twenty other brethren. The lodge being opened in the second degree, the W.M.-elect, Bro. R. Whalley, was duly presented by Bro. E. Banks, P.M. The Installing Master, Bro. R. Landless, P.M., then obligated the W.M.-elect, and in a Board of Installing Masters, placed him in the chair of K.S. according to ancient custom. On the return of the brethren, he was proclaimed and saluted. Bro. Landless gave the usual charges to the W.M., Wardens, officers, and brethren. The following brethren were appointed and invested: Bros. T. C. Preston, S.W.; T. Mycock, J.W.: Landless, Treasurer; R. W. Braithwaite, Sec.; J. B. Fisher, S.D.; G. W. Sharples, J.D.; W. Bailey, I.G. The lodge being closed in the second degree, the brethren were called to refreshment, the banquet being under the presidency of Bro. R. Whalley, W.M. The usual loyal and patriotic toasts having been given and suitably responded to, the customary Masonic toasts and sentiments were given and most cordially received. After spending a very pleasant evening, the brethren separated at an early hour.

LOUGHBOROUGH.—*Howe and Charnwood Lodge, No.* 1007.—The annual festival of this lodge was celebrated at the Bull's Head Hotel, on Tuesday, the 22nd ult., after a very successful year's operations under the Mastership of Bro. John Wilson, P.G.S.D., who was, unfortunately absent from this meeting through illness. The lodge was duly opened, and the ceremony of installation performed by R.W. Prov. G.M., Bro. Kelly, one of the founders, and an honorary member of the lodge. There were also present the following brethren: Bros. W. Grimes Palmer, P.M. and P.G.S.W.; H. Deane, P.P.G. Reg, as S.W.; C. H. Capp, J.W., and W.M.-elect; W. White Goode. Sec.; Burrows, S.D.; Pratt, J.D.; Dougherty, I.G.; Capt. Dobell, P.P.G. Sword-Bearer; Gosling, P.P.G.P.; Bosworth, P.P.G.J.D.; Scott, Bryan, Mounstephen, W. Grimes Palmer, jun., *F.R.C.S.*, A. Mullett, F. Amatt, Schofield, Greenwood, Walker, and others. The visitors were, Bros. Rev. S. Pyemont, *D.D.*, P.M. 779, and P.P.G.S.W.; Leonard A. Clark, P.M. 279, and P.P.G.S.W.; and T. Thorpe 279, and P.P.G.D.C. The lodge having been opened in the first degree, and the minutes read and confirmed, the W.M.-elect, Bro. Charles Hacker Capp, was presented to the Prov. G.M. in a lodge F.C.'s, to receive at his hands the benefit of installation, which was accordingly performed according to ancient custom, and the W.M. was proclaimed and saluted in the three degrees. The W.M. then appointed and invested his officers, viz.: Bros. Deane, S.W.; Goode, J.W.; Palmer, jun., Sec.; Scott, S.D.; Schofield, J.D.; Greenwood, I.G. Bro. E. C. Middleton was re-elected Treasurer. The W.M. proposed, and the P.G.M. seconded, a vote of thanks to the I.P.M., Bro. John Wilson, for his valuable services during the past year, coupled with an expression of regret at his absence through illness, which was carried unanimously. The W.M. addressed the lodge, thanking the brethren for the honour they had conferred upon him by electing him as W.M., and the P.G.M. for doing him the honour of attending to instal him. There being no further business the lodge was closed, and the brethren sat down to an elegant banquet, under the presidency of the W.M., after which the usual loyal and Masonic toasts were duly honoured, the healths especially of the Prov. G.M. and the W.M. being most warmly greeted, accompanied with musical honours. The lodge after being almost in abeyance for two or three years, we are glad to state is once more in a flourishing and efficient condition, a considerable addition having been made to its members during the past year.

ROYAL ARCH.

METROPOLITAN.

Mount Lebanon Chapter, No. 73.—This chapter met at the Bridge House Hotel, Southwark, on Thursday, the 24th ult. Comps. J. W. Avery, M.E.Z.; T. J. Sabine, H.; F. Walters, P.Z., as J.; R. Watts, P.Z.; A. D. Loewenstark, P.Z., Treas.; M. A. Loewenstark, S.E.; J. F. Timms. E. Harris, A.S.; and others were present. Minutes were read and confirmed. Apologies were received from absent candidates and officers. For the sake of practice, the H. Chair was given. The chapter was then closed. There was no banquet on this occasion, and the companions separated soon after the meeting was over.

PROVINCIAL.

SHEFFIELD.—*Chapter of Paradise, No.* 139.—This old chapter held its monthly convocation in the Freemasons' Hall, Surrey-street, on Monday, the 21st ult. In the unavoidable absence of Comp. Short, M.E.Z. (owing to indisposition), Comp. Hay, P.Z., presided as M.E.Z. The officers and companions present were Comps. Garnett, H.; Roddewig, J.; Collinson, E.; Longden, P.Z., as N.; Brittain, P.S.; Bennett, as S.; Jervis, as S.; Drury, P.Z.; Matthews, Wostinholm, Fletcher, Hornby, and Wilkinson. The minutes of the last convocation having been read and confirmed, the ballot was taken for Bro. Adolph Pfeilschmidt, S.W., and W.M.-elect, of the Wentworth Lodge, No. 1239, which proving unanimous in his favour, he was duly exalted to this supreme degree. Of the admirable manner in which the ceremony was rendered by Comp. Hay, P.Z., it is impossible to speak too highly, and this, coupled with his commanding presence and patriarchial appearance, made such an impression on the candidates as will not readily be effaced. This being election night, it resulted in the following appointments, viz., Comps. Garnett, M.E.Z.; Roddewig, H.; Brittain, J.; Collinson, E.; Rooth, N.; Matthews, P.S.; and Wilkinson, J. Comp. Matthews stated his intention of appointing his assistants next meeting. The chapter being duly closed, the companions adjourned to the dining-room for refreshment, presided over by Comp. Hay.

WARRINGTON.—*Chapter of Elias Ashmole, No.* 148.—A convocation of this chapter was held on Friday evening, Nov. 25th. Present: Comp. Robert Stevenson, M.E.Z., who was supported by Comps. D. W. Finney, H.; John Bowes, P.Z., Prov. G.S.B., J.; W. Richardson, Principal Soj.; William Mossop, Scribe, E.; W. S. Hawkins, as Scribe N.; William Sharp, Rev. J. Nixon Porter, W. Crompton, John Harding, W. Pollitt, H. Balshaw, J. G. Hughes; James Hannah, Janitor. &c., &c. The chapter was duly opened by the Principals, when the rest of the companions were admitted. The minutes of the last convocation were read and confirmed, after which the ballot was taken for Bro. Robert Jackson, W.M. of the Lodge of St. John, No. 104, Stockport, which proved unanimously in his favour. Bro. Edwin Robert, who was elected at a previous convocation, being also present, the two brethren were exalted by the M.E.Z., who also gave the historic lecture. The symbolic lecture was given by Comp. D. W. Finney, H., and the mystic lecture by Comp. John Bowes, P.Z., &c. There being no further business, the chapter was duly closed according to ancient form.

LANCASTER.—*Rowley Chapter, No.* 1051.—The regular meeting of this chapter was held at the Masonic Rooms, Athenæum, Lancaster, on Monday, the 21st inst. There were present: E. Comps. W. H. Bagnall, M.E.Z.; Thomas Mason, H.; W. Hall, J.; Comps. Mercer, E.; Whinpray, N.; James M. Moore, as P.S.; Edmund Simpson, Asst. Soj.; W. Barker, Treas.; Edward Airey, Richard Taylor, John Watson, Janitor. Visitor: Comp. Mills. The chapter was opened in due form, minutes read and confirmed, and other business transacted. Bro. W. J. Sly, of the Rowley Lodge, No. 1051, who had previously been elected, was exalted to the degree of the Royal Arch by Comp. Moore, P.Z., the mystical, symbolical, and historical lectures being delivered by the Principals. In the absence of Comp. Fenton, the duties of P.S. was ably discharged by Comp. J. M. Moore, Asst. Soj. A candidate for exaltation was proposed, and there being no other business before the chapter, it was closed in due form.

MARK MASONRY.

St. Mark's Mark Lodge, No. 1.—A meeting of the members of this lodge was held on Monday evening at Bro. Gosden's, Masons' Hall Tavern, Basinghall-street. Bro. J. G. Marsh, W.M., presided, supported by a large number of brethren of the lodge and a great many visitors. Bros. Colonel Burdett, John Hervey, F. Binckes, James Stevens, Lord Eliot, Joshua Nunn, S. Rosenthal, T. L. Fox, C. J. B. Plestow, and James Weaver were among the brethren present, and rendered considerable assistance in effectually performing the ceremonies. Six brethren, viz., Bros. Coutts, Clark, Payne, Dawson, Weaver, and Darke took the Mark degree, and a great many more the Ark and Most Excellent Master grades, which are now given at this lodge. The Lodge of Most Excellent Masters was then formally placed under the jurisdiction of the Grand Mark Lodge of England, and the brethren afterwards sat down to a well-supplied supper, and did not separate till late. The customary compliments were paid to the visitors and the officers, both grand and lodge, and Bro. Binckes replied to the toast of the former in an exhaustive speech, which was cordially received. The business in the lodge was extremely heavy, and occupied the Master and officers an hour beyond the time expected.

SCARBOROUGH.—*Star in the East Lodge, No.* 95, *E.C.*—This lodge held its annual installation meeting at the Masonic Hall, Globe-street, on Wednesday, the 23rd ult., when the following were present: Bros. H. A. Williamson, W.M.; J. W. Woodall, P.M., P.G.M.O.; W. F. Rooke, P.M., G.S.D., the Worshipful Mayor of Scarbro'; Stanhope, P.M., P.P.G. Chaplain, Oxon; W. Peacock, S.W.; G. H. Walshaw, J.W.; J. F. Spurr, M.O.. W. Pattison, S.O.; R. H. Peacock, J.O.; J. A. Chapman, Treas.; H. C. Martin, Sec.; J. Inskip, J.D.; J. Verity, Tyler; and a number of others. The lodge was opened at 4.45, the minutes were read and confirmed. Bro. H. Grover was elected unanimously, a candidate for advancement. Bro. R. H. Peacock was installed as W.M. of the lodge, by Bro. Williamson, P.M., assisted by the P.M.'s herein named, when he appointed and invested the following as his officers: Bros. Williamson, I.P.M.; W. Peacock, S.W.; J. W. Taylor, *M.D.*, J.W.; Rev. H. Blane, *M.A.*, Chaplain; W. Pattison, M.O.; J. Hardgrave, S.O.; G. H. Walshaw, J.O.; J. A. Chapman, Treas.; H. C. Martin, Sec.; J. F. Spurr. Reg. of Marks; J. Groves, S.D.; J. S. Cook, J.D.; R. Land, I.G.; J. E. Green, Org.; J. Verity, Tyler. Bro. R. H. Peacock, W.M., returned thanks to the brethren for their kindness in having placed him in the high position he now occupied, in his usual kind-hearted eloquent language, to which Bro. Woodall, P.M., &c., answered, and in doing so, he spoke in the highest terms of Bro. Peacock as a Mason. One brother was proposed for advancement. The visitors expressed their hearty good wishes for the welfare of the lodge, when it was closed with solemn prayer, and the brethren retired to the annual banquet, which was supplied by Bro. Chapman in his usual bountiful and very superior style. Full justice having been done to the rare and good things thus provided, the usual loyal and patriotic toasts were drank and received with due honours, and the brethren parted in love and harmony.

METROPOLITAN MASONIC MEETINGS

For the Week ending December 10, 1870.

MONDAY, DEC. 5.

Lodge 12, Fortitude & Old Cumberland, Ship & Turtle Tavern, Leadenhall-st.
,, 25, Robert Burns, Freemasons' Hall.
,, 69, Unity, London Tavern, Bishopsgate-street.
,, 72, Royal Jubilee, Anderton's Hotel, Fleet-street.
,, 90, St. John's, Radley's Hotel, Blackfriars.
,, 144, St. Luke's, Pier Hotel, Chelsea.
,, 188, Joppa, Albion, Tav., Aldersgate-street.
,, 256, Unions, Freemasons' Hall.
Red Cross Premier Conclave, Freemasons' Tavern.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, DEC. 6.

Colonial Board, Freemasons' Hall, at 3.
Lodge 7, Royal York, Freemasons' Hall.
,, 9, Albion, Freemasons' Hall.
,, 18, Old Dundee, London Tav., Bishopsgate-st.
,, 101, Temple, Ship & Turtle Tav., Leadenhall-st.
,, 172, Old Concord, Freemasons' Hall.
,, 217, Stability, Anderton's Hotel, Fleet-street.
,, 765, St. James's, New Weston-street, Bermondsey.
,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
,, 1261, Golden Rule, Great Western Htl., Bayswater.
Chap. 145, Prudent Brethren, Freemasons' Hall.
,, 169, Temperance, White Swan, Deptford.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, DEC. 7.

Quarterly Communication of Grand Lodge, at 6 for 7.
Lodge 511, Zetland, Anderton's Hotel, Fleet-street.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.

THURSDAY, DEC. 8.

Lodge 10, Westminster & Keystone, Freemasons' Hall.
,, 19, Royal Athelstan, Terminus Hotel, Cannon-st.
,, 263, Bank of England, Radley's Htl., Blackfriars.
,, 534, Polish National, Freemasons' Hall.
,, 860, Dalhousie, Anderton's Hotel, Fleet-street.
,, 1076, Capper, Marine Hotel, Victoria Docks, West Ham.
Chap. 72, Royal Jubilee, Horns Tavern, Kennington.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, DEC. 9.

Lodge 134, Caledonian, Ship and Turtle Tavern, Leadenhall-street.
,, 157, Bedford, Freemasons' Hall.
,, 177, Domatic, Anderton's Hotel, Fleet-street.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, DEC. 10.

Lodge 108, London, Freemasons' Hall.
,, 173, Phœnix, Freemasons' Hall.
Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

To Advertisers.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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The Freemason

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Births, Marriages, and Deaths.

MARRIAGES.

Bagshaw—Clark.—On the 24th ult., at St. Peter's, Kensington, by the Rev. W. S. Bagshaw, rector of Thrapston, Northamptonshire, uncle of the bridegroom, assisted by Rev. Francis Holland, *M.A.*, incumbent of Quebec Chapel, Bro. Robert John Bagshaw, Prov. G. Master for Essex, to Emma Ann, second daughter of the late Matthew Clark, Esq., of 26, Pembridge-square. [No cards.]

Vandyke—Harris.—November 23rd, at Meyerbeer Hall, Liverpool, by the Rev. J. Prag, Bro. A. Vandyke, of the Merchants' Lodge, No. 241, to Sarah Frances, eldest daughter of Julius Harris, Esq.

Answers to Correspondents.

All communications for The Freemason should be written *legibly* on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

Justitia.—In lodges under the English Constitution a blind man may be made a Mason, his misfortune in that respect being no bar to his admission into the Order.

G.J.W.—The Master having opened his lodge in the three degrees may resume, reopen, or close it in any degree, provided he closes it afterwards in the first degree.

The Freemason,

Saturday, Decembeb 3, 1870.

The Freemason is published on Saturday Mornings in time for the early trains.

The price of The Freemason is Twopence per week; annual subscription, 10s. (payable in advance).

All communications, letters, &c., to be addressed to the Editor, 2, 3, and 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

EDUCATION.

AT the present time when our legislature and the public generally are full of the pregnant theme of education, it may be well to remember, that Freemasonry plays a not unimportant part among the many teachers of mankind; and that it advances claims as a moral institution which ought to be more widely acknowledged and understood. Light, or "more light" as the dying poet said, is the burden of our cry; irradiate the dark corners of men's hearts, and flood their souls with luminous rays of wisdom. It is the mission of every true Mason to assist in dispelling the clouds of ignorance and folly; it is his duty to aid the development of reason, and to stimulate the growth of learning. But it is also his highest and noblest privilege to promote the happiness of others, to awaken men's faculties to a just perception of their mutual dependence upon their fellow-creatures, and to strenuously impress upon them ever to remember that the law of Freemasonry is kindness, and its religion, love. Now it is manifest even to the most superficial observer, that with the spread of education amongst the masses, the influence of a fraternity like ours must be incalculably increased and extended.

In all countries where instruction is general, we find that the adherents of Freemasonry may be reckoned by thousands, as for instance in the United States of America, where nearly every considerable village boasts a lodge. The day has now fortunately arrived, when every child in England can claim to be instructed, and apart from all religious considerations we hail the event as one which will contribute to the stability of our institutions, and the prosperity of the people. The foolish objection has been made by some, that if all are to be educated we shall engender discontent amongst the proletarian many when they find it impossible to reach the social altitude of the patrician few.

This we contend is a baseless theory, inasmuch as the whole scope of learning and the wisdom derived from the experience of great writers tend to elevate the mind without unduly elating it, and to tranquillise those passions which in a state of ignorance brutalise and degrade their unhappy victims. Again, all are not gifted with like talents, and we may be well assured that the boon of education will not produce very startling results in the great majority of our fellow-subjects, but it will at least tend to make them more self-reliant, more disposed to work for the common good, and, in a word, to discharge their duties as good citizens in an intelligent and satisfactory manner. We do not imagine that every child will become as wise as Solon, or as philosophic as Newton, but we believe that he will grow up with a better sense and a keener appreciation of his responsibilities as a sentient being, accountable to a Higher Power for his thoughts and actions. From men trained in this way we select our candidates for Freemasonry, because none but rational minds can realise the moral strength of our association or the hidden beauty of its symbolism.

An uneducated man can have little sympathy with ceremonies which must be carefully studied before they can be understood and properly valued. It is like leading a blind man into a garden of delightful blooms, and fancying he can admire the varied hues of the flowers around him. But to a mind which has received the impress of knowledge, and upon which the seal of intelligence is set, Freemasonry is a sphere of enchantment with endless vistas opening upon the horizon of thought. In theory and tradition our Order is linked with many half-forgotten mysteries of the past; its legends are shrouded in the gray mists of antiquity; its ceremonies are reminiscences of primeval rites. The allegorical teachings of prophets and priests, the solemn acts of primitive worship, the dramatic representations of momentous events in the world's history, are all preserved and commemorated in the arcana of the Craft. Freemasonry is, however, not only all this, but more: it inculcates plain duties which we are but too prone to overlook and ignore; it enjoins the practice of virtues, the universal observance of which would make mankind one happy family, and if it appeals with force to the intellect, it directs with even greater power the feelings of the heart. To be just and merciful, faithful, true, and charitable, these are the lessons taught in Freemasonry; and who can gainsay the assertion that they touch the highest and best sympathies of our nature, and evoke deeds that are registered on high. We want to bring within the pale of the Craft men who are qualified by mental culture to be its ministers and interpreters; and we therefore rejoice to find that the State has undertaken, what we conceive to be its imperative duty, to provide scholastic training for the youth of the realm. An acute thinker has left on record his opinion that "it behoves the government of every well-regulated society to provide, as far as may be in its power, for each class of its subjects, as much education, and of the best kind, as the latter are capable of receiving with advantage to themselves and security to the public interests." As Masons, therefore, let us aid the good work, and, above all, let our own educational establishments be models for all others to imitate. We believe that they are extremely well conducted, and that every attention is paid to the intellectual advancement of the pupils. In fact, the local examinations at Oxford and Cambridge have amply proved that the curriculum of study at our Boys' School produces admirable results; and we are equally satisfied that sound and serviceable instruction is imparted to the female children at the Girls' Institution. The whole subject of education, we repeat, is one of the most important that can engage our attention; and, moreover, our interest in its solution is just now intensified from a national point of view. There are, beyond doubt, difficulties and obstacles to be overcome before the desired consummation can be attained; but we nevertheless look forward hopefully to the time when the ignorant and the depraved shall cease out of the land—when the money now spent in deterrent measures for the idle and vicious shall flow into nobler channels—when our prisons shall be turned into workshops, and our dark places made bright with knowledge. We hail the advent of a happier era for the human race, when such wars as the one which now desolates France, and in a minor degree Germany likewise, shall have become impossibilities, because man will have learned the utter folly and madness of invoking the sanguinary arbitrament of the sword to settle international disputes. In the progress of education and the development of refinement every Freemason is personally interested; and as our principles become better known to the world, the Order will be enabled to wield an influence for good greater even, because more universal, than it exercises at the present moment. We have, therefore, every reason to applaud any movement for the practical education of the people.

Multum in Parvo, or Masonic Notes and Queries.

Is the Pope a Freemason? If so, when and where was he initiated; and of what lodge?

SUBSCRIBER.

We find the following in the new Masonic journal of Madrid, the "Libertad del Pensamiento:—

> "Few persons know, and that is the reason we take this occasion to relate the fact, that the present Roman Pontiff, Pope Pius IX., owes his elevation to the Chair of St. Peter to the influence of Masons, whose principles he solemnly swore to sustain. Pius IX. was initiated into 'The Sons of Hiram' *(Los Hijas des Hiram)* under the symbolic name of *Savola*. He became a Knight of the Red Cross 18°. There are existing lodges at Madrid which he visited during his residence in Spain, and many brethren who remember these facts. Bro. Soussingeas has shown us a fine portrait of the Pope in full Masonic regalia, with the following inscription underneath in Latin: 'Et excommunicate fratres meos, mea culpa.' If my brethren are excommunicated, it is my fault."

It is stated that a new society has been started under the name of "The Good Templars," with the purpose of enlisting Freemasons in the cause of temperance. What would De Quincy have said to this? No Freemason himself, he yet claimed to know all about the parentage and growth of the Craft whose origin he would place no further back than 1629. We have upon his authority that the first password given to the initiated candidate is "Fork Out," which he has to do, the second word being "Brandy," which they all proceed to discuss. How, then, can temperance connect itself with Freemasonry? Certainly the two things have not hitherto been connected in the popular idea, which has always supposed the "labour" of the brethren to be by no means co-extensive with the "refreshment." Indeed, the preservation of Masonic secrets has been partly attributed to the genial character of the Masonic supper.—*Observer.*

THE APRON—THE BADGE OF OUR ORDER.

I beg sincerely to thank the various brethren who have favoured us with their remarks on this subject, but *as yet* I am unable to withdraw my remark made at page 545 as to the time when the *white* apron, as P. H. Newnham puts it, was worn as "the distinguishing badge of our Order":—

1. The "quotation" given by Bros. Newnham and "Lupus" as being contained in the *Quarterly Review*, vol. xxiv., page 146, has not, as yet at least, been verified, as per Bro. Hughan's remarks at page 593, and also remarks corroborative of Bro. Hughan which I have received privately.

2. Even although the quotation does exist somewhere in the *Quarterly Review*, it does not therefore follow that the word "white" may not be an interpolation, just as the word "Grand" was so often interpolated in other cases. I had this in view, at page 578, when I said "I should like if the exact words of the entry as it *originally stands* could be given."

3. As to *gloves* being given to Operative Masons, I think it quite possible they may have been at times given even to work with. Although not an Operative Mason myself, I know by experience that a glove on the hand that holds the chisel on a cold frosty day in winter is sometimes very acceptable.

4. A *tiled* lodge may mean a lodge covered with tiles, so that a lodge "properly tiled" some centuries ago might mean a lodge or building, the roof of which was so *covered with tiles* as *effectually* to keep out both rain and wind.

5. As to chapters and congregations held by Masons, these, some centuries ago, were mere meetings of the operative masons for the purpose of discussing wages, work, &c., just as any of our present operative masons' societies may do; which, although called "lodges," &c., have no connection with our Freemasonry, which may be seen by reading the postscript to the 1723 Constitutions, which speaks of the "statutes of labourers," and also of "chapters and congregations."

6. The remarks by Chas. G. Forsyth about the "Essenian Masons" are apart from the present question; let us get fairly past last century, if possible, before going to them. And as to the pretended connection which the "Encyclopedia Metropolitana" sets up between the old Masons and the Knights Templar, that is purely imaginary, and is based upon the fact that Templars had to become "gilde brothers" *for the purpose of buying and selling merchandise.*

Lastly, I gladly see our Rev. Bro. Newnham saying, "Too much obscurity has been introduced into the already too obscure history of our Craft by the constant re-copying of unverified assertions." Such being the case, it becomes the duty of all who wish to see a *true* history of our Order to examine *thoroughly* whatever does not satisfy them. Before last century I constantly see the Masons mixed up with, and also simply on a par with the other trades—the wrights and masons being often classed together in one incorporation, hence, instead of my *abandoning* my "often-repeated comparisons of the Masons with other crafts," as Bro. "Lupus" suggests at page 593, I challenge Bro. "Lupus" to produce "Acts of Parliament," passed *before last century*, which did not also apply to other crafts connected with building, or which may not have applied to the wrights, &c., as well as to the Masons?

W. P. B.

I have found my original authority for the extract in reference to the "white aprons and gloves." It is Mackey's "Lexicon of Freemasonry," 3rd edition, 1867 (revised by Donald Campbell); article, "Clothing,"

P. H. NEWNHAM.

I think the condensed summary of "indirect proof" in favour of the "white aprons and gloves being worn when not at labour" an excellent one, and well worthy of the careful attention of all students of Freemasonry, and I have much pleasure in supporting the remarks made by Rev. Bro. P. H. Newnham.

That *peculiar* secrets were known to, and worked by, the ancient Masons, differing in some respects from those of other guilds, is to me certainly proved by reference to ancient records; although I do not think such secrets were of the elaborate nature some think they were.

Without doubt the "lodge" was a *secret place* of meeting, and where cowans had no right to attend, neither were the uninitiated permitted to participate in their ceremonies, whatever (or however simple) they may have been. The *oath* alone is proof sufficient of this.

W. JAMES HUGHAN.

The small discussion on the antiquity of the Masonic apron for other than the purposes of labour appears to result in a very serious blow to the assertions of the 1717 theory, which have been of late so confidently proclaimed in all the courts of Masonry. The proof so fairly given from the records of the Warkworth and Alnwicke Lodge not only demonstrates the use of the apron at religious services, but affords complete evidence to any reasonable inquirer that, on the 20th January, 1708, a lodge of Freemasons was assembled at Alnwicke which was *not* an "operative" meeting. Thus, out of a simple though fortuitous discussion the very positive, if not celebrated, 1717 theory is in imminent danger of the same tragic fate as the well-known "Humpty-Dumpty," the old and lamented friend of our nursery days. It may, however, be said that this meeting only occurred nine years before the magic date so positively prescribed as the year in which "Speculative Masonry" was *invented.* Upon this let me have another word to say, although I have not been a participant in the controversy. Some time since it was my good fortune and pleasure to be a subscriber to the publication, by Bro. Matthew Cooke, of a transcript made by himself from a Masonic MS. in the library of the British Museum. It is a genuine fifteenth century MS., and is called "The History and Articles of Masonry." The preamble of the MS. is devoted to the offering of thanks for knowledge vouchsafed to the Craft; next occurs a description of the liberal sciences, and then follows a detail of the origin of Masonry after the manner which many of us now deem to be somewhat apochryphal. It then continues:—

> "And soon after that came Saint Adhabell into England and converted Saint Alban to Christianity. And Saint Alban loved well masons, and he gave them first their charges and manners first in England. And he ordained convenient (times) to pay for the travail. And after that was a worthy king in England that was called Athelstan, and his youngest son loved well the science of geometry, and he wist well that hand-craft had the practice of the science of geometry so well as masons, wherefore he drew him to council and learned (the) practice of that science to his speculative, for of speculative he was a master and he loved well masonry and masons. And he became a mason himself, and he gave them charges and names as it is now used in England and in other countries."

Now, whether the MS. is correct or not in its facts, we have here a statement in a document written probably before 1500, that the son of Athelstan learned the practical part of Masonry in addition to *speculative*, of which he was a master. It matters not to us whether Athelstan had a son or not, or whether he knew anything about Masonry, or ever heard of it; but it does matter, and very considerably, too, that an authentic document of this date should make *a clear and unmistakable distinction between Speculative and Operative Masonry.*

Again, referring to the Council which has before been mentioned, the MS. says: "This Council is made by divers lords and masters of divers provinces and divers congregations of masonry," &c. I have given the modern orthography as being more convenient for the present purposes.

J. O. Halliwell, *F.R.S.*, has transcribed a fourteenth century MS. which is preserved in the Old Royal Library at the British Museum, and of which the authenticity has never been questioned. This MS. also refers to Athelstan, and thus describes his council:—

> "A semblé thenne he cowthe let make, Of divers lordis, yn here state, Dukys, erlys, and barnes also, Knythys, sqwyers, and mony mo, And the grete burges of that syité, They were ther alle yn here degré."

This assembly is said to have made certain laws, the second of which declares—

> "That every mayster, that ys a mason, most ben at the generale congregacyon, so that he hyt resonably y-tolde Where that the semblé schal be holde; And to that semblé he most nede gon, But he have a resonabul skwsacyon."

I leave my unprejudiced brethren to say whether these small portions of evidence alone are not enough to settle the question, unless the authenticity of the MSS. is impeached.

W. P. B. has told us, in effect, he is prepared to believe that before 1717 everything excepting the operative element of Masonry applies equally well to other guilds; but I take leave to hope and believe the preparation will be of no avail, and that our brother, with all the intelligence he possesses, will think, and admit, that the language of these old documents—one written before 1400, and the other before 1500—is inapplicable to a guild possessing nothing more in its constitution than the hewing of stone and the spreading of mortar. One of these documents recognises "Speculative" Masonry by name; and this is no mere accident of words or confusion of sound, but it is a plain fact that before 1500 this writing alleges that the son of Athelstan learned the practice of the science, "*for of Speculative he was a master.*"

I am not aware of anything which even encourages a supposition that in 1717 the brethren who were then the distinguished and prominent members of the Fraternity did aught but honorably revive a venerable system allied to the Operative Craft, and I am unable to see any other foundation for this theory without proof than that of empty belief and confident assertion. The very edifices themselves which adorn our favoured land with their magnificent and hoary grandeur, are imperishable records that the cultivated minds which originated their wondrous beauty must have required some additional associations than were to be found in exclusive communion with those by whose manual dexterity their refined and glorious conceptions were bequeathed to admiring and grateful generations—a joy for ever. LUPUS.

BRO. E. T. T. AND OLD RECORDS.

If Bro. E. T. T. will kindly forward to me the *volume of Records* in question, I will gladly peruse them, and make known their character through the columns of THE FREEMASON. Please address, *Truro, Cornwall.*

W. JAMES HUGHAN.

Seeing that Bro. " E. T. T." at page 609 has kindly offered Bro. Hughan a perusal of these documents, I would beg to observe that in common fairness I should also have that privilege before I could fairly, under the circumstances, be expected to allow them to have much weight with me; and more especially, seeing it was in answer to me that they were first alluded to. I did not observe any statement as to whether or not this 1708 lodge was one of pure Operative Masons or not. W. P. B.

BRO. C. G. FORSYTH.

If Bro. C. G. Forsyth has access to the " Encyclopedia Metropolitana," he would confer a favour on several of the Fraternity by copying the article therein on Freemasonry (or Masonry). I have not access to the work myself, as unfortunately it is not in our Town Library. The date of the issue of the work should also be stated, and page where quotation is to be found.

I am told the " Sloane MSS.," in the British Museum on Masonry, is referred to in the article mentioned. Bro. Forsyth, and indeed all brethren who make known the results of their Masonic studies and researches, are working, not only for themselves, but for the Craft universal. As for myself, I will gladly *receive* and *communicate* all the *Light* possible. W. JAMES HUGHAN.

ELECTION OF PROV. G.M.'S IN SCOTLAND.

In THE FREEMASON, at page 592, line 61, second column, I read : " In Scotland and other Masonic Jurisdictions, the Provincial Grand Masters even are not appointed by the Chief Ruler of the Craft, but are elected by the local bodies." I may mention that this rule only applies to one district in Scotland, namely that of Ayrshire, and that on the election of the Right Worshipful Master of Mother Kilwinning, in virtue of his office as Master of Kilwinning Lodge, No. 0, he becomes, as such, Provincial Grand Master of Aryshire. This rule, however, does not apply to the other thirty-seven Provincial Grand Masters under Scottish Jurisdiction; they are generally nominated by a lodge or lodges in the district, sometimes only by a few members in the district, and the election is entirely in the hands of the Grand Lodge of Scotland, where, should there happen to be a contest as there often is, the majority rules as in all other matters. The difference being in Scotland that the Grand Lodge elect their Provincial Grand Masters, while in England the Grand Master appoints them.

CHALMERS I. PATON.

LONDON IN 1717.

So far as I can at present judge, London in 1717 neither saw the "revival" nor the "origin" of our system of Freemasonry; but its *institution and inauguration.* W. P. BUCHAN.

Why are notices of Masonic meetings held at Scarbro' generally announced in THE FREEMASON as " *Select Lodges* " ? *Vide* pages 591 and 598, and previous issues of your valuable paper.

TAURUS.

THE INITIATION OF THE BLIND (p. 611).

Bro. " Justitia " asks the question : " Is it competent for a man, who is and has been totally blind from his birth, to be made a Freemason ?" I say, certainly not. Freemasonry, in one of its elements, boasts of equality.

Again, the question is asked, or rather understood, that a lodge in Scotland gives the various degrees to men who have been blackballed in England. I regret to say that Bro. "Justitia's" remarks are too true. The truth is, that in many lodges in Scotland the blind and blackballed in England have been initiated. In fact, in a lodge in Edinburgh, immediately under the eyes of the Grand Lodge of Scotland, a man was initiated who had been blind from the day of his birth, and a present chief office-bearer of the Grand Lodge of Scotland conducted the ceremony of initiation. Again, in another lodge in Edinburgh, two men who had been blackballed in their own town in England—and the fact was quite well known in Edinburgh—were initiated without any scruples. No wonder that the brethren in the north-west of England complain. However, it is to be hoped that the brethren in Scotland will desist from such practices in future, and that no complaint will be found by the English brethren, with whom it is my wish to live in harmony.

A PAST MASTER OF AN EDINBURGH LODGE.

Masonic Miscellanea.

THE " Freemason's Calendar and Pocket Book " for the year 1871 is now published, and may be had at Freemasons' Hall.

THE tenth annual festival of all the lodges in the Province of Glasgow will be held, under the patronage of the Grand Lodge of Scotland, in the City Hall, Glasgow, on Friday evening, the 23rd instant. The Right Hon. the Earl of Rosslyn, Grand Master Mason for Scotland, is expected to preside, and the programme includes a soiree, concert, and assembly.

We are informed that three new conclaves of the Red Cross Order have been established in India, viz., St. Peter's, No. 32, at Bombay, Sir Knight G. S. Judge, Prov. G. Com. K.T., as M.P.S.; St. Andrew's, No. 33, also at Bombay, Sir Kt. Captain H. Morland, Prov. G. Master for Western India, S.C., as M.P.S.; and St. Helena, No. 34, at Calcutta, Sir Kt. G. H. Daly, *M.D.*, D.D.G. Master for Bengal, E.C., as M.P.S.

OUR readers will be glad to learn that that ancient seat of Masonic doings, Warrington is about to be provided with a " home " for the Craft. A dozen years ago, the brethren—scarcely a score in number—were content to meet in a house of public entertainment. Warrington now possesses two Lodges and a Royal Arch Chapter, all very numerously supported. For some years past the meetings have been held in the Masonic Rooms, but as these may be required for other purposes, it was thought desirable to call a general meeting of the Craft to talk about the matter. The W.M.'s of the lodges and the M.E.Z. of the chapter readily gave their sanction, and with Bro. Bowes as Hon. Sec. *pro tem.*, a meeting was called which has been adjourned from time to time. The majority of the shares have already been taken up, and we hope soon to lay before our readers full details of the design.

THEATRICAL. — Bros. Montague, Thorne, and James, at the Vaudeville Theatre, continue to be nightly patronised by crowded houses. Mr. Albery's enormously successful comedy, " The Two Roses," seems to be as popular as ever, and to this the enterprising managers have added a new burlesque, written by F. C. Burnand, Esq., entitled " Elizabeth ; or the Don, the Duck, the Drake, and the Invisible Armada." It is admirably put on the stage; the dresses (supplied by Bro. S. May and Mrs. Dolman) are magnificent, the scenery and adjuncts new and striking. The curtain nightly falls amidst applause of the warmest kind, and the burlesque may now be considered a decided success. The farce of " Chiselling " winds up an evening's entertainment we have great pleasure in commending to all our readers.

ON Saturday morning, the 10th inst., a dramatic performance, under distinguished patronage, will take place at the Princess's Theatre (by the kind permission of Bro. Benjamin Webster), in aid of the funds for the distressed French refugees. Mdlle. Déjazet, Mesdames Lecnide, Leblanc, Duverger, Barbe, Martin, &c., and Messrs. Lafout, Hervé, Derval, Josset, Georges, &c., are announced to appear.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

BY-LAWS OF LODGES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER, — Although several brethren have kindly responded to my request for copies of By-laws of Lodges, preparatory to my compilation of a suggested Code of By-Laws which shall include all regulations of value for the satisfactory working and management of a Craft Lodge, I am still short of the number I had hoped to receive, and again beg to make known my request through THE FREEMASON.

Yours fraternally,
Truro, Cornwall. W. JAMES HUGHAN.

VALUE OF A DIPLOMA—WHAT IS IT WORTH?

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In a recent case which was tried before the Sheriff Small Debt Court at Glasgow for defamation of character, " Morton *v.* Wallace," the following facts were elicited as to the loose manner in which Masonic diplomas or certificates are frequently granted—more especially as the case referred to showed—by the officials of the Grand Lodge of Scotland.

The complainant, George Leopold Morton, stated that he was initiated in the Marine Lodge, Calcutta, No. 232, on the register of England; he thereafter removed to Melbourne, in 1858, and was raised in the Australasian Kilwinning Lodge, No. 337 on the Constitution of Scotland. In the course of a short period he removed to Monte Video, and while resident in that country received his certificate from the latter lodge, showing that he had been duly recorded in the books of the Grand Lodge of Scotland, under which, as stated, the Australasian Kilwinning held their warrant. On examining the certificate, however, he found that in place of M*o*rt*o*n, he had been registered M*a*rt*i*n. He therefore immediately returned it to his lodge at Melbourne with the request, not only of having the error in his certificate corrected, but the graver one of his name been wrongly entered in the books of the Grand Lodge, by which not only he himself but his family would be debarred from participating, if required, in the Fund of Benevolence to which he was entitled. Shortly after this the lodge-room at Melbourne, with its paraphernalia; books, &c., as well, it is presumed, of his certificate and letter of complaint, were all consumed and for ever lost, and he and his claims were alike forgotten. Matters remained in *statu quo* till September, 1870, when he, the above-named George Leopold Morton, appeared in Edinburgh, and applied to the Grand Lodge himself for a correct diploma, and on his own statement was supplied with a correct one in due form, even though no such name was found in the Grand Lodge books—but simply on the faith of the statement thus made by himself of the supposed error in registering his name, and that after a period of twelve years. Armed with this document, he immediately made application to the respective benevolent funds of the Grand Lodge of Scotland and to the local one of the Province of Glasgow. Both applications were refused, and in the heat of the moment, and incensed at the use made of the diploma thus obtained, Wallace, the defendant in the action, who is a member of Grand Committee, so endorsed the certificate that it became useless. Hence the action.

Such is the plain unvarnished statement as eliminated by the complainant Morton. It may be all true; but what Grand Officer is there who should dare to tamper with the books of the Grand Lodge and its sacred property on the *ipse dixit* or story of an individual not officially recognised as the officer of a subordinate lodge, and having no proof to produce of his even being a Mason. It is high time, indeed, that some guarantee should be given to the Craft that such documents either should be deemed worthy of confidence (as they hitherto have been), or only *quantum valiat.*

GEORGE LEOPOLD, may have been the brother intended to have been recorded as Morton, not Mirtan as was done—but he may not. There may have been a Brother George Leopold Martin; but he may have been " gathered to his fathers " and his name assumed by another. It may yet be found all correct, but there is no use in locking the stable after the horse has been stolen. It is impossible, therefore, that too much care can be shown in granting such documents, which serve as passports throughout the known world. They should alone be granted to the officials of a lodge and *none other*, and then care should be adopted of seeing the signature of the brother at once appended, as a further guarantee against its improper use.

So long, however, as such offices in Grand Lodge are filled by officials whose sole object and intent

19 £ s. d., with a per-centage on diplomas issued—with no higher and innate desire for the purity and integrity of the Order than its *lucre*—such malpractices must exist.

Yours fraternally,
A MEMBER OF THE GRAND LODGE OF SCOTLAND

PUBLICATION OF LODGE WORK.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I shall be very much obliged for any information on these points :—

1. How far is it allowable to publish the (communicable) work achieved in a lodge?
2. The exact bearing of the Constitutions on the matter?
3. Is there any difference in degree as regards sending short reports to local journals and to THE FREEMASON?

Any authoritative information will oblige. Personally, I think the reports (such as in the *Sunday Times*) are beneficial to the Craft. But I shall be glad of more weighty opinions.

Yours fraternally,
W. R. (132, 195, 622).

[1. Details should never be given; it is sufficient for instance, to say that "Bro. A. B. was passed."

2. So long as reports treat only of the work stated on the notice sent out to each member of the lodge, we apprehend that the Constitutions do not prohibit their publication; but the *private* affairs of the lodge—such as complaints, discussions, or dissensions, whenever they may unfortunately exist—should never be paraded in print.

3. Representing as we do a journal which publishes reports of Grand Lodge by special sanction, we are bound to state that the authorities *do* object to any portion of the Grand Lodge proceedings being made public in other than the established Masonic papers, and we may add that upon this very subject we received a letter from the Board of General Purposes not many weeks ago. The reports, therefore, to which you allude are clearly illegal, and we need not enter into the question of their being beneficial to the Craft or otherwise.—ED. *F.*]

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Why not publish the *time* at which the Metropolitan lodges meet? Any one wishing to visit, and especially country brethren, do not know at what hour to go. It may be at 4 or it may be at 8, or any hour between.

Yours fraternally,
A COUNTRY MASON.

[We can give no further information than that stated in the Calendar. London lodges do not meet at fixed hours, but regulate the time according to the business before them.—ED. *F.*]

SCOTLAND.

A FREEMASON'S CASE.

Recently, at the Sheriff's Small Debt Court, Sheriff Murray presiding, George Leopold Morton, civil engineer, Monte Video, presently residing at 28, York-street, Glasgow, sued James Wallace, tobacconist, 262, George-street, for £12 for damages. From the statement made for pursuer, it appeared that the defender, on October 28th, took "advantage of the production of the diploma of pursuer, who had been raised to the sublime degree of a Master Mason in the Lodge Australian Kilwinning, Melbourne, holding of the Grand Lodge of Scotland, for his being a Free and Accepted Mason, dated September 24th, 1870, to the Committee having charge of the Benevolent Fund of the Grand Lodge, along with an application for relief, and, without warrant or authority, maliciously endorsed on the back of said diploma: "Diploma 269 Ge, 19th October, 1870, Glasgow. George L. Morton received from the Province of Glasgow £2 7s. 6d; also £1 from Liverpool—unworthy. James Wallace," which was untrue, and rendered the diploma useless. The defender admitted that he had put the endorsement on the diploma, but pleaded that he was privileged from his position, and by authority, to do so. The pursuer first made his appearance in the province about the 14th of Oct., and applied for relief from the Benevolent Fund. An investigation was made by a committee appointed for the purpose, and so satisfied were they that he was not a suitable person for relief that special instructions were given to the Treasurer (defender) to mark the diploma as stated. Several statements he made were deemed by the committee to have no foundation in fact. It was explained for the defence that the endorsation was only intended for the members of the Craft, and not for the general public; it was to prevent the brethren being imposed upon, but not to render it impossible for him to get relief from the outside world. Mr. Wallace made several statements to the effect that the pursuer was not the owner of the diploma exhibited, and that he had received money in Liverpool, though he represented the contrary. One witness for the pursuer spoke to having examined some papers and found them correct. For the pursuer it was contended that the proceedings of the committee and the defender were totally irregular and malicious. Sheriff Murray, after the conclusion of proof, said there was strong *primâ facie* evidence for the committee to act as they had done, and it was open to the pursuer to get a new diploma from the Grand Lodge. The Secretary had proceeded quite justifiably, and he would therefore assoilzie him, without costs.—*Glasgow paper.*

ITALY.

MASONIC LODGE OF LEGHORN (TUSCANY) AREOPAGO.

Masonry, which is never behind hand in anything that concerns the good and progress of humanity, now, too, takes the lead in a petition to the National Parliament for compulsory education through all the kingdom in Italy. We cannot but highly praise this lofty idea, which will find an echo in every part of the world and particularly amongst Masons, and hope that the Parliament in accordance of such important request, will pass a law which will form a basis of a great nation which intend to maintain the liberty of its country purchased at so high at price. Long live Masonry, long live Italy.

[COPY.]

To the President of the Chambers, Florence.

Sir,—Whereas, the number of illiterate persons in Italy as compared with the greater part of the State of Europe is exorbitant, whereas in a free country no one has a right to be ignorant, nor ignore his duties in life as a man and as a citizen.

Whereas, the ignorance of the masses in Italy cannot but be advantageous to those classes whose monopoly they were, and who in order to exist, stop the freedom of thought bequeathed by the Almighty God to man as the greatest blessing and most distinctive feature; and whereas those who are able to read for themselves without the help of others, acquire the knowledge of their own personality and independence of their rights and duties, and thus learn to respect themselves and their fellow-creatures.

For these sensible and humanitarian consideration, the Chapter of the Grand Lodge Areopago, true friends of the virtuous, *urgently* appeal to the National Parliament, in order, that through the length and breath of Italy, a law be passed sanctioning the primary gratuitous, but at the same time compulsory, education for all citizens.

We remain, with the greatest respect,
Yours very sincerely,
THE PRESIDENT of the Chapter.
A. CARPI, Vice-President.
A. PROGLIO, Secretary.
Leghorn, 29th Oct., 1870.

It is reported that the Grand Orient of Florence will be transferred to Rome.

GRAND LODGE.

The following is the business paper for Wednesday, 7th December :—

1. The minutes of the Quarterly Communication of the 7th September, 1870, for confirmation.
2. The M.W. Grand Master will make a communication to Grand Lodge in reference to the District of Montreal.
3. Nomination of a Grand Master for the ensuing year.
4. Election of a Senior and Junior Vice-President of the Lodge of Benevolence.
5. Election of twelve Past Masters to serve on the Lodge of Benevolence for the year ensuing.
6. Report of the Lodge of Benevolence in which are recommendations for several grants.
7. The Report of the Board of General Purposes.
8. Reports of the Special General Meetings of the Governors and Subscribers of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons held at the Freemasons' Hall on the 27th day of January, 1870, and on the 15th October, 1870, respectively, will be laid before Grand Lodge, and the following proposed alteration of the laws which was then agreed to will be submitted for the approval of Grand Lodge, viz., —To amend rule 17, by substituting the word "two" for "four" in the 3rd line, and the word "two" for "three" in the 9th line thereof.

APPEAL.

9. A communication has been received from the District Grand Lodge of Bombay, stating that Bro. George Bease having made his submission. had been restored to all his Masonic privileges. Bro. Bease has consequently withdrawn his Appeal, which was deferred from the last Quarterly Communication, at the request of the District Grand Lodge.

PROPOSED MOTION.

10. By Bro. Brackstone Baker, P.G.D. :- "That a sum of £100 be granted from the Fund of General Purposes to the fund now being raised under the auspices of the Dowager Marchioness of Lothian in aid of the British and Foreign Refugees from France, under the title of the 'Refugees' Benevolent Fund,' which is to be expended in this country."

GRAND MASONIC GATHERING AT BOURNEMOUTH.

CENTENARY FESTIVAL OF THE LODGE OF HENGIST.

The hundredth anniversary of the Lodge of Hengist, No. 195, was celebrated on Wednesday, 23rd ult., and it was the subject of much congratulation that the members were able to meet on that day, as it was on the 23rd of the same month, in the year 1770, that a warrant was granted to Henry Dagg, Thomas Jeans, and another, to hold a Masonic Lodge, at the New Inn, Christchurch. The lodge on this occasion was held in the Belle Vue Assembly Rooms, under the presidency of the Provincial Grand Master for Hampshire and the Isle of Wight, Bro. W. W. Beach, *M.P.*, who was supported by the following Provincial Grand Officers :—Bros. John Wallingford, P.G.J.W.; W. Hickman, P.G. Sec., P.P.J.G.W.; J. E. Le Feuvre, P.G. Sec.; Mark E. Frost, P.G. Treas.; James Petty Hine, P.G.S.B.; J. Montagu Haynes, P.G.S.; C. L. Emannel, P.G.S.; John Houghton, P.G.S.; and H. Martin Green, P.G.S.

The P.G.M. was supported on his immediate right by the W.M., W. E. Rebbeck, and on his left by the Chaplain, the Rev. P. H. Newnham, and by the I.P.M., E. W. Rebbeck. The Wardens of the lodge were requested to occupy their usual chairs. On the dais, in addition to the above, were the following brethren :—J. M. P. Montagu, D.P.G.M. for Dorset, and Frederick Binckes, P.G.S., Secretary R.M.I.B.

The lodge was opened at 1.30 by the P.G. Master, assisted by the officers of the lodge. After the warrant had been read by the Secretary, Bro. Atkinson, the P.G.M. delivered an interesting address on the progress of Freemasonry. The Chaplain, Bro. P. H. Newnham, then read the history of the lodge of Hengist from its formation to the present time, and we need hardly say that the subject was most skilfully handled by the rev. brother; it was not only a history of the lodge of Hengist for the past hundred years, but it was really the history of Freemasonry in England for that time. Our space will not permit us to give our readers even an outline of this remarkable compilation, even if we felt ourselves equal to the task; but it is with unfeigned pleasure we announce that it was resolved to have this history printed without delay for private circulation. The P.G.M. then announced that as Bro. Stebbing had been unavoidably detained at Southampton, he would not be able to give the congratulatory oration as he had promised to do, but he was delighted to add that Bro. Binckes had, at the last moment, kindly offered to supply Bro. Stebbing's place. All our readers who have been fortunate enough to hear Bro. Binckes speak will know what a treat the brethren had on this occasion.

The P.G. Master then addressed himself to the W.M., Bro. W. E. Rebbeck, and after a few congratulatory remarks, proceeded to decorate him with the centenary jewel. The W.M. thanked the P.G.M. in appropriate terms, and after a vote of thanks to the P.G.M. had been carried by acclamation, the lodge was closed in the usual way.

THE BANQUET.

About four o'clock the brethren sat down to a sumptuous banquet at the Bath Hotel. The chair was occupied by the R.W. the Provincial Grand Master, Bro. W. W. B. Beach, *M.P.*, and the vice-chairmen were Bro. W. E. Rebbeck, W.M., and Bro. P. Tuck, P.M. There was a numerous attendance of brethren, including Bros. S. R. Stebbing, P.S.G.D.; F. Binckes, P.G.S.; J. E. Le Feuvre, P.G.S.; W. Hickman, P.G.J.W.; J. P. Hine, P.G.S.B.; J. M. Haynes, P.G.S.; Rev. P. H Newnham, W.M.-elect and Chaplain; E. W. Rebbeck and D. Sydenham, P.M.'s; R. Stephens, M. Webb, A. H. Parken, J. Briggs, C. W. Wyndham, T. G. Horder, W. Roberts, C. Holloway, G. Lane, C. Phelps, S. Waters, J. Dutton, jun., Kellaway, J. B. Atkinson, G. Burt (London), Ford, Stevens, Goodridge, Booth, E. Edsall, W.M.; G. H. Gutch, P.M.; R. Sydenham, G. Burt and C. W. Kite (Lodge of Amity, Poole); G. R. Crickmay, W. Robinson, W. Reade, J. W. Luff, W. Fletcher,

J. M'William, P.M. Treas.; J. F. Bryant, P.M.; Peter Luck, P.M. 195; W. Smith, P.M. 170, P.P.S.G.D. Dorset; John Lundie, P.M. 170; B. J. Kerridge, P.M. 622; H. T. Bath, P.M. 319; W. Bvmblecombe, Sec. 319; and H. Brounckes, J.W. 132.

Grace was said by the Chaplain, Bro. the Rev. P. H. Newnham. At the conclusion of the banquet,

The R.W. Chairman said that he would commence by saying that excuses for non-attendance had been received by the Deputy Grand Master from the Earl of Carnarvon, Prov. Senior Grand Warden; from Sir Henry Drummond Wolff, Bro. E. Haviland-Burke, *M.P.*, and many others who were unable to be present. He was sure they would be very sorry that they could not attend. He now begged to propose to them a toast which he was sure they would receive with the utmost enthusiasm. He asked them to drink "The Queen and the Craft." (The toast was received with enthusiastic expressions of loyalty.)

The R.W. Chairman said the next toast he had to propose to them was that of "The Prince of Wales and the Royal Family." His Royal Highness was Past Grand Master of Masonry, and had proved himself anxious to come forward on every occasion as a supporter of their Craft, and to take an active interest in patronising their mysteries. (Cheers.)

The R.W. Chairman said the next toast he had to ask them to drink was that of "The Most Worshipful Grand Master the Earl de Grey and Ripon, the Very Worshipful Deputy Grand Master the Earl of Carnarvon, and the Officers of the Grand Lodge of England." (Cheers.) During the past year the Earl of Zetland, who presided over their Order for upwards of a quarter of a century, had retired from the Grand Mastership, and he had carried with him into his comparative retirement the good wishes of the whole of the Masons of England. (Cheers.) He had been succeeded by a nobleman who, from the zeal he had displayed towards their Order and from the conduct he had evinced, would prove a worthy successor to him. (Hear, hear.) He was sure that from his popularity in the mode in which he had discharged the office of Deputy Grand Master for some time, he would perform most efficient service as their Grand Master. Let them therefore wish him a long and prosperous reign over them, and drink his health as their chief. (Cheers.) The toast of the Deputy Grand Master brought them much nearer home, because they had in him a nobleman who resided in that county. It was true he was Provincial Grand Master of a county removed from this, but they knew him also as the Deputy Grand Master of England, and as one who was deservedly popular in Hampshire. He need only state as a proof of the interest which he took in the interests of the Craft, that a very short time ago he went all the way to Lancashire for the purpose of installing a Provincial Grand Master of that county, and from the reception he met with there and the enthusiastic mode in which the proceedings were conducted, he (the chairman) thought they must conclude that his name was received with as much enthusiasm in Lancashire as in Hampshire. (Cheers.) To the officers of Grand Lodge they were greatly indebted for the mode in which they discharged their duties, and they were proud in having amongst them a brother so highly esteemed and so justly popular as Bro. Stebbing. (Cheers.) It did not become him to eulogise Bro. Stebbing's merits in the presence of those who knew him so well, and he would only say that he had always taken the most active interest in the work of Grand Lodge, and as Vice-President of the Board of General Purposes he was concerned for the general welfare of the Craft. They were delighted to see him amongst them that evening, and they could only regret that he was not enabled to be present at the time of the opening of the lodge. He would ask them to drink the toast, coupling with it the name of Bro. Stebbing. (Cheers.)

Bro. S. R. Stebbing, P.S.G.D., said he was extremely obliged to the R.W. Chairman for the kind remarks he had made in proposing the toasts of the Grand Officers, and to the brethren who had been pleased to receive those expressions with so much enthusiasm. He assured them he had great pleasure in meeting the Lodge of Hengist that day, because he had a kind of hereditary connection with it, as his father took an active part in the consecration of the Lodge of Christchurch thirty years ago or more; and apart from this, it was extremely pleasant to meet the brethren on such an occasion, for when their provincial meetings were held at some distance they had not the opportunity of joining them so often as they could wish. It was very gratifying to find that at the present time their Grand Master and Deputy Grand Master were two great statesmen in this country, and it said very much for Masonry that they were men filling high and responsible offices in the State—one having the responsibility of being in office, and the other being responsible for keeping in order those who were in office—(laughter)—and that those men could lay aside those great responsibilities and join in Masonic work with all the earnestness of the smaller brethren in the ranks of the Order and of the leisured men throughout the country. (Hear, hear.) Bro. Stebbing proceeded to speak at some length on the circumstances attending the enrolment of His Royal Highness the Prince of Wales as a member of the Craft. He thanked them heartily for the kind manner in which they had received the toast. Bro. Binckes would tell them how the Grand Officers of England were foremost in assisting those charitable institutions in which consisted the cement of Masonry, the glory of their fraternity, the practical charity of their Order. (Cheers.)

Bro. Binckes, P.G.S., said the toast that he had to propose ought to have fallen to D.P.G.M. Deacon, but unfortunately he had been ill for some time and was unable to attend that day. As D.P.G.M. of a neighbouring province, he (Bro. Binckes) had been ordered to take his place, and he hoped, therefore, they would forgive him if he did not do justice to the toast, which was that of "The R.W. Provincial Grand Master, Bro. W. W. B. Beach, *M.P.*" (Cheers.) He asked them to drink a bumper to the Grand Master for the manner in which he had conducted the business of the day in consecrating the centenary of the lodge. He was highly esteemed and appreciated by them for the work which he did, for it was their privilege that they really stood upon their merits—that no matter what was a man's rank and position, unless he had a love for the Order and worked well, he did not meet with that reception which had been given to the R.W. Provincial Grand Master, not only in that lodge, but at that table. (Cheers.)

The R.W. Chairman said he begged to thank his worshipful brother for the very kind manner in which he proposed the toast, and also to return his most hearty thanks to all the brethren present for the cordial reception they had given to it. He assured them that it was a matter of great gratification to him to be able to attend there that day; it was indeed a double gratification because he had been lately called upon to discharge duties of a two-fold kind, for within the past fortnight he had been required to constitute a new lodge, and now he was called upon to join in celebrating the centenary festival of a lodge which had existed for that period in this province. (Hear, hear.) He was certainly deeply indebted to those who had assembled around him that day to give their support. It would not have been creditable to this province had they not been surrounded by many who joined with them in giving a cordial greeting to that lodge on such a happy occasion. They were also indebted to those who had come from a distance in order to render their support, and particularly to the brethren of the province of Dorset, who were so nearly allied to this part of the county. (Hear, hear.) He trusted there would be an opportunity afterwards of expressing their gratitude; it was sufficient then to say that they were, one and all, glad to see them present, and that they were proud to join with them in offering their common congratulations to the Lodge of Hengist on that occasion. (Cheers.) Being thus assembled in order to celebrate the centenary of that lodge, it was natural they should think, as no doubt all of them had done, of those past events which had happened since that lodge was constituted. Those events had been brought so vividly home to them that day in the excellent address of their Chaplain that it would be useless for him to attempt to allude to them. If ever there had been an occasion on which the vicissitudes of a lodge had been brought before them more forcibly than at any other time it would seem to be in connection with the history of this lodge. From time to time it appeared that some blight had been cast upon it, but the members of their Order seemed to have been enabled to recover from their temporary abeyance and to have started with new zeal and new lustre in their onward course. (Hear, hear.) When some temporary disaster baffled them, nothing daunted, they started afresh, and the result had been the auspicious proceedings which they joined in celebrating that day. (Cheers.) When they thought for a moment how often that lodge had been nearly sunk, as might have been the case with other lodges from time to time, to what cause ought they to attribute the constant resuscitation which had occurred and had enabled it to preserve itself? To that energy, to that good feeling, to that zeal for their Order which must have animated the minds of the brethren who were determined to preserve it; and that must have arisen from the love which they bore to their Order, and from the resolution they had entered into to maintain its prosperity to the best of their ability. (Cheers.) It would have been indeed a scandal to the brethren of a lodge if, when its destiny was in their hands, they suffered it to sink into oblivion and be forgotten; they would be pointed back to as unworthy members of their Order who permitted a lodge to sink amongst them when by stretching out their hands and doing a little they could preserve it. (Hear, hear.) He was sure they were greatly indebted to those worthy members for the trouble they had taken and the zeal they had displayed. In them must have been instilled deep love for their common Order; they must have been aware that on them lay this intrinsic and important duty —that as they had been instructed in the mysteries of the Craft, that as in them had been inculcated those excellent lessons which it was the pride of the Order to inculcate in every brother at his initiation and on his making progress in the Craft—so they must act up to them if they wished to preserve their credit among men and Masons. (Hear, hear.) Those principles were such that they had enabled their Order to maintain itself for ages upon ages; they were principles which would inevitably enable it to hold its ground against any attacks that might be made upon it, because they were such as no assaults could prevail against. When they reflected for a moment that that excellent principle of charity was one of the mainstays of their Order, could they wonder that Freemasons were zealous indeed to protect it? Could they wonder that one of their greatest boasts was that they possessed something beyond a name, when they had those excellent charitable institutions which were the pride of their Order? It was that principle of charity, together with all those other excellent attributes which were connected with the Craft, that had enabled them to stand combined; and if they only held fast to those principles, if they only let them be imprinted on their hearts, they would make them better citizens of their country and would enable them to fulfil their duty in life better than they would otherwise do; for though Freemasonry boasted itself to be universal, and to include those of every degree, of every religion, and of every political creed, yet there were certain lessons which were enjoined upon Masons—that they were to be loyal to their Sovereign, and to show reverence to the great Creator of all. Meeting together as they did on such a happy occasion as the present, they could not but hope that many of those who now attended would have another opportunity of witnessing the progress which the Lodge of Hengist would make, and they wished it every prosperity and success. (Cheers.)

Bro. S. R. Stebbing, P.S.G.D., said he had to express his obligation to the lodge for having been good enough to proffer to him that day a very distinguished position, which he had not, from very pressing circumstances, had an opportunity of fulfilling. He knew, however, that the duties of that position were performed in a far superior manner by his eloquent friend Bro. Binckes, who deserved his sincerest thanks. He (Bro. Stebbing) wished to make a few remarks founded on what had taken place that evening, and not to drift into something of a heavier character, which perhaps he might have done if he had had the opportunity of addressing them earlier in the day. He looked upon this as a proud day for the Lodge of Hengist. He looked upon it as not an unmeaning compliment to say that this was the great event in the history of the lodge, for although no doubt during the hundred years that it had existed there had been some ebbing and flowing of the tide, as there would be in all human institutions, it was here that day in its strength and its power. It had grown up a goodly tree from the root which was planted by those good old Masons of a century ago; and when he saw they had brought it to its present perfection he thanked them in the name of the Masons of Hampshire that they had done so good a work. (Cheers.) One hundred years in Masonry was nothing, and therefore he could not call it an old lodge; but he could compliment them that they had reached an age to which few institutions in this country ever ained, for they knew that many societies con- cted with science and art, and with all the social cumstances which caused men to form institu- ons and embody themselves together for some ecial purpose, had soon faded away and been for- otten; and it was a very rare circumstance when any ssociation of that kind existed for so long a period s a hundred years—(hear, hear)—and although he ad been told that in the Lodge of Hengist there ad been vicissitudes and some things to sigh about, et it had outlived them all, and "memory filled e past," whilst "hope looked brightly on the future." Cheers.) In another hundred years he believed e spirit they had implanted in the lodge would ontinue to exist. He paid very little compliment o its present members, but a grateful tribute to hose who started it, who lived with it, grew up vith it, and handed down from father to son, and erhaps from brother to brother, those principles of reemasonry which had made it survive the attacks f time, overcome all transient and temporary iscords, and live to be the goodly thing it was, as t should live on for ever. (Cheers.) It told him hat that which had wrecked so many lodges had ot wrecked the Lodge of Hengist—the love of ffice, the worthless ambition, the desire of the nembers to have something they did not get quite o soon as they thought they had a right to do. Hear, hear.) They had not had the trappings with vhich the person of their brother was so worthily dorned, and which he had worn so well as a man f rank and station, as a working Mason in their rder, and those who had not had those trappings o soon as the others—the quiet Mason, the generous-hearted social soul who had sat in the odge and had not desired these things, had been the pillars of the lodge, and had enabled it to live up to its good old age. (Cheers.) It reminded him of a saying in Scripture that ought to wrap itself around their hearts when they thought of these things—that it was not the ambitious or the covetous man, not the man desirous of honour and decoration, but the quiet and humble spirit who had the right sort of Masonry within him, and kept them right when their too-soaring desires carried them along: "Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." The quiet Mason, who was the lily of the valley, kept the lodge together, whilst often the aspiring brother too soon wrecked the ship and cast her upon the shore. (Hear, hear.) He hoped he might not be thought to have seized an unfitting time for making these remarks, for having been associated with Masonry—and he might even say with that lodge—for more than a third part of that hundred years, he might be permitted to indulge in an old man's garrulity to say something which really was mixed up with Masonry, to point their attention to the shoals and quicksands which existed, and to encourage them to continue to build upon the rock of true Masonic principles. (Cheers.) It was that spirit in this and in all other lodges which had kept them together, and which would make them survive, as their good old Masonic words said, "the wreck of mighty empires, and resist the destroying hand of time;" and they need not fear if that silver chord ran through the hearts of the brethren, and made them love Freemasonry for what it was worth, and love the lodge for those great principles which it upheld. (Hear, hear.) It was very pleasant to belong to Hampshire, and boast of being a Hampshire Mason. There were twenty lodges in the county, of which five had reached the goodly age to which the Lodge of Hengist had advanced, and it was a matter of no small pride to their R.W. Chairman that, whilst he had added a twentieth lodge to the roll over which he so ably and creditably presided, five of those lodges had existed above a hundred years, to the great honour of the province, and indeed to the great credit, pride, and splendour of all Freemasonry. Although Masons were so numerous and spread over ever every part of the globe, although Masonry existed in every land and among every people, they still realized the truth—

> Ten thousand thousand are our tongues,
> Yet all our joys are one.

Masonry was everywhere found; its roots were under every sea, it bloomed on every shore; but there were not many lodges that blossomed for a hundred years. Surveying the Masonic firmament, they saw countless stars, but how few planets. They had added another planet that day, and it was such lodges that formed the pillars of their Order, and made them proud of their Institution. They had shown that Freemasonry not only occupied their hearts, but that it had taken a deep root, and formed a strong basis in connection with that lodge, and whether they entered into a discussion as to whether Masonry took its rise in 1718 or went back to countless ages and tried to fix a time and place when Masonry originated, there could be no doubt of this, that among the guilds of ancient days there were societies that had secret signs and symbols, that were bound together by signs and tokens, and existed by the influence of brotherly love and the practising of those principles which were inscribed on their banner in the immortal words of truth; and from them they learned that knowledge which in the dark times was often promoted by its being kept among kindred spirits, and handed down from child to child, from sire to son, from brother to brother, and which could not have been kept for perpetuation to society and for the advantage of the people among whom they lived, if they did not possess that soul-stirring principle which should keep them combined and united. They found this in the ever-springing principle of charity—that spirit of benevolence without which neither Masonry nor anything else in this world, save that which came from the Most High, could have existed, and without which Masonry would be no more than an ephemeral beefsteak club. (Laughter and cheers.) Masonry—which in olden times had been the receptacle of knowledge and the means of preserving the arts and sciences—was kept together by the spirit of benevolence; and when Sir Christopher Wren left it, and handed it down to them as Speculative Masons, they made it a moral Institution—they devoted themselves to establishing active principles of moral teaching, and they had handed down to this age an enlightened and practical Masonry. Whether the origin of the Craft dated back to the time of Noah or to the building of Solomon's temple it could not have lived except for that ever-springing charity.

> Her towers and monuments may fade away;
> Her true and social life shall ne'er decay.

That true and social life was given to Masons, and they must hand it down by their practice in the lodge and out of the lodge, that the world should tell a Mason by his acts, and that the lodge should live by the strength which the practice of those acts should give to it. God grant that might ever be so in the Lodge of Hengist. Let them go on as they had done and prosper, and might God bless and further their good and mighty work. (Loud cheers.)

Bro. the Rev. P. H. Newnham, the W.M.-elect, responded to the toast. He said he thought he belonged to that class of unlucky men who, pursued by an adverse fate, never rose to their feet without having to make an apology. (Laughter.) His present apology was a very serious one, as he had to apologise for himself. He felt he had no right to stand there, for he was only the deputy of their worthy and Worshipful Master, the oldest Mason in the Lodge of Bournemouth, and who had been put into the chair that year in order that he might fill it at this centenary. He would thank them very sincerely and in as few words as possible for the very kind manner in which the lodge had been spoken of, not only by Bro. Stebbing, but by the R.W. Grand Master and every other brother. Speaking not only for himself, but for the brethren of the lodge generally, he could assure them they had but one object in view—that the Lodge of Hengist should in coming years be a repository of true Masonry in every sense—a true Masonic work in its ritual, a true Masonic institute in its history, and a true Masonic benefit in its charities. (Cheers). He thought it was Baron Alderson, who, when asked how long a sermon should be, replied, "Twenty minutes, with a leaning to the side of mercy." (Laughter). He could not help thinking he had been guilty in this respect, for he had indulged himself in three sermons, and had devoted to each a very liberal measure of time according to that proportion. He thought he should best carry out the principle of brotherly love by sitting down at once. (Laughter.)

The R.W. the Chairman next proposed "The Masonic Charities," coupling with the toast the name of Bro. Binckes. (Cheers.) They were delighted to see Bro. Binckes present. He had had the pleasure of knowing him for some years, and he could hardly do justice to the energy he had displayed in advocating the cause of charity. He had done so from no selfish motive, for he had never lost an opportunity of placing before the brethren the claims of other charities in connection with his own. They were deeply indebted to him for coming amongst them that day, and he (the Chairman) would ask them to drink his health in connection with the Masonic Charities. (Cheers).

Bro. F. Binckes, Secretary of the Freemasons' School for Boys', said nothing would have given him greater pride than to have his name associated with those institutions, the prosperity of which they had so generously wished. In his not uneventful yet not very protracted career in connection with Masonry, he had taken great interest in the various questions which agitated their Order from time to time, but whatever he might have done in other capacities he had felt no such pleasure as in furthering those institutions which the Right Worshipful Chairman had described as the pride and glory of the Order. (Hear, hear.) They might have heard various opinions as regarded the internal policy of Freemasonry, but there could be no point of dispute when they came to consider the great binding tie which, after all, was charity; for charity, they were told, was the ground both of faith and hope, and it was the great object they had to bear in mind in their Masonic career. He would wish to deviate a little from the stereotyped mode of appeal. They were met that day under no ordinary circumstances and on no ordinary occasion—that of celebrating a centenary—that was to say, the lodge had through various vicissitudes existed for 100 years, and it was now in a condition of great and flourishing prosperity. One of the prominent facts brought before their notice that day was in connection with one of the brethren who discharged the duties of Worshipful Master of the lodge for fifteen years, he alluded to the late Bro. Bayley, whose name was held, he had no doubt, in great affection. (Hear, hear). He thought Bro. Newnham laid great stress upon the fact that he proposed that subscriptions should be sent from the lodge towards the Boys' School. (Hear, hear). He would not say "hear, hear" to that, although his natural feelings prompted him to do so, and he thought they would give him credit for showing a natural delicacy in this matter. (Laughter). He thought nothing redounded to Bro. Bayley's credit so much as that proposition, which he had no doubt was unanimously acceded to. Bro. Bayley whilst he belonged to the Lodge of Hengist made a name for himself, and received eminent mention on that account as well as by reason of other propositions which he made, showing that the school was very dear to him. (Hear, hear). He was glad to see that their immediate Past Master, the son of their oldest Past Master, who was now their Worshipful Master, had volunteered to accept office and represent their lodge as Steward at the anniversary festival to be held in March next. (Hear, hear). He was sure that very graceful and spontaneous act on the part of Bro. Rebbeck, jun., would not be without due appreciation by the lodge, nor without advantage to the school of which Bro. Bayley was a very good friend: and he (Bro. Binckes) had no doubt he would be well supported by the lodge. He was also told that Gosport would render every support, but he was now desirous of tendering to Bro. E. W. Rebbeck, son of their oldest Past Master, who was now their Worshipful Master, very heartfelt thanks, as also to Bro. Eyre—but he need not say that the Boys' School never looked in vain for help from the Province of Hampshire. (Cheers). He wished also to express his thanks to the Right Worshipful, the Provincial Grand Master, for his assistance in a sudden emergency in March last, when the Prince of Wales presided over their festival. He (Bro. Binckes) had to go over the work again, and to appeal to the brethren of the Order, especially the Provincial Grand Masters, and the Grand Master of that province was the first to come forward and further the success of that festival. (Hear, hear). He (Bro. Binckes) was greatly delighted with what they had done in the past, and he felt in a delicate position in making a further appeal. There were one or two matters brought prominently before them that day which afforded grounds for interesting observations. They had the old question of the "Ancients" or "Moderns"—the question of the establishment of their Grand Lodge in 1717, the secession in 1742, and the union in 1818. All those matters had been brought before them, together with subsidiary and minor occurrences during the time that those great events occupied the attention of the Masonic world; and it was, he considered, a singular fact, as a matter of Masonic record, that the first payment made in the shape of a Masonic charity was on behalf of the Boys' School. Singularly enough, the Marquis of Carnarvon, many years gone bye, attempted to do something towards educating and apprenticing the sons of Masons. The subject was taken into consideration, but it was found to be too serious a one for the Masonic body to entertain at that time. In 1740, when the secession took place, the old body, who called themselves the "Moderns," established the Gitls' School, and the Boys' School, of which he was the representative, owed its origin, he supposed, to the spirit of rivalry in those who were the seceders, and who took the name of "Ancient Masons." They had read a great deal of history repeating itself, and of events recurring in cycles, and many of the Boys' Schools had their origin in the Seceding Body, who took an active part in the reform of Masonry, and who had survived and found that those efforts had become matters of legislative action. They had seen the results of those efforts in the great amelioration of their Masonic system, and the Boys' School, as he had said, took its rise from the Seceding Body. He did not want to bring before them any matters of dispute, but he would say that the Seceders were not altogether wrong, and as Bro. Newnham had said, looking back dispassionately they would find that that seccession was the means of doing a great deal of good. Freemasonry, as the historian of that day said, had created a great deal of rivalry; the result was unmitigated good, and brought about that happy union in 1813, since which time the only rivalry that had existed had for its object how best to further the interests of Freemasonry. (Cheers). They had as Masons passed through various epochs. Bro. Newnham said they were on the eve of leaving the convivial epoch and entering upon the intellectual and scientific epoch. That might or might not be the case. He (the speaker) was one of those who had striven for many years to subordinate the convivial to the intellectual element, but he had always said he should be sorry to see the convivial element struck out, for he felt certain that the element of intellectuality was compatible with that of conviviality, and that the convivial added a brightness and charm to the intellectual element. He remembered having an interview at the Colonial Office with a late lamented statesman who held a high position in Freemasonry—the late Duke of Newcastle, who said to him, "I consent to take the chair, but do you mean to tell me that this affair cannot take place without a great number of brethren sitting down to a very bad dinner, and drinking a quantity of very bad wine?" (Laughter). He (Bro. Binckes) replied that he quite appreciated the case as the Duke had put it, and the influence he meant was the gathering together of a large number of brethren from all parts of the country, but he was certain if this were done their institution would materially suffer. (Hear, hear). He quoted an instance in which this was tried. It was said waste was the consequence of these dinners, and that if the money spent on a dinner were given to the object in view, the result would be much more beneficial, but the consequence was that when this plan was tried the subscriptions fell off almost to *nil*. He did not care what it was, whether the propagation of the gospel, the promotion of missionary enterprise, the laying of a foundation-stone, or what they would—man was a dining animal—(laughter)—and Englishmen would celebrate anything of this kind by something like conviviality; and he was convinced that to do away with this, would be to strike at the root of Freemasonry—(hear, hear,)—but whilst he said this he was also one of the strongest advocates for reducing conviviality to a very moderate scale. He thought when they sat down to a dinner at a guinea or 25s. per head, it was a great waste, but he must dine somewhere, and he preferred rather to dine with his brethren than alone. (Hear, hear). He was afraid they would find fault with him, for on this as on other occasions whenever he had risen to speak, he had been guilty of discursiveness—("No, no,")—and they would ask what all this had to do with the charities of the Order. He hoped, however, they would bear with him for a few moments. (Hear, hear). In the Girls' School there were 100, and in the Boys' School nearly 120 scholars, and there were 130 of the aged of both sexes who were maintained by the voluntary contributions of Masonic friends—(hear, hear,)—and he could say without fear of contradiction, that those institutions were never in such a condition of prosperity as at the present moment. (Cheers). They had a burden of £6,000 hanging around them, but on the 8th December their mortgage would be entirely paid off, though in order to do that they had had to call in the assistance of their bankers, who had advanced them a certain amount of money on the faith of their security. By this means they got their debt into their own possession and changed a fixed mortgage debt which required to be paid off in six months, and to be paid in one sum, to a current balance at their bankers, which might be reduced as they had the means, and at the same time the interest would be at a much lower rate than that on the mortgage debt. They would, therefore, by fulfilling their contract, be enabled to pay their mortgagees a cheque which would clear off the liability for the schools, This would, of course, leave a debt of £6,000, and that contrasted very unfavourably with the other institutions, which had funded property to the amount of from £30,000 to £35,000. But they had no lack of faith; they increased their benefits as much as they could by admitting the largest possible number of boys into the school, having confidence in the resources of the Craft. If he were to show them the shoal of applications that had come in during the past six weeks, they would be stirred up to fresh efforts in order to pay off the debt, and thus be enabled to admit twelve additional boys into the school. He was sure that, judging from the applications, they would have at least sixty candidates. They must not suppose that he was pleading for his own school and for nothing else; he desired to urge the other claims which Masonry had upon them, and he would mention that he had during the past ten years received no less a sum than £75,000 for Masonic Institutions. This was a large amount of money, especially when the other claims upon the brethren were borne in mind, including the fund for the sick and wounded in war, and the fund that was raised on the loss of the "Captain," which came home especially to that district. Bro. Binckes concluded with another eloquent appeal on behalf of the Masonic Charities, and resumed his seat amid applause.

Bro. E. W. Rebbeck, P.M., then proposed "The health of the Very Worshipful Deputy Grand Master, Bro. C. E. Deacon," whose absence every one who knew him must have immensely regretted. (The toast was drunk with great cordiality.)

Bro. T. G. Horder, S.D., then proposed "The Provincial Grand Officers, Past and Present," associating with it the name of Bro. Le Feuvre, one of the Prov. G. Secs., which was received with cheers.

Bro. J. E. Le Feuvre, P.G.S., said he felt it to be a very difficult task indeed to respond to that toast. He was a very young Mason, but he trusted his youth in Masonry would be pardoned on account of the zeal which he hoped to the best of his ability to display in connection with the Craft. There was no doubt that he was the youngest of the Grand Officers whom their R.W. Grand Master had been pleased to appoint, in order to assist him in the execution of the duties of that province; but although he felt perfectly certain that there were many who might have been called upon to assist him in the particular office he (Bro. Le Feuvre) filled, and who would do so with far greater ability than himself, yet he yielded to no one in his zeal for the interests of Masonry. Bro. Binckes had said that Hampshire was always foremost in assisting the Masonic charities, and he had alluded more particularly to the boys, of whom he (Bro. Le Feuvre) had, at the present time, but little information. He took Bro. Binckes' testimony, however, as of very great value, for he was sure no one in England was better informed on the subject. On the other hand, he (Bro. Le Feuvre) could speak respecting the girls. Last year he went up as Steward of the Girls' School, and the year before that his co-Secretary, Bro. Hickman, performed that duty, when his (Bro. Hickman's) list for the province of Hampshire was larger than any other throughout the kingdom—the amount raised for the Girls' School being something like £180 or £190. During the past year they tried to do as well, and he took up a list which was only less than that of the year before by £10. He took up £170, so that in the two years the province of Hampshire had contributed the not unhandsome sum of £350. (Cheers.) They would have been the highest on the list, except that an individual of Devonshire unfortunately gave a donation of £50. (Laughter, and a voice: "Not unfortunately.") They could not help that; they rejoiced that the Girls' School would benefit by it; but they would have liked a member of their own province to have given that £50 instead of the province of Devonshire. (Hear, hear.) Bro. Binckes had also told him that there was no rivalry between the Boys' and Girls' Schools, and there could be no better proof of this than that their R.W. Master was Steward of the Boys' School last year, and took the chair at the Girls' School this year. This proved that Masons did not confine their charity to one channel, but gave it to all the objects of distress that came under their notice. They saw this not only among themselves, but also on the Continent. What was the reason that so large a sum was sent out under the auspices of Bro. Burgess in connection with the Sick and Wounded Fund? Was it not because a large number of the members of the committee were Masons? (Hear, hear.) The greatest amount of faith was placed in that committee, although they were to a certain extent self-appointed, because the great majority of them were Masons. (Hear, hear.) He could not help thinking that the Masonic funds would never be devoted to a better object than they had been on this occasion, when the Masonic Brotherhood had been the means of raising more than a quarter of a million of money for the help of the sick and wounded in the present lamentable war. (Cheers.) He thanked them very sincerely for the compliment they had paid him in connecting his name with the toast of the Provincial Grand Officers. He had spoken only of himself, for he felt that at the present time he was almost incompetent to speak of his predecessors. He had bright examples before him, and he wished to follow in their steps, and if he did so he felt certain that he should deserve well of them, and that his conscience would tell him he had done all in his power to gain the approval of his brother Masons. (Cheers.)

Bro. R. W. Reade proposed "The Visiting Brethren," coupling with the toast the name of Bro. Edsall, W.M. of the Lodge of Amity, Poole, which was received with cheers.

Bros. E. Edsall, W.M., C. W. Wyndham, and W. Robertson, of Taunton, responded.

The R W. Chairman said they had already drank the health of the Lodge of Hengist, and the toast had been responded to by the W.M.-elect, and he now asked them to drink the health of their Worshipful Master, Bro. W. E. Rebbeck, whom he had the opportunity of decorating with the centenary jewel which glittered on his breast. This was a very pleasing duty, and he hoped the receiving of the jewel was equally pleasing to Bro. Rebbeck. They trusted he would long take an interest in that lodge, and assist with his counsel and advice those who succeeded him. (Cheers.) Again, Bro. Horder had taken a great deal of interest in that day's proceedings, and they were indebted to him for the manner in which he discharged his duties. He asked them, therefore, to drink "The health of the Officers of the Lodge of Hengist," coupling with the toast the names of the Worshipful Master and the Senior Warden. (Cheers.)

Bros. W. E. Rebbeck, W.M., and T. Horder, S.W., returned thanks.

Bro. W. Reade here asked permission to suggest the desirability of a Masonic Calender being published for the Province of Hampshire and the Isle of Wight, like the *Masonic Calendar* for the Province of Dorset.

The R.W. Chairman promised that the suggestion should receive every attention.

The remaining toasts were "The Ladies," "The Army, Navy and Volunteers," "The Lodges of Dorset," "All Poor and Distressed Masons." In giving "The Ladies,' Bro. E. W. Rebbeck, P.M., bore testimony to the kindness of Mrs. Bailey, who at a very short notice had provided such an excellent "spread."

INSTRUCTION.

St. James Union Lodge of Instruction, No. 180, held its annual meeting for working the fifteen sections at the Swan Tavern, Mount-street, W., on the 21st ult. Bro. J. R. Stacey, W.M. of the mother lodge, in the chair; Bro. Baker, P.M. 753, acting as P.M. There was a large attendance of members of the mother lodge and several visitors. The lodge having been opened in due form, the first section was worked by Bro. Gilliard, second by Bro. Simpson (P.M.), third by Bro. Herf (S.W.), fourth by Bro. Snelling, fifth and sixth by Bro. Baker (P.M. 753), and seventh by Bro. Kench (W.M. 538). The lodge was then opened on the square, and the first section was worked by Bro. Arnett, second by Bro. Lemann (890), third by Bro. Goring, fourth by Bro. Arden (P.M. 511), and fifth by Bro. Goring. The lodge then opened on the mitre, and the first section was worked by Bro. Bubb (J.W.), second by Bro. Sedgwick (P.M), and third by Bro. Cameron (P.M.), all the sections being carefully and correctly worked under the superintendence of the W.M. The lodge then resumed to the first degree, and the W.M. having been elected a honorary member of the lodge, and a vote of thanks for the admirable manner in which he had occupied the chair having been recorded on the minutes, Bro. Cameron, P.M., after expressing the great satisfaction of the brethren for the time and trouble bestowed by the W.M., not only in the duties of the mother lodge, but as the Secretary of the lodge of instruction for four years, presented him with a very elegant and massive Past Master's scarf pin, subscribed for by a few of the brethren then in attendance, as a small token of the esteem and regard in which he was held by them, and which he hoped he would, on leaving the chair of the mother lodge, live for many years to wear. The W.M. having thanked the brethren in an able speech for their kind recognition of his services as Secretary, the lodge was closed in perfect harmony.

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: -"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homœopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London." - Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

HOLLOWAY'S OINTMENT AND PILLS.--Every-day Want.—Skin diseases, blotches, and unseemly eruptions which prevail frequently and annoy much, can be removed with facility by this cleansing and cooling Ointment, the salutary properties of which over all cutaneous affections have been long and indubitably established. Moderate doses of Holloway's Pills should be taken while the outward ailment is being treated with this Ointment, they will depurate the blood, and free it from every taint that may induce a relapse, deteriorate the general health, or otherwise act injuriously. By promoting digestion and by purifying the circulation, Holloway's Pills ever help to keep the skin clear, and to eradicate the many rashes and spots—the mortifying evidences of an infirm stomach.—[Advt.]

CROSBY'S BALSAMIC COUGH ELIXER.— Opiates Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixer, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease." —This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution Hence it is used with the most signal success es Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweat. of Consumption, Quinsy, and all affections of the throad and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 9d., 4s. 6d. and 11s each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. *** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.--[Advt.]

ERRATUM.—In the extract from the *Encyclopedia Metropolitana* at page 608, fourteenth line from bottom of third column, in our last issue, the word "disgusted" was incorrectly printed for *disguised.*

DALHOUSIE LODGE OF INSTRUCTION.-The annual banquet of this well-known lodge will take place on Tuesday, December 6th, at half-past six p.m., at Bro. Allen's, Royal Edward Tavern, Hackney. Bro. William Bristo, P.M. and Treasurer 860, in the chair.

WE are compelled to keep over till next week the following: "The Relationship of St. John to Freemasonry;" lodge reports—Nos. 861, 148, and 292; R.A. Chapters 177 and 581; Emulation Lodge of Improvement; K.T. Encampment, Prescott; Rose Croix Chapter, Bournemouth; and consecration of Palestine Chapter.

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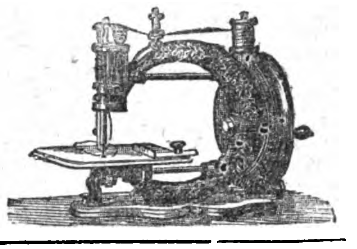

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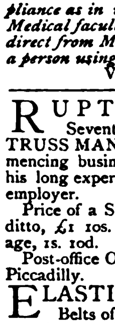

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By the Son of Salathiel.

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THE "ANCIENTS."

At the meeting of Grand Lodge in September, 1761, it was resolved that no person should be made a Mason for a less sum than two guineas, out of which five shillings were to be paid to the Grand Charity Fund, and the Secretary's fee of one shilling for registration. It was also ordered that the whole initiation fee should be paid on the night of admission, under severe penalties for disobedience or evasion of the rule.

The Earl of Kelly was re-elected Grand Master on St. John the Evangelist's Day, 1761, and Bro. Osborn was re-installed as Deputy. On the 2nd June, 1762, in response to a letter from Bro. Calder, Grand Secretary of Ireland, it was resolved that a constant correspondence be maintained with the Grand Lodge of Ireland. At the same time it was stated that the Irish Grand Lodge had determined "not to admit any sojourner from England (as a member, or petitioner, &c.) without producing a certificate of his good behaviour, under the seal of the Ancient Grand Lodge in London". The Grand Master was re-chosen at the December meeting, and the public thanks of the fraternity were ordered to be given to Bro. Osborn, for his good government as Deputy Grand Master. Bros. Dickey and Garnault, were elected Grand Wardens. On the 7th December, 1763, the Earl of Kelly was again selected for the post of Grand Master, and Bros. Dickey and Gibson were chosen as Wardens. On the 6th June, 1764. the brethren meeting under dispensation at the "Bishop Blaze," in Shoreditch, were ordered to be constituted as a regular lodge. At this Communication a Grand Treasurer was elected. in the person of Bro. Matthew Beath, who secured 33 votes to 22 recorded for his opponent, Bro. Joseph Reed. On the 5th September, 1764, the members of the Lodge No. 110 were admonished for admitting "Modern Masons" into their lodge, an additional proof that the Ancients felt their strength at this period, and had begun to reciprocate the anathemas fulminated against them by the regular Grand Lodge. Bro. William Dickey, S.G.W., succeeded Bro. Osborn in the office of Deputy Grand Master on the 27th December, 1764, and the Wardens selected, were Bros. James Gibson and John Howell, but at the meeting held on the 5th June following the latter was displaced, and was succeeded by Bro. Richard Swan, who obtained a majority over six other candidates, and it is worth noting that there was generally a keen contest for the Wardens' chairs. At the September meeting, Lodge No. 57 was erased from the roll, for resisting the authority of Grand Warden Swan, when he attended the lodge in his official capacity. An interesting discussion took place at this Communication of the Grand Lodge upon the right of Past Masters to membership therein, and the minutes relating thereto are of sufficient importance to bear quotation *in extenso* :—"Proposed that every Past Master shall be a member of, and have a vote in all Grand Lodge during his continuance (as) a member of any lodge under the Antient Constitution. This proposal occasioned long various debates, several of the Masters and Wardens argued strenuously against the motion, while the presiding officer and three Masters were the only persons who spoke in favour of it. At length an amendment was proposed and agreed (to), and then Grand Warden Gibson, the President, put the question in this form, viz., 'That regular Past Masters while members of private lodges under the sanction of this Grand Lodge shall be members hereof, and have votes in all cases except in making new laws.' Upon casting up the poll, the numbers appeared thus: for the Past Masters 48, against them 26 votes, majority for them 22." It was therefore ordered, that from and after the 3rd December, 1765, Past Masters should be entitled to sit and vote upon all questions "except in making new laws, which power is vested in the Masters and Wardens, as being the only true representatives of all the lodges according to the old regulation—the tenth."

There was no change of Officers at the election for the year 1766, and at the March meeting, after a petition for a lodge at Bridgewater had been favourably received, "the Grand Officers and others, in fourteen coaches and chariots, went in Masonical procession to his Lordship, the Grand Master's house near Soho-square, and from thence, through Hampstead and Highgate, back to dinner at the Five Bells Tavern, Strand."

(To be continued)

The "RECTANGULAR REVIEW," on "Freemasonry: its Use and Abuse."

By Bro. Frederick Binckes,
Secretary Royal Masonic Institution for Boys.

[SECOND NOTICE.]

"Nothing extenuate, nor ought set down in malice."

To the author of the article under consideration the first portion of this admonition is unquestionably of easy observance. I wish he would seriously ponder the latter clause—to its disregard *must* be attributable the letter in your columns of the 3rd inst. in reply to my former notice.

"The Editor *R. R.*" says: "First, he must remark that it is hardly fair for Bro. Binckes to have brought Bros. Hervey, Farnfield, and Patten into the discussion, *as they were in no way referred to.*" The inference from this is, that the institution with which I am connected myself *was* referred to; but how so more than the brethren specified? The language of the article in "*R. R.*" is—"the Masonic Institutions for Boys and Girls at Wood Green and Battersea Rise respectively, for the Aged Freemasons' Institution at Croydon, and for monthly distribution by the Board of Benevolence." Surely, this is sufficiently impartial and inclusive, and is pointed as forcibly to the one as to the other of the several bodies named.

"The Editor *R. R.*" calls attention to my statement that the average annual amount of office expenditure by the Boys' School is £910, and throws doubt upon its accuracy, because in the published accounts there is shown a receipt for the year 1869 of £12,847, while "the total expenses of the establishment at Wood Green, and the office expenses as above, are put down at £4,671." This, he says, shows that "not much more than one-third of the amount collected is actually expended on the boys;" and he then proceeds, "The question may fairly be asked, What becomes of the remaining £8,175?" Now, short of charging gross malversation, misapplication, or misappropriation in plain words, what can be clearer than the imputation thus conveyed? Would any unprejudiced reader believe that the "Editor," having the printed report in his hands, had only to turn a leaf to find a full analytical statement of the purposes for which the £8,175 were expended? Does he, or does he not, know that this institution was, and is, burdened with debt? and that the money received in excess of that required for annual maintenance has been, and is, devoted to the reduction of that debt, or for other equally legitimate objects? In his wild raid upon the "tribe of people" whom he has held up to public reprobation, because their exertions are deemed worthy of reasonable remuneration, does this exemplary "Editor" mean to assert that all sums received beyond those needed for present wants are absolutely squandered, or diverted for purposes not contemplated by the donors? Suppose the surplus funds to be invested—as, happily for them, is the case with the sister institutions—are the managers to be exposed to the indignity of having to answer such an accusation as that so unfairly brought by this new censor? We are taught that the *suppressio veri* is equivalent to the *suggestio falsi*, and I believe that the latter is as bad, if not worse, than the former. Will the "Editor" condescend to a study of this consideration?

On the subject of "Stewards' Fees" I have in my former notice said sufficient in explanation, and I decline to repeat myself.

It is not that I "*seem* to court an inquiry;" I *do* most honestly and sincerely *demand* inquiry, feeling conscious of my ability to give a satisfactory reply to every cavil or objection that may, or can, be raised in connection with the expenditure and management of this institution. Anything more flagrantly unjust to the many earnest, generous brethren who devote largely both time and money for the furtherance of the interests of our institutions, or to those who fill responsible positions therein, than such rash, inconsiderate charges as those directly expressed by this "Editor," who now states explicitly that "the principal intention of the article was to attack the *active* members of the committee of Boys' and Girls' Schools, and to charge them with a misapplication of the funds," cannot be devised. They must, however, as the result of investigation, "return to plague the inventor."

Angry at the exposure of injustice and unfairness, our worthy "Editor" says that I have "evidently forgotten the true Masonic secret—*silence*." For his own reputation's sake, I would *he* had remembered it. Has he forgotten the three great principles upon which, we are told, our Order is founded? If so, let me remind him that of these the third is *Truth*. For myself, I would rather forget a secret than sacrifice a principle.

Let us now turn our attention to another section (13) of "Freemasonry: its Use and Abuse," headed "Misapplication of Funds," which commences thus: "As an instance of misapplication of money subscribed for educational and charitable purposes, and the arbitrary and irresponsible action of committees, we may mention that, *to our own personal knowledge*, in the course of the present year *very large* sums have been awarded to artists, musicians, and other professionals, out of the funds which the donors certainly had no intention should be applied to such a purpose. In one instance where the brother, unknown to fame, received *several hundred pounds*, the recipient (notice the fact) was himself a member of the committee that made the grant." Well, here is language unmistakeably plain and vigorous—no hinting an idea, or hesitating a suspicion; but "mark how plain a tale shall set him down." *Not one shilling* from "funds subscribed for educational and charitable purposes" has been awarded to "musicians and other professionals." Such payments, as before observed, came from the funds contributed by Stewards for festival purposes. To *an* artist, money *has been* paid from the funds of the Boys' and Girls' Schools, and to this, of course, our "Editor" refers in his letter when he asks, "What right had these gentlemen to vote £240 for a purpose not intended by the donors?" and when he pleasingly states that, "It would be better for those who 'kissed the beauty' to pay for the pleasure out of their own pockets." The basis for this, almost, vituperative indignation is this: Bro. B. Bond Cabbell—whose name is a household word in the charitable world—held the office of Treasurer to the Boys' School 22 years, from 1847, and also to the Girls' School 30 years, from 1839. In 1869 Bro. Cabbell resigned, having during the whole of his lengthy Masonic career taken an active interest in the management of both Institutions, and having year by year been a liberal contributor to their funds. So highly were his services and generosity appreciated, that it was thought desirable to perpetuate their remembrance by placing a portrait in each Institution. The subject was mooted in General Committee (of which all Life-Governors are members) considered, discussed at subsequent meetings until formal notice was given, and published in the advertisement convening the Quarterly General Court of the whole of the Subscribers, which appeared in three daily papers, and in the Masonic publications. At the Quarterly Court of each school, a resolution sanctioning the necessary outlay, worded in deservedly complimentary terms, was unanimously adopted, and Bro. Rosenthal was commissioned to paint two portraits, full-length, of life size. Bro Rosenthal undertook the commission on the very reduced terms of 120 guineas for each portrait, and spontaneously offered to return out of this sum 50 guineas to the funds of each school, so that the outlay so strongly condemned amounts to the gross sum of 140 guineas, instead of £240. Bro. Cabbell, happily, still survives, and it would be bad taste to defend this expenditure by a public acknowledgment of his long and valuable services. Of the artist selected—the "brother unknown to fame"—a few words will not be out of place. Bro. Rosenthal, it is true, is one of hundreds who by virtue of their liberality have qualified themselves as members of the General Committee. He never took part in any discussion on the subject of the portraits, and was proposed as the painter in his absence. So far from being "unknown to fame," he has an extended reputation, and has received the patronage of crowned heads, his portraits being universally considered highly meritorious both as works of art and as faithful embodiments of the "form and fashion" of those whose figures live and glow on his canvas. In justice to the Committee, as well as to Bro. Rosenthal, who has fallen under the editorial lash, I quote the following from the *Illustrated Times*, of 26th October, 1867:—"I have just paid a visit to Red Lion-square to the studio of Mr. Rosenthal, one of the few portrait-painters whose ability has maintained the position of that branch of art in this country. Amongst several pictures remarkable for their faithful execution and marvellous finish, were portraits of Alderman Sir William Rose, Alderman Lawrence, Karl Verner, the celebrated German artist, Mdlle. Titiens, Mdlle. Adelina Patti, and other celebrities. The great attraction, however, was the portrait of the Queen, which is about to be sent to India, where it will occupy a place in the Viceregal Palace. Her Majesty is represented in all the splendour of her earlier years, seated on the throne, wearing the crown, and regally attired in a robe of white satin and a mantle of purple velvet. The brilliant colouring and exquisite finish of the picture cannot be surpassed, and its masterly treatment must enhance the reputation of the artist."

Enough for the present. I am truly sorry to intrude at such length upon the pages of The Freemason, but "the matter being Masonic and the subject charity," and so much misrepresentation having been publicly disseminated, I cannot refrain from doing what in me lies to disabuse the minds of those to whom we have to appeal for sympathy and assistance, and who would feel themselves justified in withholding both were such statements as those under discussion allowed to pass unrefuted.

ORIGIN OF MASONRY.

By Bro. W. P. Buchan.

The following remarks, &c., have been called forth by a perusal of the "Origin of Masonry," written by Bro. G. W. Steinbrenner and published by Macoy and Sickels, of New York. At page 16, the author very sensibly says:—"Yet even at this day (1864) the most confused, absurd, and discordant opinions prevail regarding the origin of the Fraternity. In very many instances, Masonic authors, blinded by a foolish vanity and by a desire of proving the vast antiquity of the Institution, have strenuously combated the idea that the Fraternity was derived from the operative masons, or have allowed themselves to be deceived and led into error by the peculiar symbolic representations and ceremonies of our present rituals, and their striking resemblance to those of the ancient mysteries. *Instead of endeavouring to ascertain how and when these forms, symbols, and ceremonies were introduced into our present system, they leap at once to the conclusion that these are derived directly from the religious mysteries of the ancients.* Each fancied resemblance or agreement with some symbol or alleged custom of these ancient mysteries is seized upon as a sure and reliable indication of a direct connection; and, thus, they not unfrequently involve themselves in matters which have not the slightest bearing on the subject in question."

Page 26: "Nothing more can be understood by its origin than that period when its principles were systematized and the Institution organised by mutual association." Taking the author's view of the meaning of the word "origin," I would almost be inclined to say that our "present system" had its origin in London in A.D. 1717. However, in order to save dispute as to the meaning of "origin" I put it that our "present system" was *instituted* and inaugurated in 1717.

At page 29 he says: "Intelligent and impartial brethren place their reliance only on the authentic records and history of their Fraternity, and maintain that nursery tales must henceforth be confined to the nursery."

At page 33 he alludes to a work, "The Secret History of Freemasonry: London, 1725," and afterwards proceeds to analyse its evidence.

At page 46: "In comparing the social organisation, customs, and doctrines of Freemasonry with those of the mediæval building associations, we find indications of a close historical connection (?) existing between the two institutions. For example, we find that the following peculiar usages and customs were common to the Fraternity of Freemasons of the present day and to that of the 'Steinmetzen'—stone-masons, stonecutters—of Germany. (Why say 'of Germany' *par excellence?*) 1. The division or classification of their members into Masters, Fellow-Crafts, and Apprentices."

Now, before going any further, I object to the words "historical connection" being used, the reality being merely an intentional manufactured close *resemblance* in many things, especially in *words;* and as for the old Masters, Fellow-Crafts, and Apprentices, these were different classes of men, working together and mixing among each other, and with "secrets" common to all, whereas our Masterships, Fellow-Craftships, and Apprenticeships are simply degrees of initiation. In certain Scottish sixteenth-century statutes we read that Apprentices were bound to be present at the admission of all Masters and Fellows; hence, they would see whatever simple ceremony was done. He also asserts that "The form of opening and closing their assemblies" was the same among the old operative Masons as now among us; as also that "The ritual of initiation or reception into the Fraternity" was the same some centuries ago as now. Now, I deny both of these last assertions, and at least challenge proof. I am inclined to believe that the customs of the old (in or before the sixteenth century) masons at their meetings were merely similar to those of other trades. The opened *box* was generally the sign of the opened meeting, and the ceremony at the admission of new members very simple, and without any of the symbolic system manufactured when our present system was inaugurated in 1717. However, a "book" was sometimes used before 1717, when females were admitted as well as men, which latter circumstance especially shows a similarity to other co-existing guilds or sodalities.

Pages 52 and 53, about the old monks and their works, are worthy of much further elucidation and examination, so that what is said may be reliable, and our knowledge of the works of these, in many respects, worthy men extended.

At page 55 he begins to give the *Germans* the credit of *originating* the Pointed Gothic, and of carrying it to *perfection!* but I am much afraid his views there anent are, to say the least, purely imaginary, and only to be excused upon the plea that the writer is himself a German, and therefore wishes to hand over to *his* Fatherland the credit of whatever is great and good. The German Pointed Gothic was *copied from* France in the thirteenth century. And just as Germany copied Gothic Masonry from France in the thirteenth century, so did it copy or adopt Speculative Masonry from England in the eighteenth, and in both instances to mar it. For as the great beauty of true Freemasonry is its universality, so the German Masonic statute which excludes the Jew is a great blot upon the Order. More especially, when we consider what we all owe to the Jews. While the soil of Germany and England was trodden by rude and untutored men, the Jew was acting as the pioneer of the highest intellectual progress. More than three thousand years ago we find the Jew addressing the Great Architect of the Universe Himself, in language which is still unsurpassed for sublimity and beauty. While many of his neighbours worshipped the thing created, he addressed the Creator Himself. Both France and England were much ahead of Germany in that matter, then, and the remains of the Pointed Gothic of either is much superior to German. In fact, instead of Germans carrying the art to perfection, they degraded it. They were first taugh the art by French workmen in the thirteenth century, and then did the very opposite of improving upon their masters. In the thirteenth century the Germans forsook their own Round-arched style before they had had time to perfect it, and began a slavish copying of the new style of their French neighbours. Besides, before they had got a proper hold of it, they lost the grand moving spirit of the French and English Pointed Gothic. When the German Masons got hold of the work indepenent of the clergy, then farewell to real progress, and then followed fancy nick-nacks, Chinese pagodas for spires, &c., &c.

The following quotation is a fair specimen of the effect produced when our author *himself* allows his imagination to run away with his judgment—a wished-for fiction taking the place of fact—viz., "Unfettered by the shackles of arbitrary foreign laws and forms, and supported by a brilliant and matured science of technics, the national fancy gave utterance to its deepest thoughts (vagaries?) for the *first* time, in its *own* language; and the German Gothic style of architecture made its appearance." Yea, verily, the German Masons might be good builders and hardy steinmetzen, but they were hardly the best of architects.

At page 61 the author leads us to infer that the only, or at least the chief skilled artisans of the 13th century were the "Steinmetzen or stone-cutters of Germany," and that they were the fathers of all the others; but if we examine the very buildings he points to in support of his ideas we soon perceive his mistake. He speaks of the church of St. Gereon began about 1201 and vaulted about 1227; but it is nearly century *behind* in the employment of all those expedients which give character and meaning to the true Pointed Style. The St. Elizabeth, dedicated in 1283, has all its details of good *early* French style. And has for Cologne, *began* about A.D. 1270 (not "1248"), what is it but a grand *copy*, and that a late one, too, at least after many of the great French cathedrals were finished in all essentials. And certainly the design of it is anything but perfect; and not equal to what we would have expected, under similar circumstances, from either a good French or English architect of the period. As I have stated, the French were considerably before the Germans, as the dates *and style* of the following French cathedrals will show—viz., Paris, began 1163, and west front finished 1214; Chartres, going on about 1200; Rheims, began in 1211, and completed in all essentiels in 1241; Amiens, began in 1220, and completed in 1257. So here we have all these glorious French works executed *years before* Cologne was even begun! And yet Bro. Steinbrenner would have us believe that it was the Cologne Masons who were the grand *teachers par excellence* of Pointed Gothic! No, no, Bro. Steinbrenner, that stone won't pass, you must get posted up in your chronology a little better, or else you will be telling us next that it was that imaginary prodigy, Erwin von Steinbach, who designed Salisbury Cathedral and the unequalled crypt of Glasgow, while Albertus Magnus superintended the restoration of Canterbury and drew the designs for Lincoln. We hear a great deal of foolish and misplaced praise lavished upon the spire of Strasburg; but although its *height* seems to make people stare, it is not, therefore, either beautiful or artistic. There is ten times more beauty in the smaller spire of St. Pierre, Caen, and to raise Strasburg to a level with Chartres would be a mistake.

(To be continued.)

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"The RELATION of St. JOHN the EVANGELIST to FREEMASONRY."

[A CRITICISM.]

BY BRO. SAMUEL EVANS, BOSTON, U.S.

An article appeared under the above caption in THE FREEMASON for October 29th from the pen of "Bro. Chalmers I. Paton, Member of the Masonic Archæological Institute of England, etc., etc." The title under which the paper was put forth, and the naming of its author's literary relationships, led me to look for something substantial, as well as interesting, upon the subject to which attention was thus directed. During years I have been interested in the question of the relationships of St. John the Evangelist, and various other St. Johns, to Freemasonry, and have never been able to discover that any such relationship existed, or could, with any respectable degree of plausibility, be shown ever to have existed. It can, therefore, be well imagined that I perused with much interest Bro. Paton's paper for the purpose of finding out what more could be said that was either new or true on so threadbare a theme by a member of an Archæological Institute. Yet I must say that I find myself unable to discover anything in the whole four columns that is new or true on the relationship of the Evangelist to Freemasonry. I expected to find, and the heading of the article would entitle any and every reader of it to expect, that an attempt would be made at something like a scientific investigation and statement of facts calculated to establish the relationship asserted to exist between the Apostle St. John and the Masonic Institution. But do we find in the article the slightest possible proof that the author has made any such investigation? Or, if he has, where, within the long four columns of THE FREEMASON, does he state the result of any such scientific investigation? He tells us of the relationship of the John in question to the Great Teacher whose disciple and follower he was; but what has the relationship of John to Jesus to do with the relationship of John to Freemasonry? All that Bro. Paton has written with respect to the intimacy, and the nature of the intimacy, subsisting between the Founder of Christianity and his beloved pupil and follower may be correct and in accordance with the facts; but it is no part of my province now to inquire as to that. Still, the bearing which that has, or can possibly have, by any show of reasoning whatever, upon the relationship of the Apostle John to Freemasonry remains to be seen, and I opine will remain in that invisible condition for the remainder of time.

A principal tenet of Freemasonry is *Truth.* Now, there is a certain degree of relationship between all truth—truth of morality and sentiment, truth of science and history. Each and every particular truth is related more or less intimately with each and every other particular truth, and with all truth in the aggregate and in the absolute; and one of the highest and deepest studies in which the human mind can interest itself is that which would seek out and reveal those relationships. But the fact that John taught the *love* doctrine, and inculcated Fraternity nearly two thousand years ago, and in a country which, if it knows anything of Freemasonry to-day, received it from England, or from some organisation that did receive it from England, is no evidence of his relationship to Freemasonry, which also entertains and is based upon the principle of Fraternity. The relationship of Confucius to Freemasonry is of the same order as that of St. John the Evangelist, for that Chinese sage taught truths which Freemasons accept, and which may be found exemplified in Masonic rituals and lectures; and yet what intelligent man or Mason will pretend that Confucius had any actual relationship, as a person, with Freemasonry? Such kind of relationship is purely speculative, and in no sense whatever historical.

The idea of saints' patronage is universally discarded by intelligent men, and the Masonic Institution should consist of none other than intelligent men. Now, I do not think that any reader of THE FREEMASON, or any writer to it, would admit that he believed that any relationship, or connexion of any kind whatever, subsists to-day between St. John, in heaven, and Freemasonry, on earth. This harping on St. John the Evangelist, Baptist, or Almoner, is evil, and only evil; as our expression of that sectarianizing tendency so rife now in England and America—which every believer in cosmopolitan Freemasonry must deeply mourn the presence of—with increasing activity within the borders of our Institution.

When in the concluding paragraph of Bro. Paton's paper he commences to say, "It is also related by ancient and eminent Masonic authority," etc., etc., and then proceeds with the story of St. John the Evangelist accepting the Grand Mastership in Freemasonry when he was ninety years old or thereabouts—when Bro. Paton writes thus, he confers upon me the right to challenge him, in the interests of archæology itself, and of the readers of THE FREEMASON also, to give us in the columns of THE FREEMASON the name of that "ancient and eminent Masonic authority" who puts forth that long-ago exploded fable and baseless legend as sober and veracious history. It should not be permitted that a statement so bold as that which Bro. Paton claims to have support in making from "ancient and eminent Masonic authority" should appear in THE FREEMASON, and let that "authority" remain nameles, and the authority on which that "authority" is based.

I now surrender the floor to Bro. Paton, and patiently await his reply.

ROYAL MASONIC INSTITUTION FOR BOYS.

The usual monthly meeting of the General Committee of the Boys' School was held in the board-room of the Freemasons' Hall, on Saturday, the 3rd inst., Bro. Browse, chairman; and there were present: Bros. Binckes, Farnfield, Head, Symonds, R. Steward, Shields, Sheen, Walters, Weaver, Meggy, Chancellor, Turner, Rosenthal, Spencer, and several others. The minutes of the last meeting were read and confirmed, and the minutes of the House Committee were also read.

Eight candidates were accepted; one from London to enter by purchase, after the necessary forms are gone through.

The Senior Vice-President present, Bro. Symonds, proposed in eloquent and forcible terms, and Bro. B. Head, V.P., seconded, "That a minute be placed on the books expressing the deep regret all felt for the loss of Bro. John Udall, P.G.D. and V.P. of all the charities" (who had died since the last meeting of the committee). Carried unanimously.

A vote of thanks to the chairman brought the meeting to a close.

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GRAND LODGE OF ENGLAND.

The usual Quarterly Communication of Grand Lodge was held on Wednesday, the 7th inst., when, amongst others, we noticed the following Grand Officers and brethren:—The Earl de Grey and Ripon, M.W.G.M.; Algernon Perkins, S.G.W.; Sir Fred. W. Williams, J.G.W.; Earl of Limerick, Prov. G.M. of Bristol; Rev. J. Huyshe, Prov. G.M. Devon; R. J. Bagshawe, Prov. G.M. Essex.; R. Hamilton, D.G.M. Jamaica; Col. Burdett, Prov. G.M. Middlesex; S. Rawson, Prov. D.G.M. China; Rev. C. J. Martyn, G.C.; Rev. W. F. Short, G.C.; John Havers, P.G.W.; F. Pattison, P.G.W.; Saml. Tomkins, G. Treas.; Rev. T. F. Ravenshaw, P.G.C.; Sir Albert W. Woods, G.D.C.; Rev. R. J. Simpson, P.G.C.; E. S. Snell, P.G.D.; Rev. Dr. Cox, P.G.C.; T. Fenn, P.A.G.D.C.; Rev. C. F. Davy, P.G.C.; A. J. M'Intyre, G. Registrar; Rev. Sir J. W. Hayes, P.G.C.; J. Lll. Evans, P.B.G.P.; Rev. Dr. Sedgwick, P.G.C.; C. C. Dumas, A.G.D.C.; J. Hervey G. Sec.; E. Phillips, E. J. Fraser, J. Hogg, J. Creaton, B. Baker, S. L. Tomkins, B. Head, G. Cox, J. Savage, C. H. Gregory, and G. A. F. Powell, P.G.D.'s; Horace Lloyd, *Q.C.*, S.G.D.; E. T. Payne, J.G.D.; E. B. Sutton, J.G.D.; E. E. Wendt, Sec. G.C.; N. Bradford and J. Symonds, P.A.G.D.C.'s; W. Farnfield, P.A.G.S.; E. H. Patten, W. Young, H. Pullen, R. J. Spiers, and J. Mason, P.G.S.B.'s; Johusa Nunn, H. Bridges, J. Smith, J. T. Adams, and W. Ough, P.G.P.'s; Jas. Brett, G.P.; John Coutts, A.G.P.; C. B. Payne, G.T.; E. Bennoch, F. W. Truscott, W. Watson, R. Spencer, T. Robinson, E. J. Barrow, Hyde Clarke, F. Davison, W. P. Applebee, G. H. Davies, J. R. Bailey, F. Adlard, R. W. Stewart, C. J. Hogg, W. M. Bywater, J. Harding, W. Smith, J. Healey, S. P. Norris, G. Cox, C. Bennett, M. A. Loewenstark, A. Pratt, H. Dieketts, E. W. Hubbuck, W. Carter, J. Bennett, T. Harrison, R. Whiting, A. H. Tattershall, T. B. Brabham, G. F. Cook, T. Ducas, J. W. Halsey, T. R. Eames, E. Vorley, R. T. Hill, W. W. Wynne, J. R. Foulger, J. Smith, R. Hopkins, W. Jones, J. Boyd, J. Bulwer, H. Thompson, W. Alexander, J. W. Barrett, W. J. Ferguson, J. C. Parkinson, J. R. Thompson, W. Lauter, W. Carparter, W. Mason, W. J. Adams, J. R. Sheen, H. Levy, H. G. Lake, T. S. Mortlock, H. W. Hemsworth, A. A. Pendlebury, E. Roberts, W. A. Davy, A. D. Loewenstark, J. Salisbury, J. J. West, H. Massey, W. D. May, C. H. Kilner, T. Bartlett, T. Vesper, J. H. Wynne, T. Turner, H. Nicholls, M. J. Atkins, J. G. Chancellor, T. Tyrrell, W. Bourne, W. Underwood, Christie, S. Homewood, G. Pymm, J. F. Creswick, C. S. Norman, J. N. Frost, F. Walters, R. S. Hart, S. H. Stephens, H. Garrod, F. G. Baker, H. Radcliffe, J. Weaver, G. T. Grace, F. Drummond, E. Benjamin, C. E. Thompson, E. Jex, J. Green, J. W. Dudley, R. Collett, S. W. Wagstaffe, D. D. Beck, H. W. Lindus, J. Hart, R. Bolton, G. F. Swan, F. Binckes, S. G. Foxall, J. M. Chamberlain, W. Dodd.

The various grants made by the Board of Benevolence were also confirmed.

The M.W.G. Master, the Earl de Grey and Ripon, was nominated as the G.M. for the next year. Bro. Clabon was appointed by the G. Master as President of the Board of Benevolence. The balloting papers were then distributed by the Deacons, and the brethren proceeded to elect the Vice-President and twelve Past Masters to serve on the Board. The election resulted as follows; Bros. Joshua Nunn, Senior V.P.; James Brett, Junior V.P.; and Bros. Bywater, Cook, Cottebrune, Gale, Garrod, Hulsey, Hogg, Kirke, Mann, S. May, Saunders, and Sheen, members.

A discussion then followed as to the alteration the Board of Benevolence had made in the hour of meeting, from seven till six, without the sanction of the Grand Lodge, and it was ultimately agreed that the Board should meet at the original hour of seven, and that it be settled by next Grand Lodge at what hour the Board should in future meet.

Bro. B. Baker, in pursuance of notice, moved a grant of £100 from the Fund of General Purposes to the Refugees' Benevolent Fund, established by the Dowager Marchioness of Lothian, to find homes and assistance for French, German, and British who have been compelled by the war to leave their homes on the Continent and fly to England.

Bro. Bennoch seconded the motion, which was carried unanimously.

Grand Lodge was then closed in ample form and adjourned.

HOLLOWAY'S OINTMENT.—This wonderful ointment acts like magic in the dispersion of all sores and eruptions of the skin. When rubbed on the surface, it penetrates and, purifying each tissue in its passage, exerts the most wholesome influence over the external organs. It is an invaluable application for all ulcers, sores, burns, and scalds, and in the various cutaneous eruptions incidental to childhood, Holloway's Ointment always effects a thorough cure. Rubbed on the parts affected, it reduces tumours, glandular swellings and similar enlargements, and is the best remedy for diptheria. In bad legs, old wounds, scrofula and scorbutic eruptions, Holloway's cooling and healing ointment will readily bring about a cure without irritating the nerves, weakening the system, or occasioning danger.—Advt.]

Reports of Masonic Meetings.

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THE CRAFT.

METROPOLITAN.

Royal Athelstan Lodge, No. 19.—The regular meeting of this old lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 8th inst., Bro. Pollard, W.M. There was not any work before the lodge. The election resulted in Bro. Williams, S.W., as W.M., and Bro. Starling, P.M. Treas. re-elected. The election of Tyler was deferred until the next meeting. Lord Milton, No. 6, was proposed as a joining member. The lodge was closed, and a banquet followed.

Robert Burns' Lodge, No. 25.—The regular meeting of this lodge was held on Monday, the 5th inst., at the Freemasons' Hall, Bro. Charles A. Long, W.M., presiding. There were also present: Bros. Welch, P.M. and Treas., as S.W.; Arnold, J.W.; J. Dyte, P.M., Sec.; Wingham, S.D.; E. W. Long, J.D.; Powell, I.G.; W. Watson, P.G.S., P.M.; Nicholls, P.M.; Dicketts, P.M.; Bley, P.M.; Hartley P.M.; and many others. Bro. Dr. G. De Griffiths was raised to the third degree, the ceremony being impressively rendered. Bro. Arnold, J.W., was unanimously elected W.M.; Bro. Welch, P.M., unanimously re-elected Treas.; and Bro. Radford, P.G.S. of Cheshire, unanimously re-elected Tyler. The usual Past Master's jewel was unanimously voted to the W.M. for his efficient services rendered to the lodge. The Audit Committee having been elected, the lodge was closed. The usual good banquet and dessert then followed, and toasts were given and received. Visitors: Bros. F. Walters, W.M. 1309; Hicks, &c. The Robert Burns' Lodge of Instruction is held every Friday evening at half-past seven o'clock precisely, at the Union Tavern, Air-street, Regent-street, W.—Bro. W. Watson, P.G.S., P.M., Preceptor.

Lion and Lamb Lodge, No. 192.—A meeting of this lodge was held at the Terminus Hotel, Cannon-street, on Thursday, the 1st inst., Bro. E. Roberts, W.M., in the chair, supported by his officers as follows: Bros. George Kenning, S.W.; J. J. Harris, J.W.; William Goodyer, P.M., Treas.; J. G. Marsh, P.M., Sec.; F. Trott, S.D.; George Abbott, J.D.; A. J. Dickinson, I.G.; George Newman, Steward; including also the following P.M.'s and members: Bros. E. King, P.M.; Charles Hosgood, P.M.; Strickland Muggeridge, P.J.W.; H. Davis, W. Putman, A. C. Payne, Thomas Fisher, R. E. Bright, S. T. Lucas, H. Legg, H. Griffin, S. Haynes, S. J. Newman, Charles Arkell, George Cates, W. Hargood, W. R. Baker, George Panker, George Edward Baker, A. Garnett, A. F. Iselton, T. Cohu, J. Kent, J. Elliott, William Younger, B. Marsland, Charles Cann, E. Jones, E. Taylers J. R. Sehu, and J. M'Kiernan. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. The lodge was then opened in the 2° and 3°, and Bros. Payne and Putnam, being present, were duly raised to the sublime degree of M.M. The lodge having been resumed in the 1° and opened in the 2°, Bros. Garnett and Newman were duly passed to the degree of F.C. The lodge having been resumed in the 1°, the following gentlemen were unanimously elected by ballot: Messrs. G. B. Clements, Wm. Donne, and Frank Baker. Mr. Baker, being present, was regularly initiated into the ancient mysteries of the Order. The lodge then proceeded, according to ancient custom, to the election of Master for the ensuing year. The ballot resulted in favour of Bro. George Kenning, S.W., who was declared to be elected Master of the lodge for the year ensuing. Bro. W. Goodyer, P.M., who has held the office of Treasurer for several years, was unanimously elected to that office. A notice of motion having been proposed by Bro. Goodyer, "That a P.M.'s jewel be presented to Bro. E. Roberts, W.M., on his retirement from the chair," the lodge was closed in due form and adjourned. The lodge was favoured by the presence of several visitors: Bros. A. Bryant, P.M. 192 and S.W. 12; H. D. Halliday, 188; S. P. Wilkinson, 766; Henry Bartell, P.M. 50 (Ireland); H. F. Kirk, J.D. 144; W. Thomas, J.W. 173. The W.M. and brethren repaired to a sumptuous banquet provided by Bro. Sydney Spencer, the excellent caterer of the company, which gave general satisfaction. Bro. E. Roberts, W.M., who presided, gave the usual loyal and Masonic toasts in a spirited manner. Bros. Halliday, Bartell (Ireland), and A. Bryant responded for the visitors in very excellent speeches, particularly complimenting the W.M. on his excellent working of the three degrees, which, it will be remembered by many, is that of the late Bro. Peter Thompson, now ably taught by Bro. Henry Muggeridge (P.M. of this lodge) at the Stability Lodge of Instruction, held at the Guildhall Tavern, on every Friday evening during the session. The evening altogether was spent pleasantly and harmoniously, the usual and well-directed admonition of Bro. G. Smith, Tyler, bringing it to a close.

Finsbury Lodge, No. 861.—This lodge met on Friday, 25th ult., under the presidency of Bro. J. Nicholls, W.M. The lodge was opened in due form, and the minutes of previous lodge were read and confirmed. A ballot was then taken for Messrs. John Menhinich and Reuben Leslie Hill, which, proving unanimous in their favour, they were severally introduced and initiated. Bro. Peake was passed to the second degree. Both ceremonies were beautifully performed. The W.M. having kindly undertaken the office of Steward to the Aged Freemasons' Festival, the sum of ten pounds was unanimously voted by the lodge, as also a handsome subscription contributed by the brethren. There being no more business, the lodge was duly closed. After the banquet the usual toasts were given, followed by that of "The Initiates," to which Bro. Hill ably responded. "The Visitors" was next given (who, upon this occasion, were numerous), Bro. Perrin, P.M. and father of the Temple Lodge (101), most ably responding. Some excellent singing and recitations enlivened the proceedings.

The Whittington Lodge, No. 862.—The installation meeting of this lodge was held at Anderton's Hotel, Fleet-street, on the 19th ult., when Bro. James Weaver, W.M., presided, assisted in his Masonic labours by Bros. S. S. Davis, S.W.; J. D. Taylor, as J.W.; W. J. H. Jones, S D.; A. Frickenhaus, J.D.; W. F. Smith, I.G., the Treas.; J. G. Thompson. P.M.; J. Brett, G.P.; D. J. Davis, P.M.; W. Hurlstone, P.M.; W. J. N. Quilty, P.M.; R. Wentworth Little, Sec.; and a large array of members and visitors, including Col. Burdett, Prov. G.M. Middlesex; J. Hervey, G. Sec.; F. Binckes, Sec. Boys' School; H. C. Levander, J. Stevens, J. Defries, C. Coote, E. Stanton Jones, and J. G. Marsh. During the evening the W.M. passed Bro. Kaye and initiated Messrs. Garu and Whitehead into the Order, one of the candidates being a Hindoo. He then installed the W.M.-elect, Bro. S. S. Davis, into the chair of K.S., the officers being appointed as follows: Bros. J Salsbury, S.W.; Jones, J.W.; Thompson, Treas.; Little, Sec.; Frickenhaus, S.D.; Smith, J.D.; Seeleg, I.G.; Brett, W.S.; Kingston, D.C. After the closing of the lodge, the brethren adjourned to the banqueting-room, under the presidency of the W.M., who acquitted himself to the admiration of all present. Several good speeches were made, especially those by Bro. Burdett, Hervey, Binckes, and the Hindoo brother, Cuddalore Garu, who spoke eloquently in praise of what he had seen and heard of Freemasonry. Bro. Weaver, the out-going Master, was presented with a handsome P.M.'s jewel as a token of esteem and in recognition of the able and kindly manner he has fulfilled the duties of the chair. The proceedings of the entire evening were a most decided success.

Perfect Ashlar Lodge, No. 1178.—This lodge held its regular meeting at the Gregorian Arms Tavern, Bermondsey, on Thursday, the 1st inst., Bro. J. Green, W.M., presiding. There were also present: Bros. G. J. Grace, S.W.; J. W. Dudley, J.W.; F. H. Ebsworth, P.M., Treas.; F. Walters, P.M., Sec.; J. H. Harmsworth, S.D.; J. H. Fudge, J.D.; T. W. Cox, I.G.; J. Ruse, W.S.: J. W. Avery, P.M.; W. May, J. A. Axtell, G. Mabbs, T. Jones, F. Cox, J. Swinyard, A. Collins, J. Wootton, C. D. Tustin, S. Butcher, P. Fry, J. A. Smith, G. Drapper, &c. Visitors: Bros. J. E. Bowles, P.M. 160; E. H. Tipton, S.W. and W.M.-elect 49; and J. P. Carter, 753. The work done was giving Bros. C. D. Tustin, T. Jones, F. Cox, J. Swinyard, and J. Wootton their second degree. The work was done in an admirable manner, and reflected great credit on the presiding officer, who was well supported by his subordinates. Some notices of motion for alteration of by-laws having been given, the lodge was closed. Banquet followed, when toasts, songs, and recitations brought the meeting to a close.

Star Lodge, No. 1275.—This prosperous lodge held its regular meeting on Friday, the 2nd inst., at the Marquis of Granby Tavern, Bro. W. Ough, P.G.P., W.M., presiding. Others present: Bros. C. J. Hogg, P.G.S., P.M., S.W.; H. Keeble, J.W.; J. Smith, P.G.P., P.M., Treas.; F. Walters, P.M., Sec.; S. Homewood, as S.D.; H. Crabtree, J.D.; G. Pymm, P.M., I.G.; T. R. Darke, D.C.; T. Whiteman, T. Hobson, W. B. Tustin, E. Harper, H. J. Clare, G. F. Guest, E. R. Chandler, W. J. Darke, W. Okey, and W. F. Wetten. The visitors were: Bros. J. R. Tustin, P.G.S. Herts; H. Bourne, P.M. 749; and G. Wilkes, 1075. The minutes of the previous meeting were read and unanimously confirmed. A ballot was taken for Mr. Wetten, which resulted unanimously in his favour. The work done was giving Bros. G. F. Guest, W. J. Darke, C. R. Chandler, and W. Okey their third degree, and initiating Mr. W. F. Wetten. The work was well and admirably done. Bro. H. Keeble, J.W., was unanimously elected as the Steward to represent the lodge at the forthcoming festival, to be held on Wednesday, January 25th, for the Royal Masonic Benevolent Institution. Bro. J. Smith, P.G.P. and I.P.M., was unanimously elected as the Steward to represent the lodge at the festival to be held next May for the Royal Masonic Institution for Girls. All business being ended, the lodge was closed, when banquet followed, and the usual toasts were given and duly responded to. The brethren separated early.

PROVINCIAL.

WARRINGTON.—*Lodge of Lights, No.* 148.—The regular meeting of this lodge was held at the Masonic Rooms. Present: Bros. W. Smith, W.M.; W. Richardson, as S.W.; Jas. Jackson, J.W.; H. B. White, P.M. &c., Treas.; John Bowes, P.M. &c., Hon. Sec.; Rev. J. N. Porter, S.D.; P. Pearse, J.D.; P. J. Edelsten, as Org.; John Harding, I.G.; Robert Stevenson, Jas. Hepherd, and D. W. Finney, P.M.'s; W. Mossop, W.M. 1250; W. Woods, S.W. 1250; W. Crompton, W. Savage, Jas. Curry, Robert Richardson, Thos. Jones, Horatio Syred, John Fair, Thos. Morris, Jno. Pierpoint, C. N. Spinks, W. S. Hawkins, W. H. Robinson, Robt. Gibbons, Samuel Hunt, Jno. Laithwaite, W. H. Spring, Jos. Cassidy, Jos. Bancroft, A. Hutsmann, Geo. Blackhurst, Jas. Hannah, Tyler. Visitors: Bros. S. J. Butcher, *M.A.*, 95 Cork; Geo. Bowen (1045), Henry Balshaw (1045), Theo. Thistlethwaite (1250), Edwin Roberts (1250). The lodge was opened in due form, when the minutes of the previous meeting were read and confirmed. Then the ballot was taken for Mr. John Hankinson Gomall, surgeon, and the Rev. John Deacon Massingham, *D.D.*, *LL.D.*, &c., &c., as candidates which proved in favour in each case, and the gentlemen being in attendance, were separately introduced and duly initiated by Bros. Bowes and Stevenson, the charge being delivered by the I.P.M., Bro. D. W. Finney. The next business was the election of W.M. for the ensuing year, when Bro. William Richardson was chosen. Bro. H. B. White was re-elected Treasurer for the tenth time. The By-laws were read, Auditors and Tyler elected, a brother proposed as a joining member, and a gentleman proposed as a candidate. There being no further business the lodge was closed with the usual solemnities, and the brethren separated in harmony.

LIVERPOOL.—*Lodge of Sincerity, No.* 292.—The usual meeting of this lodge was held at the Temple, Hope-street, on the Monday, the 14th ult. Present: Bros. Thos. Wylie, P.G.R., P.M., in the chair, Bros. Hamer, P.G. Treas., P.M., as S.W., (Bro. Pelham, S.W., being unfortunately absen through illness); R. Wylie, P.G.D.C., P.M., as Sec.; Hess, P.M., Treas.; Wilson, J.W.; Hustwick, J.D.; Elliot, M.C.; Evans, I.G.; and others. Also were present as visitors, Bros. Washington and Martin, 1094; Larsen, P.M.; and Richardson, 594 The business of the evening consisted in passing Bros. Fletcher and Richardson to the second degree, this degree being conferred on the latter brother in consequence of his early departure to sea, at the request of the W.M. of 594, and also the initiation of Mr. Lewellyn, into the first degree. The ceremonies were rendered by the P.G.R., with his accustomed carefulness, and ably supported by his officers, the S.W. *pro. tem.* giving the working tools in both degrees, and the J.W. the charge in the first. After an application for relief had been responded to, there being no other business requiring attention, the lodge was closed with usual formalities, and the brethren adjourned to supper under the presidency of their W.M., who through private business had been unable to attend earlier, and under whose auspices a pleasant and instructive evening was afterwards spent.

LANCASHIRE.—*Rowley Lodge, No.* 1051.—The regular meeting of this lodge was held on Monday evening, the 5th inst., at the Masonic Rooms, Athenæum. The chair of the lodge, in the absence of the W.M., was occupied by Bro. J. Daniel Moore, P.M., P.P.G.S. of W., who was supported by Bros. Bagnall, as I.P.M.; Mercer, S.W.; John Hatch, W.M. 281, as J.W.; W. Barker, Treas.; C. Dodson, S.D.; J. Coulon, J. Watson, and E. Simpson, P.M. 281. The lodge was opened, minutes read and confirmed, and other business transacted. The brethren then proceeded to the election of a W.M. for the ensuing year, which resulted in the unanimous election of Bro. N. G. Mercer, *M.D.*, the present S.W. Bro. Wilson Barker was re-elected Treasurer, and Richard Taylor as Tyler. Sub-committees were formed for various purposes, and the installation fixed for Friday, 23rd inst. Ten votes of the lodge for the Royal Albert Asylum were considered and appropriated, and there being no other business before the lodge, it was closed in due form.

CONGRESBURY, SOMERSET.—*Lodge of Agriculture, No.* 1199.—The members of this lodge and several other brethren were in attendance on the 14th ult. Among those present were Bros. W. Partridge, W.M.; J. R. Bramble, P.M. and Prov. G. Reg., Bristol; A. W. Stiff, P.M.; G. J. M. Blackburne, S.W.; Rev. W. Hunt, J.W. and Prov. G. Chap., Somerset; Capt. W. Long, Treas. and Sec.; Dr. J. Hurd, D.C.; T. Pitt, S.D.; C. Edwards, J.D.; H. L. Ricketts, I.G.; C. Banwell, Tyler; J. Mounstevens, H. Bulpin, F. Wyndham, G. Nichols, C. Woodforde, Capt. Pinson, and Rev. H. French. The lodge was opened at 3 p.m., and the W.M. passed Bros. Nichols and Woodforde to the Fellow Craft degree, and having been closed in due form, the brethren adjourned to the annual banquet, the provision for which was most choice and bountiful, and gave great satisfaction. After the usual loyal toasts, the W.M. gave "The G.M. of England, the Earl de Grey and Ripon," in an appropriate and Masonic manner; in proposing "The D.P.G.M., the Earl of Carnarvon," he said the province of Somerset may well be proud of having the noble Earl as their P.G.M., and remarked that not only was he an ornament to the Craft but was ever to be found associated with every good work, that could tend to alleviate distress, and promote the welfare of the human race. Bro. the Rev. W. Hunt, P.G.C., replied for the Officers of P.G. Lodge, and proposed "The health of Bro. Partridge, the W.M.," and expressed the satisfaction of the brethren for the able manner in which he had performed the duties of the office, and especially thanked him for coming so great a distance in the interests of Masonry. The W.M. in reply, said it was a great pleasure to know that his labours were appreciated, and after referring to his associating to found the lodge, he would ever be ready to maintain and improve it, and earnestly advocate that all brethren who accepted office, should as far as was in their power perfect themselves in their several duties. The Officers of the lodge duly responded to their several healths, and Bro. Capt. Pinson for that of the Visitors, and expressed his desire to become a joining member. The unanimous thanks of all were given to Bro. Capt. Long for his excellent Stewardship, as also to Bro. Edwards for his liberal present of game. Many songs were sang, and a merry meeting most fraternally concluded at an early hour, and a vote of thanks to the hostess, Mrs. Sprod, whose arrangements were excellent.

SHEFFIELD. — *Wentworth Lodge, No.* 1239. — This young and exceedingly prosperous lodge held its second anniversary on Monday, the 5th inst., in the Freemasons' Hall, Surrey-street. The lodge was opened at five o'clock by the W.M., Bro. H. Matthews, assisted by the officers; viz., Bros. H. J. Garnett, I.P.M. and Treas.; Adolph Pfeilschmidt, S.W.; Ashberry, J.W. Wostinholm, Sec.; Bennett, S.D.; Scargill, J.D.; Harvey, Org.; Tindall, as I.G.; Wilkinson, Tyler, and a large number of brethren and visitors, among whom we noticed: Bros. Longden, P.M., P.Z., P.P.G.J.D.; Drury, P.M. 296, P.Z., P.P.G.S.B.; Arnison, P.M. 296, P.Z., P.G.S.; Hay, P.M., P.Z. 139; Seebohm, W.M. 296; Perrot, W.M. 904; Crighton, P.M., St. Clairs Lodge, Edinburgh; Collinson, S.W., and W.M.-elect 139; Capt. Flockton, S.W., and W.M.-elect 296; Dr. Saville, S.W. 904; Bromley 139, Moss 139, Acton 466, Hodges 633, Van der Vaut, Amsterdam, &c., &c. After the lodge had been opened in the second degree, the W.M. requested Bro. Hay, P.M. 139, to take the chair, to whom Bro. H. J. Garnett, P.M., presented Bro. Adolph Pfeilschmidt, the W.M.-elect, for the purpose of receiving at his hands the benefit of installation. Previous to a Board of Installed Masters being formed, all below that rank were ordered to retire; and on being re-admitted were informed by the Installing Officer, that during their absence, Bro. Pfeilschmidt had been placed in the chair of K.S. in due and ancient form. He was then proclaimed and saluted as usual. The admirable manner in which the ceremony was performed by Bro. Hay, elicited the warmest econiums from the brethren present, all agreeing that in the eloquent and impressive style in which it, and the subsequent addresses were rendered, he had on that occasion excelled himself. The W.M. then appointed and invested his officers, giving the charges and addresses to each, viz.: Bros. Matthews, I.P.M.; Asberry, S.W.; Bennett, J.W.; Garnett, P.M., Treas.; Wostinholm, Sec.; Scargill, S.D.; Hampton, J.D.; Harvey, Org.; Tindall, I.G.; and Wilkinson, T. Bro. Garnett, P.M., was elected Charity Member of the lodge for the Province of West Yorkshire, and after two gentlemen had been proposed as candidates for initiation, the lodge was closed in due form, and with solemn prayer. The brethren then adjourned to the dining-hall, where upwards of 40 sat down to enjoy the banquet, which was of the most *recherche* description, and reflected the greatest credit on the Stewards, Bros. Garnett, P.M., and Bennett, J.W., who had spared no efforts to ensure the comforf of the brethren. The wines supplied by Bro. Hay, were of a high class, and gave universal satisfaction. After the cloth was cleared, the W.M. gave the usual loyal and Masonic toasts which were well received. Bro. Matthews, P.M., then gave the toast of the evening, "The health of the W.M. of the Wentworth Lodge," in the course of which he said the selection of W.M. was of greater importance as far as regards the interest of a lodge; than perhaps many of the brethren were in the habit of attaching to it, although they must on reflection see, that by electing one to that important office, who had not shown some disposition to qualify himself to discharge its onerous duties; or who had not the interests of the Craft at heart, they would seriously compramise the welfare of their lodge; but he was glad to be able to congratulate the Wentworth Lodge on not having placed themselves in that unfortunate position, and it was with the greatest confidence he committed the affairs of the lodge to the charge of their new W.M., feeling assured its interests would not suffer in his hands. The toast was received with acclamation. The loving cup was then passed round, every brother drinking "The health of the W.M., wishing him a happy and prosperous year of office." The W.M. made an eloquent reply, after which the following toasts were given:—"The I.P.M., Bro. Matthews," by Bro. Hay, P.M.; "The Installing Officer, Bro. Hay, P.M.," by Bro. Garnett, P.M.; "The P.M.'s of the Wentworth Lodge," by Bro. Ashberry, S.W.; "The Sister Lodges," by the W.M., responded to by Bros. Collinson and Flockton, W.M.'s-elect of 139 and 296; "The Visiting Brethren," by Bro. Bennett, J.W.; "The Officers of the Wentworth Lodge," by Bro. Longden, P.M.; "The Masonic Charities," by Bro. Garnett, P.M., and responded by Bro. Arnison, P.M. The brethren then separated having spent a most enjoyable evening, which was much enlivened by the singing of Bros. Scargill, Ward, and and others. Bro. Hervey, the Organist, presided at the piano.

MARKET RASEN.—*Bayons Lodge, No.* 1286.—This flourishing young lodge held an emergency meeting on Tuesday, the 29th ult. Present: Bros. H. E. Turnour, *M.D.*, W.M., P.G.S.; G. J. Atkins, S.W.; E. E. Jevons, J.W.; H. C. Chambers, S.D.; F. W. Makins, J.D.; E. Strong, I.G.; G. Elwick, Tyler; the Rev. T. P. Holdich, Chaplain; the Rev. E. E. Hadath, P.M. 1232, P.P.G.C.; G. Saffrey, P.M.; T. S. Morrell, J. C. Harpur, F.C.; R. Favill, F.C.; the Rev. J. C. K. E.A.; Visitors, R. Hall, P.P.S.G.W., Lincoln; E. F. Broadbent, P.P.G.S., and P.Z.; F. R. Larken, P.M., P.G.S.B.; R. C. Carline, W.M. 297, Witham; W. Watkins, S.W. 297; R. J. Ward, J.W. 297; C. Scorer, S.D. 297; E. J. Cullen, J.D. 297; C. J. Hayward 297, H. Fortherby; Hamer, Smyrna; and the Rev. T. S. Pepper 712, Lindsey. The lodge was opened in the first degree, and Bro. Saunders having been examined, retired, and on re-admission was passed to the second degree. Bros. Harper and Favill were then examined, and, on returning were raised to the sublime degree of Master Mason, in a very effective and masterly manner by Bro. F. R. Larken, P.M. 297, P.G.S.B. The lodge was reduced to the first degree, and closed in due form, with solemn prayer. The brethren adjourned to Bro. Atkins, the White Hart Hotel for refreshment, when twenty-four sat down to a bountiful repast (the fish being especially commended) prepared in host Atkins' well-known superior style. The W.M., Bro. H. E. Turner, *M.D.*, presiding, Bro. G. J. Atkins, S.W., vice. The following toasts were duly honoured:—"The Queen and the Craft," "The Prince of Wales," "The G.M. Earl de Grey and Ripon," having been proposed, Bro. the Rev. J. P. Holdich, responded to "The Bishop and the Clergy of Diocese" in an effective speech, and Bros. Broadbent and Chambers, on behalf of "The Army, Navy and Volunteers," Bro. Atkins proposed "The W.M., Officers, and Brethren of the Witham Lodge," and Bro. Carline W.M., responded; Bro. Hall proposed "the W.M., Officers, and brethren of the Bayons Lodge," and in the course of his speech made some flattering remarks on the position of the lodge. The W.M. made a feeling reply, thanking the Lincoln brethren for their attendance, and also their assistance that evening, and expressing the hope of seeing them there again. Bro. Jevons proposed "The health of Bro. Larken, Acting W.M. for the evening," and on behalf of the Bayons, tendered the thanks of the brethren for the very efficient manner in which that gentleman had conducted the raisings that evening. Bro. Larken replied, thanking the brethren for having received his name so kindly, and expressed the pleasure his visit had afforded him, and intimated his willingness to come again, to render any assistance in his power. "Bro. G. Saffrey P.M.," and other complimentary toasts followed, and on their conclusion the Lincoln brethren departed, with hearty good wishes from the Bayons, and hoping for a repetition for another merry meeting.

ROYAL ARCH.

Domatic Chapter, No. 177.—This old chapter met on the 24th ult. at Anderton's Hotel, Fleet-street, under the sceptre of Comp. J. Coutts, the popular M.E.Z., who was supported by Comps. W. J. Gilbert, H.; G. Wilson, J.; T. Cubitt, N.; T. R. Foulger, P.S.; J. W. Barrett and A. T. Hayward, Assistants; also P.Z.'s Smith, Carpenter, Buss, Little, Sissons, Payne, Tyrrell and Adams, with Comps. Weaver, Org.; Willcox, Ash, &c. Bros. C. G. Hill and J. Roberts were duly exalted, after which the chapter was closed, and the companions then enjoyed two or three hours together at the festive board.

ORDERS OF CHIVALRY.

RED CROSS OF ROME AND CONSTANTINE.

Original or Premier Conclave of England.

A quarterly assembly of this distinguished conclave was held at Freemasons' Tavern, on Monday, the 5th instant. In the unavoidable absence of Illustrious Sir Knight J. Trickett, Intendant General for Kent, the M.P.S., whose public duties precluded his attendance, the chair was occupied by the G. Recorder, Sir Kt. R. Wentworth Little, P. Sov., the other officers and knights present being as follows: V.E. Sir Kt. Angelo J. Lewis, G.A.M.; V.E. G. Kenning, K.G.C., S.G.; H. C. Levander, G.A.T., as J.G.; W. H. Andrew, H P.; T. Cubitt, G.A.H., Treas.; J. G. Marsh, G.A. Asst. Recorder; J. T. Moss. P.; E. Sillifant, S.B.; H. Parker, G.O. Org.; G. A. Taylor, Herald; Colonel F. Burdett, G.S.G.; Rev. T. F. Ravenshaw, G.H. Prelate; J. Hervey, G.H.C.; W. H. Hubbard, G.T.; Rev. G. Raymond Portal, *M.A.*, Intendant Gen. Surrey, C.J.B. Plestow; J. W. Barrett, J. Taylor, T. Kingston, J. Dyer, T. B. Yeoman, J. Coutts, A. Codner, A. B. Donnithorne, and J. D. Larsen. Visitors: Ill. Kt. Capt. G. J. Gilbert, Intendant Gen. Gibraltar; F. H. Gottlieb, Int. Gen. Eastern Archipelago; F. Binckes, V.E.-elect No. 15; and F. Walters, P. Sov. No. 3. The conclave was duly opened, and the minutes were read and confirmed.

Ballots were then taken for several candidates, and the following, being in attendance, were then admitted, received, constituted, and installed Knights of the Order: The Right Honourable Edward John Cornwallis, Lord Eliot, Past Senior Grand Warden of England; the Rev. Charles W. Spencer-Stanhope, P.M., P.P.G.C.; Andrew Hay, 33°, D.S.G.W. Bombay; and Captain James Bertrand Payne, 18°. The ceremony was rendered with musical accompaniments by the Grand Organist.

Sir Kt. Little then proposed, Sir Kt. Ravenshaw, Grand Prelate, seconded, and it was unanimously resolved—"That the sum of £5 be voted from the Conclave Funds to the Royal Masonic Benevolent Institution in the name of the M.P.S. for the time being, and be placed on the list of Ill. Sir Kt. H. G. Buss, G.H.A., as Steward representing the Red Cross Order at the festival on the 25th January. 1871.

Grand Council certificates were delivered to the members, and the conclave was closed in ancient form.

The knights then repaired to the refectory, where an excellent repast awaited them. After the removal of the cloth, the Acting M.P.S. proposed the usual loyal and Red Cross toasts, which were received with great cordiality. The Grand Prelate responded for the Grand Council, and the M.P.S. then proposed "The healths of the newly-installed Companions-in-arms," expressing the delight he felt at witnessing the accession to the Order of four such worthy and distinguished members of the Craft. The toast was welcomed with enthusiasm, and Sir Kt., Lord Eliot responded in eloquent terms, assuring the chevaliers that he highly appreciated the beautiful ceremony through which he passed that evening, and it would be his earnest endeavour to promote the prosperity of the Order to the utmost extent. Sir Knt. Capt. Payne also acknowledged the comcompliment in a speech redolent with wit amidst the applause of all present.

The Presiding Officer then gave "The health of the Intendants General of Divisions," coupling it with the name of the Ill. and Rev Knt. Portal, on whose many merits he expatiated briefly but effectively. The toast was joyously received, and the Ill. brother returned thanks in a singularly happy and telling speech. Lord Eliot then by permission, proposed "The health of Sir Knt. R. Wentworth Little, the acting M.P.S.," and alluded particularly to the manner in which he had conducted the whole of the business that evening.

A warm reception was also accorded to this toast, and Sir Knt. Little expressed his acknowledgments to the noble lord, and the members generally, in suitable terms. Sir Knt. H. C. Levander replied for the Grand Senate, after which the "Visitors'" healths were drank with acclamations, coupled with the name of Sir Knt. Binckes and prosperity to the Masonic Charities. That eminent brother having returned thanks, the Presiding Officer gave the "V.E. and rest of the Officers," to which toast Sir Knts. G. Kenning, S.G. Acting Viceroy; W. H. Andrew, H.P., and other office-bearers responded. The Sentinel's toast, by Comp. J. Gilbert concluded the proceedings of this most enjoyable evening, and coffee having been served, the Fratres separated. During the evening, Sir Knts. Dyer, Taylor, Marsh, and Larsen sang several good songs.

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Answers to Correspondents.

WELSHMAN.—A brother cannot hold two offices in a lodge, or other Masonic body, at the same time. The Book of Constitutions expressly states how many officers there should be in a lodge; and certainly does not contemplate more than one being held by the same individual.

All communications for THE FREEMASON should be written *legibly* on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

The Freemason,

SATURDAY, DECEMBER 10, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

A MASONIC LIFE-BOAT.

"TWENTY thousand lifes saved from shipwreck"—twenty thousand human beings rescued from the raging surge—twenty thousand, or, rather say, one hundred thousand, homes redeemed from woes and sorrows that are worse than death! Such is the simple but touching record of the National Life-Boat Institution, the brief but eloquent epitome of its grand exploits. To a maritime nation like England, whose navies ride on every sea, whose flag is seen in every port, the word "shipwreck" has a great, a surpassing interest. The traditions of our national glory are so identified with the heroes of the deep, that tales of naval warfare and narratives of disasters at sea have ever had an irresistible charm for our reading population. Need we quote "Robinson Crusoe," or the "Mutineers of the Bounty," as instances? Are not the deeds of the former and his man Friday, and the adventures of Christian and his comrades, impressed indelibly on the minds of young England for all time? The remark may also be made that some of our most popular songs treat of "a life on the ocean wave" as the very summit and perfection of all human ambition. The toils and dangers attendant on a sailor's career are not only lightly ignored, but one is led to fancy from the glowing descriptions of the verse that the trident of Britannia really rules the stormy billows. Unhappily, the poetic version is scarcely the true one, and cynics may be more inclined to accept Dr. Johnson's definition of a ship as "a prison, with a chance of being drowned." The men who navigate the ocean either in the service of their country or of commerce, have many hardships and little ease. Perils beset them on every side—sunken rocks unnoted in the chart, sandbanks and treacherous winds assail them, sudden leaks baffle their utmost skill. The fate of the "Captain" adds another awful record to the history of shipwrecks, another terrible unit to the sum of naval catastrophes. With such a loss fresh in our memories, the account of the good work accomplished by the Life-Boat Institution seems to awaken our thoughts to a fuller appreciation of the services it renders to humanity. We regret, however, to learn that this noble Society languishes for want of that support which it so pre-eminently deserves. At a meeting held on the 1st December, £3,000 stock of the funded capital of the Institution was ordered to be sold out to meet the heavy disbursements required. This is not as it should be, nor, we venture to say, as it will be, when the public are once fully aroused to the pressing wants of the Society. With a section—and a not uninfluential section—of that public we are on extremely good terms, and it is to them—to the members of the Masonic body—that we now appeal to do their fair share of labour in so praiseworthy a cause. We ask our readers whether it is creditable to the Fraternity to have, week after week, set forth in the columns of THE FREEMASON "such a beggarly array of empty boxes" as the Masonic Life-Boat Committee are fain to exhibit? How is it that associations not half so numerous, not a tenth part so wealthy, as the Masonic Order, have placed around our coasts life-boats to attest the sincerity of their efforts?

We know that Freemasons have many calls upon their charitable sympathies, many urgent claims in connection with their own institutions; but still we cannot admit the supposed inference that they are unable, or unwilling to contribute to objects so truly noble as those which we now advocate. We are, therefore, reluctantly compelled to accept the conclusion which has been forced upon us by the inexorable logic of facts; namely, that the Craft have no confidence in undertakings which are not stamped with the seal of authority. Some time ago we alluded to this subject, and commended the exertions of the worthy men who were striving to obtain funds for a Masonic Life-Boat. It was then stated that a certain brother had previously made an almost identical appeal, had collected subscriptions, but had failed to give a clear account of their appropriation. A similar statement, affecting the same individual, has since been made by one of our correspondents in reference to a society bearing the pretentious title of the "Masonic Archæological Institute," which, it appears, has sunk into chaos, carrying with it sundry coins bearing Her Majesty's effigy, five sovereigns and five shillings thereof representing a life donation from the proprietor of THE FREEMASON. The golden silence since maintained by the promoters of both those collapsed speculations, speaks more eloquently than words in praise of their discretion; but we fear that a spirit of distrust has been engendered thereby, and that our brother Masons are beginning to put in practice that caution which under other conditions is doubtless most admirable. The consequence is, that "The Freemasons' Life-Boat" is not yet launched—the consequence is, that even with the potent aid of such respected names as those of Bro. Stebbing, Bro. De Carteret, Bro. Boyd and many others, the indefatigable Life-Boat Committee cannot galvanise the movement into life and vigour. This must be remedied; the failures of the past must not be suffered to retard the triumph of the whole-hearted men who now advocate a mission of mercy. WE MUST HAVE THIS LIFE-BOAT, and we must have it *soon*; let no jealousies or discord impede the fulfilment of our resolve. Such men as Bros. Harris, Davis, and Gotthiel are worthy of support; they are men of integrity, honour and zeal, and it behoves the Craft to help them energetically, and at once. Remember the old proverb, "He gives twice who gives quickly," the winds of winter are already howling around our doors, the hurricanes of winter are already speeding their terrific course around our island-shores. Let us build our bark of hope, and speedily send it forth on its errand of redemption; let the boat be called "The Craft," and may it long weather every gale, and be instrumental in snatching many of our brave seamen from a watery grave. The object is good, the appeal is sure to meet with a generous response from all who have—and who has not?—some one near and dear to them among "Ye Mariners of England." We therefore commend it, and the claims of the National Life-Boat Institution generally, to the best sympathies of our readers, in the hope that a shilling subscription will be at once set on foot, and that every brother will feel it a pleasure as well as a duty to contribute to the fund.

If this suggestion be adopted, it will be found that without unduly taxing the resources of the brethren, not only one, but two, and even three Life-Boats might be provided, and presented to the "Institution" as a practical example of that benevolence which is denominated the highest and purest characteristic of genuine Freemasonry.

Want of space precludes our inserting the following:—"Rosicrucians," an extract; Petition of Lodge of Glasgow St. John; continuation of "Origin of Freemasonry;" Notes and Queries; reports of lodges—Asaph (1319), Dalhousie Lodge of Instruction (860), Unity (613, Southport), Rose of Denmark Chapter (975)

Multum in Parvo, or Masonic Notes and Queries.

◆

ORIGIN OF MASONRY.

Our friend, Bro. W. P. Buchan, states in the last number of THE FREEMASON, at page 627, "So far as I can at present judge, London in 1717 neither saw the revival nor the origin of our system of Freemasonry, but its *institution* and *inauguration*."

In the former page of this excellent *organ of the Craft*, Bro. "Lupus" has favoured us with an excellent sketch of Freemasonry in connection with non-operative or speculative members, and we have long before this (as have also other writers) made known evidence of a similar character to that quoted by Bro. "Lupus," all of which directly give a *flat contradiction* to what Bro. Buchan has stated. Unless Bro. Buchan rests his assertion on the word *our*. If so, *our system* not being started before 1717, could not be said to be *revived* but only *instituted* then. But, I ask, what was it a system of? Freemasonry! Freemasonry, we are prepared to prove (and in fact have already done so), was as speculative in some lodges *before* the revival in 1717 as it was *after* that date, and though in *some* respects the system of Freemasonry subsequently adopted differed considerably from the Freemasonry that flourished before the *revival*, the differences did not consist in the absence of its speculative character in the earlier stage, and its creation in the later period; but mainly in the establishment of Grand and Prov. Grand Lodges, appointment of Grand Officers, and the arrangement of the *secrets* of the Craft into distinct degrees.

Unless Bro. W. P. Buchan (a most zealous Mason, I freely admit) is prepared to disprove such statements as the foregoing, I submit it is idle to talk of *our system*.

W. JAMES HUGHAN.

On looking over the pages of a popular periodical the other day, my eye happened to alight on the following. Thinking it might be acceptable for insertion in the columns of your very excellent journal, I have done myself the pleasure of extracting the same.

JAMES BALLANTINE.

"FREEMASONRY.—The mission of Freemasonry is peace. It is the guardian of the social arts, and it sheds abroad the sunshine of harmony. If, as a statesman, it could not prevent bloodshed, it has ever been active as a physician, healing the wounds of war. Whenever the passions of men have been influenced to madness, and frenzy ran riot in their blood, overthrowing in an hour the labour of centuries, Masonry has stood like a statue among fallen columns—pointing, with a star-jewelled finger, to the ways of pleasantness and to paths which lead to peace."

Taurus asks, "Why in the reports of Masonic meetings certain lodges in Scarboro' are generally termed 'select?'" As there are various lodges held here, would it not have been better to have named the particular lodge against which his query is directed? As a member of the "Old Globe," I can with truth affirm that the only "selectness" to which it aspires is that of admitting none but just and upright men of sound judgment and strict morals, and also that which is secured by the excellency and accuracy of its working. P.M. 200.

THE APRON—THE BADGE OF OUR ORDER.

As all the usages of Freemasony were originally operative, the apron which we wear as speculative Masons has been derived clearly from the apron which our operative forefathers wore in their actual and active work in the lodge. It is not for us, who accept *bona fide* the continuity and identity of the Order, or who perhaps rather had, that the old operative Grand Assembly has been merged into the speculative Grand Lodge; it is not for us, I say, to prove that the brethren by whom Elias Ashmole was received into that Lodge at Warrington wore aprons as we do, but it is for Bro. Buchan, who apparently does not believe in the identity existing between the operative and speculative brotherhood, to prove that the members of the lodge at Warrington *did not* wear aprons like our own. Bro. Buchan is seeking to prove a negative, and the *onis probandi* rests surely upon him. We would, on the contrary, contend that the former identity of the constitutions, traditions, symbols, customs, and terminology between the Masons of the past and the present is quite sufficient warrant for us to hold, unless indeed direct evidence to the contrary can be adduced that we follow in this, as in all other matters, the usages and peculiarities of the operative brotherhood. Once, no doubt, the apron was the customary and necessary clothing of every Craftsman; now it is only the ornamental badge of our speculative Order:—

1. The quotation which Bro. Buchan seems to doubt, is, however, quite correct; the reference to the *Quarterly Review* may be erroneous. The quotation was originally taken from a local history of "Hengrave," in Suffolk, written or edited by a person of the name of Gage, if my memory is not quite in error, and is also to be found in one of the larger county histories. I will look up my notes, and hope next week or the week after to give Bro. Buchan "chapter and verse." I may add that Mr. Parker mentions the same extract in an historical essay on architecture, published or delivered some years ago.

2. Bro. Buchan, who apparently admits that gloves *may* have been given to the Masons, seems nevertheless to doubt the fact. There is, however, nothing oftener mentioned in fabric rolls "compati" than the giving of aprons and gloves to the masons, a "tunic" or "toga" also to them, and a robe to the Master Mason. In the "Compati de Jarowe," 1370 to 1408, such items are of annual occurrence. They will also be found in the York fabric rolls under the expenses of 1371, and in the fabric rolls of Durham, Westminster, and Exeter, as quoted by various writers. In Gardiner's history of Dimwhich we are told by an extract from another fabric roll that "Adam Bowle," the Master Mason, "paid forty shillings for the yard and a cade full of Herrynge each year in time of work, besides a gown."

4. Though I do not often agree with Bro. Buchan, I think with him that a "properly tyled lodge," in the extract of which mention is made, means a lodge properly covered with tiles; in fact, "weather tight," and not what we understand to-day by a lodge properly tyled. The lodge, as Brother Newnham rightly says, was used for other purposes besides pure manual work; and of this there is plenty of evidence.

6. There are four Acts—one in Edward III. another in Henry VI., another in Henry VII., and another in Elizabeth's reign, which have always been held to relate to the operative Masonic Order. The Act of Edward III., Statutes of the Realm, vol. i., page 367, only mentions "labourers and artificers," but has always been said to have originated from the fact that the Freemasons, impressed by royal order to the Sheriffs to work at Windsor Castle under Wm. Wykeeham, refused the wages offered, withdrew from their engagements, and openly declined to return. The next Act is that of Henry VI., Statutes of the Realm, vol. ii., page 227-1425, in which the "early combinations and confederacies made by Masons in their general assemblies and chapters" are alluded to, and where no doubt "such chapters or congregations" are declared illegal. There is an Act of Henry VII., 2 Henry VII., c. 3-4, often overlooked "agaynst unlawful assemblyes," and which forbids the "givyng and recevyng of wordes, signes, and tokens unlawfully," and as the Masons at that time were the only body in England to whom these words apply, they have always been held to relate to them and their secret organisation. The Act of the 5th Elizabeth, 1562, which is said to repeal the previous Acts, and to exonerate the Masons from the penalties of the earlier statutes, does not mention the Masons by name, but by implication. Taking the Act of Henry VI. into account, as to imply that, the Masons did meet in Grand Assembly, we may fairly assume that these Acts related mainly to them, and that there was a very great difference and distinction between them and other *craft* guilds.

I stop here to-day, though I should have been glad to say a little more on the interesting communications of Bros. Newnham, "Lupus," and Hughan. A MASONIC STUDENT.

It is obvious from the last communication of "W. P. B." that your other correspondents on the same subject are fighting with shadows. "W. P. B." advances his own (fallacious) belief only; he offers no authorities in support of his own view, but industriously demands proof from all who differ from him. And, now, let us see whether, when his demands are met, the proofs are received in the candid and generous spirit which should be exhibited by those whose object should be in common. These, then, are the criticisms with which interesting information is met by "W. P. B.": The word "white" (apron) *may* be an interpolation; the gloves (the word "white" is avoided here as no doubt inconvenient) "*may* have been at times even given to work with." This is rather mild: "A tiled lodge *may* mean a lodge covered with tiles." Is this the description of contrary argument with which proofs offered in a spirit of honest inquiry should be received? And is this the mode in which "W. P. B." should treat the results of others' researches when he has no results to offer from his own? I say that the word "white" is *not* interpolated; and I say so because my note, which was made from one of the leading journals of the day, accurately agrees with that of Bro. Newnham, which came from another source. Your readers will know how to appreciate a suggestion that the workmen stipulated for the use of "white gloves" in the performance of their daily task; and probably they will think the expression "properly tiled" in the minute book of a speculative lodge hardly admits of the feeble explanation that it *may* have had reference to protection against wind and rain.

"W. P. B." disposes of the chapters and congregations of "some centuries ago" in a complacent and self-satisfactory manner quite cheering to behold. These little gatherings, he kindly explains, "were *mere meetings* of the Operative Masons for the purpose of discussing wages, work, &c." Thus does "W. P. B." glide over these little difficulties with a graceful indifference which will, perhaps, almost induce your readers to think him a veritable Rosicrucian, in possession of the true *elixir vitæ*, and who, a small matter of some centuries ago, attended the congregations, and possibly even presided in the chapter.

I now come to a personal question. I said, at page 593, that an Act of Parliament had been passed expressly to prevent the meeting of Masons in chapters and congregations, and I may here parenthetically remark that I am not accustomed to back up arguments with statements I cannot support, or to offer positive assertions upon the foundation only of my own belief. All these authorities (of which your readers will no doubt fairly judge) certainly ought to be within the knowledge of so positive a correspondent as "W. P. B.;" but this does not appear to be the case, and he so far impugns my statement as to "challenge" to produce statutory evidence passed *before last century*, "which did not apply to other crafts connected with building, or which *may* not have applied to the wrights, &c., as well as to the Masons." This will at once be seen to be an unfair qualification of the challenge, as compared with my statement, because it is perfectly well-known, that "other crafts connected with building" were included in the ancient Masonic guild. Still although, as I regret, I have not the present leisure to search my notes or the statutes of England, to any great extent; yet I will sufficiently and fairly meet the challenge of "W. P. B." by the following transcript, from an original black letter copy (now before me) of the 3rd Henry VI., cap. 1, (ANNO. 1425):—

"CAP. I. MASONS. First, whereas by the yeerely congregations and confederacies made by the Masons in their generall chapters and assemblies, the good course and effect of the Statutes of laborers be openly violate and broken, in subvertion of the law, and to the great damage of all the commons. Our said Soueraigne Lord the King, willing in this case to prouide remedy, by the aduise and "assent aforesaid, and at the especiall request of the said commons, hath ordained and stablished, that such chapters and congregations shall not be from henceforth holden, and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they therefore be conuict shall bee iuoged for felons. And that all the other Masons that come to such chapters and congregations bee punished by imprisonment of their body, and make fine and raunsome at the King's will."

Here we have a complete answer to the challenge in a public statute which related to Masons *alone*, and which plainly proves that something rather more than "*mere meetings*" for the orthodox purpose of "W. P. B." were, at all events, supposed to require legislative interference. I have a recollection of an early statute which has reference to secret obligations, and of another (Edw. VI.,) which prohibits any molestation of "Freemasons;" but my leisure is much occupied with other archæological investigations which demand completion, and as I am unable to properly look up the subject, I find it necessary to say that this hastily written communication be my last, even if I thought it necessary to further invoke the substance of the past in opposition to the shadow of the present. LUPUS.

There is considerable sense in the saying "First catch your hare before you cook it;" and in the case of this pretended quotation from Vol. XXIV. of the *Quarterly Review*, things are not looking very promising as to making a *good catch* of it. I admire the candour of Bro. Newnham in admitting that his "original authority" was Mackey's Lexicon, page 59, for that work is so full of mistakes that unless what is said in it can be otherwise proven I place little value upon very much that is in it. However, the *proof* wanted as to the white lambskin apron being used, as implied, before 1717 has not as yet been forthcoming; and until I am properly satisfied I shall say little about the 1708 quotation. As to the old 15th-century MS. Bro. "Lupus" makes so much of, I greatly fear he is interpreting it wrongly. I have Bro. Cooke's work before me, and what is said simply refers to *operative* Masonry. And as to this "youngest son" taking an interest in the practice of Masonry to his advancement in *knowledge;* for of *knowledge* he was a master. "Speculatyf" in 1480 did not necessarily convey the same idea as "Speculative" in 1870, for the meaning and use of many words have greatly altered in that time. The age of both the Cooke and Halliwell MSS. appears to be between 1400 and 1500—or near 1500. *If* "the son of Athelstan learned the practice of the science, 'for of Speculative he was a master"—that shows that he took an interest both in the cutting of the stones by the masons and in the drawing of the plans by the architects or overseers; most certainly not that he knew aught of our Freemasonry. In fact, so far as I can judge, our system of Freemasonry has no essential connection with operative masons. And to sum up—for all I have seen as yet, the 1717 theory stands where it did when I first upheld it.

W. P. B.

Masonic Miscellanea.

BRO. BUSS, Prov. G.T. Middlesex, will represent the Knights of Rome and Constantine at the forthcoming festival of the Royal M. B. Institution, and we hope will be well supported.

THE brethren of the four Masonic Lodges in Sunderland having formerly established as an institution their annual summer pic-nics have turned their attention to a winter gathering, and have resolved to hold a ball annually, with a view of promoting social intercourse between the members of the different lodges and their families. The first of these re-unions was held in the Athenæum, in that town, on Wednesday, the 30th ult. The company began to assemble about nine o'clock, and dancing commenced about half-past—the M.C., (Bro. W. H. Crooks, P.G.S.), leading off the ball with Mrs. Harrison—and was kept up with great spirit to the strains of a very efficient band under the leadership of Bro. Watson (P.G.O. Northumberland), till near four o'clock. The musical arrangements were under the direction of Bro. Forrest, O., 949. The room was tastefully decorated with trophies of flags, shields and mirrors, under the superintendence of Bros. J. S. Gain, 80, and W. H. Sharp, W.M. 94. The arrangements of the dressing rooms, &c., were under the superintendance of Bro. Fryer, 97. Bros. J. Tillman, P.M. 949, P.P.G.S.W.; J. H. Coates, S.D. 949; R. Humphrey, J.D. 97; and F. Maddison, 80, ably officiated as Stewards. A very enjoyable evening was spent by all.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

A CORRECTION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your report of the centenary celebration at Bournemouth, I am represented as "D.P.G.M. of a neighbouring province," and as proposing the health of R.W. Bro. W. W. B. Beach, Prov. G.M. of Hants.

In justice to the distinguished brother who did discharge that pleasurable duty, and who fills the honourable position of which I am said to be the occupant, and who doubtless would feel much indignant regret at being confounded with one occupying so subordiate and humble an office as myself, I would beg you to accept the correction that the toast was proposed by Brother J. M. P. Montagu, D.P.G.M. of Dorset, and not by

Yours fraternally,
FREDK. BINCKES.

London, 5th December, 1870.

THE MASONIC ARCHÆOLOGICAL ASSOCIATION.

(To the Editor of The Freemason.)

SIR,—I have for some months past been living out of the world, and it is only recently (through the courtesy of Bro. Pymm, W.M. 749) that I have seen the letter signed "Crux" in your issue for October 22nd.

I have no doubt that the Council and Bro. Hyde Pullen can answer fully on behalf of the Masonic Archæological Association for all that may have been done or omitted to have been done by themselves. My sole object at present is to deal only with that part of the letter in which I am specifically mentioned.

When I was first asked to take the joint secretaryship of the association I accepted with great diffidence, but promised to give, and have given, all the time I could without detriment to myself or connections. The affairs of the society were said to have been in great confusion in consequence of a fire which occurred at Bro. Pullen's house having consumed all the books, printed forms of receipt, and papers relating to the society. The only data I had to guide me in any way were two long lists, headed respectively "List of Members" and "Masons to be invited to the Meetings," numbering jointly about 400 names. There was also a tin box of memoranda relating to the affairs of the society at Salisbury-street, but which has never been in my possession.

I was appointed joint hon. secretary in May, '69, at the last meeting held in that session. A few days after my taking the duty, I received a written memorandum from the late publisher of the *Freemason's Magazine* (Mr. Rust), asking me to return per bearer a receipt for one year's subscription, and he would remit me the cash "during the day." Shortly afterwards proceedings were taken at Bow-street against Mr. Rust. I mentioned the matter of my receipt to Bro. Smith and others at the time, although, unfortunately, I had forgotten the name and address placed on the receipt.

On the 28th March, 1870, I received from "Crux" a letter, of which the following is a copy:—

> Dear Sir and Brother,—Last year, being desirous of joining M.A.S., I paid a sum of 10s. 6d. to Mr. Rust, publisher of the *Freemason's Magazine*, who sent me the enclosed card as a receipt, with your name as signature. Since that time matters have transpired to which I need not allude, which have raised some doubt in mind, whether the receipt is genuine. The fact that a meeting of the M.A.S. has been held, of which I did not receive the notice usual on such occasions, has strengthened my suspicions. Will you be so good as to let me know whether my name has been entered as a member or not, and in any case return me the enclosed card.
>
> I am, dear Sir and Brother,
> Yours faithfully and fraternally,
> THOMAS "CRUX."

This letter was not sent to my address, but to 19, Salisbury-street, and came duly to hand. I append copy of my reply, written and sent 29th March:—

> Dear Sir and Brother,—I am much obliged to you for your note of yesterday's date. The receipt you sent me is in my handwriting, and was obtained under the following cirumstances. A messenger from the *Freemason's Magazine* come to me with a note from the late publisher to the effect, that if I would send a receipt for a yearly subscription, cash would be returned within an hour. I need not say that I never saw the cash in the transaction, and I have Mr. Rust's note by me, and was discussing the matter with Bro. Hyde Clarke recently. However, having done, however imprudently, an unwise thing in giving a receipt without having had the cash, I must, in honour make the *amende* and be content if needs be to lose the money, and blame my ownself only in the matter.
>
> I am, &c., &c.

I am sorry to say, however, that I did not comply with "Crux's" request, as I find the said receipt folded up in his letter and my draft reply. For this omission I must apologise. I should have sent tickets to "Crux" in due course in April, but on account of Good Friday we had no meeting that month. In May, this year, I was obliged through unavoidable misfortunes to leave London for a time. I relied on my co-secretary to do duty for me, and really knew nothing of what has been done since.

I find in looking over my cash receipts and disbursements, that I have received from all sources the sum of £16 16s. 6d., and disbursed on behalf of the Association £22 12s. 8d., leaving me a creditor to the amount of £5 16s. 2d.; or deducting 10s. 6d., the amount of Crux's subscription, which I am entitled to lose, £5 5s. 8d. If "Crux" will intimate any wish in the matter, the money will be returned to him.

There is enough cash in hand of the bankers to discharge any outstanding accounts that may be against the Society, and I have written to Bro. Hyde Pullen to call a meeting of the Council for that purpose.

I have only dealt with that part of Crux's letter which concerns myself personally. That the letter which I wrote to "Crux" was posted I am certain; that I was careless in giving a receipt at all I freely admit.

Whether it is fraternal thus to rush into print to make attacks, I must leave for more experienced brothers than myself to decide. I can but reiterate that I am only dealing with that part of the letter which concerns myself personally, and I am willing that any brothers of the Craft shall determine whether I have deserved the hard remarks made in your issue.

I am, Sir, your obedient servant,
WILLIAM T. MARCHANT.

THE "ENCYCLOPEDIA METROPOLITANA."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Nothing, I am sure, would give me greater pleasure than to oblige Bro. Hughan with the article "Freemasonry" from the "Encyclopedia Metropolitana," but for the reason that as the work extends to twenty volumes, and the article in question covers about ten folio pages, I am afraid that not only Bro. Hughan but our worthy editor would be tired of the length of it; however, if it is generally desired that I should give it *in extenso* instead of of occasional notes, I will endeavour to do so. The manuscripts refeered to are the "Harleian Manuscripts, 1942 and 2054," and seems to have been entirely overlooked by Masons. They contain copies of the Orders and Constitutions of the Fraternity, and are about the dates of the middle of the 17th century, and therefore probably the oldest Masonic manuscripts in existence. The latter belonged to a lodge at Chester (apparently of operative Masons), and contains a list of its members. The charges themselves are sensible and plain, and many of them, indeed, are retained to this day; but the short history at the commencement will satisfy the most eager Masonic antiquary:—

"If you ask mee how this science was first invented, my answer is that before ye General Deluge, which is commonly called Noah's Flood, there was a man called Lemech, as you may read in the 4th of Genesis, whoe had twoe wifes, the one called Adah, the other Zillah. By Adah he begot twoe sones, J(s)abell and Juball. By Zillah hee had a sonne called Tuball and a daughter named Naahmah. These fower children founded ye beginning of all ye craft in ye world. Jabell Found Geometry, and he divided flocks of sheep and lands. He first built a house of stone and timber. Juball found out the smyths' trade or Craft, asve of gold, silver, copper, iron, steel, &c."—MS. 1942.

From this clue respecting these old papers, it is not unlikely thot some of our London brethren may find something worth their while in examining them. I dare say it is the same manuscript as the one referred to by Bro. Lupus, as the greater portion of his extracts are to be found in the work from which I am now quoting.

Bro. Buchan is rather harsh in dealing with his contemporaries, as they can hardly be called opponents. He reminds me of the old religious discussers: "Proofs, cried they, where are your proofs!" It is very easy to contradict, but where written authority is wanting, we must not throw tradition quite aside. Abler pens than mine I have no doubt will be able to give light to those who are in darkness.

I remain, yours fraternally,
CHAS. G. FORSYTH.

Hamilton, December 6th, 1870.

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: —"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homœopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

FESTIVAL of the EMULATION LODGE of IMPROVEMENT.

The annual festival of this lodge of improvement was held on Friday, the 25th ult. The brethren first assembled in the Temple, where the lodge was first opened, Bro. John Hervey presiding as W.M., supported by Bros. T. Fenn, S.W.; H. V. Crassweller, J.W.; C. A. Murton, Sec.; A. Green, S.D.; T. W. Boord, J.D.; and J. A. Rucker, I.G. The lodge was tyled by Bro. John Daly. There were some 160 brethren present, among them being Bros. Benj. Head, Ll. Evans, Joshua Nunn, Horace Lloyd, *Q.C.*, James Mason, H. Browse, Rev. R. J. Simpson, R. Wentworth Little. W. Farnfield, H. Muggeridge, F. H. Gottlieb, Conrad C. Dumas, J. Glaisher, Henry Greene, Hyde Pullen, Major Finney, J. Symonds, and Dr. Jas. Self.

The following sections of the First Lecture were admirably worked:—The 1st, by Bro. T. W. Boord, J.W. 222; the 4th, by Bro. H. V. Crassweller, P.M. 7; the 5th, by Bro. A. Green, S.D. 7; the 6th, by Bro. H. W. Lindus, P.M. 1269; and the 7th, by Bro. J. A. Rucker, W.M. 66. A vote of thanks was passed to Bro. John Hervey and these brethren on the motion of Bro. Ll. Evans, seconded by Bro. H. Browne; and Bro. Hervey, in response, said it always gave him great pleasure if he could be of any service to brethren who aspired to distinction in Masonic working.

After the lodge was closed the brethren adjourned to Freemasons' Tavern, where they partook of supper under the chairmanship of Bro. Horace Lloyd, *Q.C.*, S.G.D.

When the cloth was removed the usual Masonic toasts were proposed in excellent speeches, and when the toast of the evening came round, "Success to the Emulation Lodge of Improvement," the Chairman presented to Bro. C. A. Murton, the Secretary of the lodge, a massive silver centre-piece and a valuable Secretary's jewel, for the energy he had displayed in discharging the duties of Secretary to the lodge for seven years. In doing so,

The Chairman said: Brethren, I now ask your attention to what is, for more than one reason, the toast of the evening. On the list of toasts handed to me by our excellent and worthy brother, the Secretary of this lodge, I find placed before me the next toast in these words:—"Success to the Emulation Lodge of Improvement" (cheers); and if I had no other topic but that to dilate on, I know it is one which you will receive with enthusiasm. But there is a special reason why on this present occasion you will, I think, be glad to drink that toast—that I am about to couple it with the health of the Secretary of that lodge, our Bro. Murton, and to make the toast the occasion for uttering a few words—I am sure as the mouthpiece of all whom I address to Bro. Murton himself. That being so, I shall pass shortly over what I have to say about the Emulation Lodge itself. Why, we are all, or nearly all, members of the lodge. Those who are not, if I may judge from the immense number of cards of proposal handed in to-day, are ashamed of being not in it; and I have no right to praise yourselves to yourselves and to dilate on the merits of the lodge to which we all belong. But I may remark that the lodge originated in a very humble way fifty years ago, I believe working at that time under Lodge No. 7. We have no member who can quite trace back his memory to the first establishment of the lodge, but we have here present a member of the lodge who joined it in the year 1825, and who has therefore been a member of this lodge for forty-five years. Under any other circumstances I should, of course, associate his name with the toast of the lodge; but he would be the man who would least desire I should do so on the present occasion, to the exclusion of Brother Murton under the circumstances I am now about to state. Of course you know we do not now work under No. 7, but under No. 256, a lodge whose health I hope to have the pleasure later in the evening of proposing. Now let us turn to that which gives so much interest to our proceedings to-night. We take advantage of our being met here for the purpose, among other things, of presenting to Bro. Murton our thanks for his services as Secretary. Bro. Murton is a young man, and in the presence of the many older Masons whom I see around me in this hall, I think I may call him not only a young but a very young Mason, for he was initiated only in the month of November 1856. And when you consider what his present knowledge of Masonry is, and how much he has done for this lodge and Masonry in general, I would have you bear in mind that it is only fourteen years ago that he became a brother amongst us. Almost immediately be became a Master Mason he joined the Emulation Lodge. He distinguished himself from the first by the regularity of his attendance and the excellence of his work; and in the year 1863, when our Bro. Fenn, another very meritorious Mason, desired to retire, Bro. Murton was unanimously elected Secretary of this lodge, the duties of which office he has fulfilled ever since. We are all Master Masons, and members of other lodges besides the Lodge of Emulation, and we all know what the duties of Secretaries are in our own lodges—how much they take upon themselves of arduous and thankless work; but that does not in the least give one an idea of what are the duties of Secretary of the Emulation Lodge. Just imagine that instead of a lodge meeting five or six times in a year the Emulation meets every week, the dues have to be collected every time, and the minutes, in the most strictly accurate form, have to be written up for the ensuing week, and you will see that the ordinary duties of a lodge such as this impose upon a man who undertakes to fill the post of Secretary a task from which any but one desiring to serve Masonry for its own sake might well shrink. But I should be doing our Bro. Murton very little justice if I stopped there, and characterised him as one who had merely done his duty, however arduous that duty might be. He has done much more: he has felt it incumbent on him, it seems by the natural promptings of his heart, when he could assist a Mason, old or young, to give him his services in the kindest and handsomest way, often unasked and unsought. There are many in this hall who could bear me out in saying that much as they have learned within the walls of the Emulation Lodge of Improvement itself, they have been yet more instructed by Bro. Murton on private oocasions. The Emulation Lodge felt this and recognised it, and their desire was to testify in some appropriate manner to our Brother Murton their sense of his worth and his services; and I am happy to say they have found the occasion af doing so. We have on the present occasion two testimonials which I hope he will consider worthy of his acceptance, which I venture to think he may consider a high honour to him as Secretary of the lodge and a Mason, and of which I shall now ask his acceptance. The first is the handsome piece of plate which stands on the pedestal in front of this table, which has been contributed by the voluntary subscriptions of members of the lodge. The lodge itself subscribes nothing from its funds towards it, but the whole is the product of the genuine desire of the members of the lodge to testify by their voluntary subscriptions their sense of the worth of Brother Murton. The other testimonial, which I hold in my hand, was voted from the funds of the lodge, and is a Secretary's jewel, presented by the members of the lodge to their Brother Murton, and which also I have now the very great pleasure of presenting to him. (Loud cheers.) Brethren, I should weaken what I have already said if I went on to dilate on this topic. Let me say in conclusion, for myself, that it will be a proud memory for me that it fell to my lot, by the private subscriptions of members of this lodge, to be the presenter of this testimonial; but I think it will be a prouder day for our Brother Murton that on it his services are so acknowledged. What I am especially proud of is that the presents come as our genuine feeling; there is no afterthought in the matter; it is an expression of what we feel we owe to him; it is not one of those things, as sometimes happens, that people cannot refuse to subscribe to; in this case they have rushed in to subscribe, and the difficulty has been to repress rather than to incite the brethren. I give you "Success to the Emulation Lodge of Improvement, and the health of Brother Murton, its Secretary."

The toast having been duly honoured,

Bro. Murton said: Worshipful Master and Brethren, I can scarcely find words adequately to express my gratitude to you for the kind sentiments towards me which you have made use of in presenting me with this handsome testimonial and this jewel. If I cannot find eloquence to thank you, I am sure you will accept what I say as the best thanks I am able to give you. It is true I have been only fourteen years a Mason, and very nearly for fourteen years I have been a member of this lodge of improvement. For half that period I have been your Secretary, and have endeavoured during that time to discharge my duties in that position. It has been my aim to endeavour to assist to the best of my ability, in conjunction with several distinguished Masons, some of whom are present to-night, in promoting the correct working of our beautiful ceremonies as they were practised by our lamented brother Stephen Barton Wilson, and it has been my desire that we should work them with a true appreciation of their meaning, as I am persuaded that much scandal arises from the loose and imperfect way in which the offices are often performed. I think I owe the circumstance of my taking such an interest in Masonry to the effective way in which the ceremony of initiation was worked on my entering Masonry. I came into Masonry under very favourable auspices; and perhaps I should not have been in the position I am in but for that. Our excellent Brother Hervey passed, raised, and installed me. I can never forget the evening I was initiated. I feel convinced in my own mind that it was the impressive manner in which that ceremony was conducted that caused me to take such an interest and delight in the teachings of Masonry. I have said I have endeavoured to further this object, but in so doing I have simply done my duty. I have always been received by the brethren of this lodge with the greatest kindness and courtesy. I can never forget it. The brethren have always been most kind to me, and in their approbation I have my reward. I confess I did hope at some future period to be decorated with this jewel. I value it immensely, as connecting me with this great lodge of improvement. I call it great, as I think the benefit the Craft has derived from it, as well as from sister lodges of instruction, is incalculable. They do an immense amount of good to the Craft, if brethren will only attend to the instruction they receive at them. Brethren, I really cannot sufficiently thank you for your great kindness to me. You have decorated me with this jewel, but above all you have been so generous as to give me this other testimonial. Given so generously and spontaneously as it is, I cannot sufficiently thank you. I trust I shall wear it with pride, for it will testify to the good-will and esteem in which I have been held by the Emulation Lodge of Improvement. Brethren, I thank you heartily. (Cheers.)

Bro. Ll. Evans proposed "The health of the W.M.," a brother who though filling a high position in his profession found time to devote attention to the best interests of the Craft.

The Chairman responded, and proposed "The Lodge of Unions," coupling with it the name of Bro. Henry Greene, P.M.—Bro. H. Greene replied.

"The Sister Lodges of Instruction" was acknowledged by Bro. H. Muggeridge, who said that though the system he practised and taught differed in some respects from that taught in the Emulation, it was only in minor points it differed, and did not make it another system. He only knew one system of Masonry. At his lodge (Stability) of instruction the same system was practised. There was only a difference in carrying it out; the essentials were really the same.

Bro. Fenn replied for "The Officers of the Lodge."

Bro. John Hervey proposed "The Stewards," to which Bro. J. Glaisher responded, and the brethren separated.

THE FREEMASONS' LIFE BOAT.

The Committee held their usual monthly meeting at Bro. Forster's, Railway Tavern, London-street, E.C., on Thursday, the 1st. inst. Present: Bros. H. M. Levy, P.M. 188, in the chair; S. Davis, 141; E. Gottheil, P.M. 141; C. C. Taylor, S.W. 141; A. E. Harris, P.M. 141; T. Mortlock, P.M. 186; N. Gluckstein, 141, P.M. 51, P.P.G.S.W. Essex.

The minutes of the previous meeting having been read and confirmed, a variety of provincial correspondence was submitted to the committee for consideration.

Bros. Fred. Webb, W.M. 704, and John Coombe, P.M. 450 and 1272, P.G.S., P.G. Steward, and P.P. G.S.W. Cornwall, &c., were proposed and accepted as members of the committee.

Bro. H. M. Levy proposed, Bro. Davis seconded, and it was unanimously resolved that a vote of thanks be recorded on the minutes to Bro. James Wyld, 511, proprietor and editor of the *Licensed Victuallers' Guardian*, for his very valuable assistance in promoting the success of the Freemasons' Life-Boat, and also for his kindness in publishing the various notices of meetings and lists of subscriptions, entirely free of charge, in his valuable paper.

It was also resolved that a vote of thanks be recorded to Bro. Kelly, 186, for his kindness in presenting the committee with 1500 circulars and lists of subscriptions.

The following further subscriptions were then announced:—

	£	s.	d.
Bro. Smithers, P.M. 901	0	10	0
,, W. Nott, P.M. and Sec. 663, P.P.S.G.D. Wilts ..	0	5	0
,, F. Crossley, W.M. 1231 ..	1	1	0
,, Jas. Wyld, 511, Pr. and Editor *Lic. Vic. Guardian* ..	1	1	0
Brethren of Stanhope Lodge, 1045 ..	2	0	0
Bro. Christie, 754	0	5	0
Per Bro. A. E. Harris	0	2	6
Bro. Stephens, 87	0	2	6
,, S. Lloyd, 780 and 1278 ..	0	2	6
Wilts Lodge of Fidelity	1	1	0
Royal Alfred Lodge, 777 (2nd sub.)	0	10	0
Pomfret Lodge, 360	2	2	0
Lodge Love and Honour, 285 ..	1	0	0
Lodge Peace and Harmony, 359 ..	2	2	0
Oakley Lodge, 694	2	2	0
Erme Lodge, 1091	1	1	0
	15	8	6
Subscriptions previously announced	161	7	6
Total	£176	16	0

After a vote of thanks to the chairman, the meeting was adjourned to the first Thursday in January, 1871, at 8 p.m.

Notice.—In the Circular which has just been issued by the Committee, the item in the list of subscriptions "Per S. Davis, £1 5s." should read "Per Bro. C. Davis, from the following brethren: A. Collins, 10s.; L. Marks, 5s.; Hoffwing, 5s.; Druyff, 5s.

SCOTLAND.

LAYING FOUNDATION-STONE OF A NEW HALL FOR LODGE JOURNEYMEN, EDINBURGH, No. 8.

The foundation-stone of the new hall of the Edinburgh Mason Lodge Journeymen, No. 8, in Blackfriars'-street, was laid on Thursday, the 30th ult., by Lord Dalhousie, Grand Master Mason of Scotland. The ceremony was taken part in by a large number of the brethren of Edinburgh, and by several deputations from lodges in other parts of the country. The Lodge Journeymen assembled in the Freemasons' Hall, George-street, at noon; and having been opened in the usual manner, the Grand Master was received with the usual honours. Among the members of the Grand Lodge present on the occasion were:—Bros. H. Inglis, of Torsonce, R.W.S.G.M.; Wm. Mann, S.G.W.; Col. Arch. A. Campbell, of Blythswood, J.G.W.; Wm. Officer, J.G.D.; Capt. Grant, A.G.S.B.; Alexander F. Stewart, G. Sec.: John Lawrie, G. Clerk; and Wm. Bryce, G. Tyler.

The Grand Master having taken his place on the dais,

Bro. Field, R.W.M., requested his Lordship's acceptance of a handsome mallett with which to assist in the work he had undertaken to perform. The mallet was mounted with siver, and bore an inscription which set forth that the implement was made out of a piece of oak-beam taken from Cardinal Beaton.s palace, which formerly adjoined the old hall of Lodge Journeymen.

The Grand Master, in accepting the gift, expressed the satisfaction and honour he felt in being called upon to perform what would be his last official act as Grand Master Mason for Scotland. As to the mallet, he would prize it very much, and cause it to pass as an heirloom in his family. He cordially thanked the Lodge Journeymen for their presentation.

The representatives of the various lodges were shortly afterwards marshalled in George-street by the Grand Marshal, Bro. Murdoch Mackenzie. By this time a large crowd of onlookers had assembled in the street; and the windows of offices and private dwelling-houses were filled with spectators. Everything having been arranged, the procession moved off in the following order :—

A Body of Police.
A Band of the City Artillery Volunteers.
Lodge 8, Journeymen.
Lodge 482, Kirkliston Maitland, Kirkliston.
Lodge 405, Rifle, Edinburgh.
Lodge 281, Charleston of Aboyne.
Lodge 272, St. John, Mid-Calder.
Lodge 226, Portobello.
Lodge 223, Trafalgar, Leith.
Lodge 160, Roman Eagle, Edinburgh.
Lodge 151, Edinburgh Defensive Band.
Lodge 102, St. Mark, Glasgow.
Lodge 97, St. James Operative, Edinburgh.
Lodge 40, St. Thomas, Arbroath.
Lodge 31, St. Mary, Coltness.
Lodge 9, Dunblane.
Lodge 5, Canongate and Leith, Leith and Canongate.
Lodge 2, Canongate, Kilwinning.
Lodge 1, The Lodge of Edinburgh, Mary's Chapel.
The Band of the 90th Regiment.
Carriages containing the Earl of Dalhousie and Members of Grand Lodge.
Members of Journeymen Lodge carrying halberts, forming a Guard to Grand Lodge.

The procession started about one o'clock from the Freemasons' Hall, and marched along George-street, Hanover-street, the Mound, High-street, St. Mary's-street, and the Cowgate, to the site of the new building at the foot of Blackfriars'-street. Crowds of people lined the route of procession; and some merriment was occasionally caused by the quaint get-up of the Tylers of certain lodges. Those in front of the procession having arrived at the foot of Toddrick's Wynd, halted, opened out, thus allowing the Grand Officers to pass through to the spot where the ceremony was to be performed. The general body of the brethren then followed, and took up a position near the stone. Within a short distance from the stone a platform had been erected, which was set apart for ladies, and for members of the Improvement Trust. This accommodation was soon taken advantage of by those for whom it was intended; while scores of windows in the vicinity, and every available "coigne of vantage," were fully occupied.

The Rev. Bro. Fraser, of Leith, Acting Grand Chaplain, having offered up prayer, the stone was laid with the usual Masonic formalities.

The Grand Master then said: Right Worshipful Master of Lodge Journeymen, Senior and Junior Wardens, Brethren all, and ladies and gentlemen who have done us the honour of being spectators of this our ceremony, I have to announce to you that the corner stone of the new hall has now been truly laid, with all the Masonic honours. It has given me great satisfaction to comply with your request to perform that duty. It is the last public act of the kind which will fall to my lot as Grand Master Mason of Scotland. You are aware that the Lodge Journeymen is a most ancient lodge; that it is an offshoot from Mary's Chapel; and that it has distinguished itself during its long existence by constant acts of Masonic charity and general benevolence. All Masons are aware, but this assembled company may not be aware, that amongst its other acts of Masonic charity it contributed free labour to the erection of that building, which is now about to be superseded by a new one, the old infirmary of Edinburgh—a building within the walls of which more blessing has accrued to the community of this fair city than from any other institution within its municipality. To obey the behests and to comply with the requests of such a lodge, is not only a pleasure to a Master Mason, but is an honour conferred upon him which he will not easily forget; and the manner in which the Lodge Journeymen have marked towards myself personally a sense of their grateful feeling for the work which I undertook, and which has been so unworthily performed by me, has been evinced by the presentation to me this day of a handsome mallet made from a beam of Cardinal Beaton's house, with which I completed the laying of the stone, and which I shall take care shall descend, with my other Masonic trophies, as long as things are permitted to descend from heir to heir. I will not detain you further than to express my thanks to the Lodge Journeymen for the honour conferred upon me, and to pray most earnestly that it may please the Great Architect of the Universe to permit the work which we have commenced to-day to be finished in due course of time without danger to life or limb, and that, when finished, the hall may be well fitted to receive so worthy a lodge, and one in which, in a fitting manner, those benevolent acts and that liberality may be shown which I know it is the pleasure of the Lodge Journeymen to exhibit to their fellow-men.

Bro. Field expressed to Lord Dalhousie the thanks of the lodge for his kindness in having laid the foundation stone of the new hall. It would ever be the earnest desire of the lodge to deserve the approbation which his lordship had expressed.

Bro. Kerr, P.M., had been directed to express cordial thanks to the members of the City Improvement Trust, who were present, for their attendance upon the occasion. The presence of those gentlemen showed the reciprocal feeling which existed between the governing powers and the Masons.

Hearty cheers having been given for the Queen, the Lodge Journeymen, the ladies, the Grand Master, and the Improvement Trustees, the brethren re-formed in procession and marched to Mary's Chapel Hall, where the Earl of Dalhousie closed the lodge in the usual form.

After closing the lodge, his lordship proceeded to one of the ante-rooms, where cake and wine were served.

Bro. Field proposed "The health of the Grand Master," which was cordially pledged.

The Grand Master, in responding, said: I give you my sincere thanks for your kind reception. I assure you I have derived great satisfaction in performing the duty which you placed in my hands; and I do not think I do wrong in anticipating that in the new hall the liberality and hospitality of the Lodge Journeymen will be fully maintained. Permit me to add that I have been extremely gratified by the order and precision with which everything has been gone through upon this occasion. The part that was performed by my officers was done to the very letter—everybody was in his right place and knew exactly what he had to do. I only wish that all foundation stones were laid with the same success as this one to-day.

Bro. Field gave "The health of the Lord Provost, Magistrates, and Town Council of Edinburgh."

The Grand Master proposed "The health of the Worshipful Master, the Wardens, and Brethren of the Lodge Journeymen."

Bro. Field acknowledged the compliment. The lodge, he said, hoped to be able to do still more for the widows and the fatherless than it had done in the past.

The proceedings then terminated.

The new hall will be 45 feet long and 22 feet broad, and will be lighted by four large windows. On the floor above it, a keeper's house, a lodge library, and apartments for clothing, &c., will be situated; while two floors below will be occupied by a couple of small dwelling-houses, two shops, and cellars. Retiring and cloak rooms will, of course, be connected with the hall. The building will be of a substantial description, and will be treated externally in the Scotch style of architecture.

[We hope to give an account of this lodge, from its existence to the present time, in our columns at a future date.]

PROV. GRAND LODGE OF WIGTOWN AND KIRKCUDBRIGHT.

The Quarterly Communication of this Grand Lodge was held in the Masonic Hall, here, on Wednesday, the 30th ult. Bro. James Cranstoun, P.S.G.W., acting P.G.M., was in the chair, supported by Bros. Dr. Millman, P.S.G.D., acting P.S.G.W., and M'Gowan, Granite Union, Dalbeattie, acting P.J.G.W. As this was the day fixed for the election of office-bearers for the ensuing twelve months, a more than usual interest was manifested by the brethren. The office-bearers for the year are:—(Commissioned) the Right Hon. the Earl of Stair, *K.T.*, R.W.P.G.M.; George R. Harriott, of Killiemore, (41), R.W.P.D.G.M.; W. Kennedy Laurie of Woodhall, (323,) R.W.P.S.G.M.; James Cranstoun, P.M. 41, R.W.P.S.G.W.; J. T. Blackley, R.W.P.J.G.W.; Rev. Duncan Stewart, V.W.P.G.C.; David M'Lellan, of Marks, (41,) R.W.P.G.S. (Elected) George Lennox, (499,) W.P.G. Treas.; Alfred M'Kinlay Willman, V.W.P.S.G.D.; William Bell of Gribdae, (41,) V.W.PJ.G.D.; James Clark, P.M. 41, W.P.G.I.G.; James Livingstone, P.G. Tyler. After the installation, the lodge was was closed by the acting P.G.M. at the usual hour, in due form.

The festival of St. Andrew was celebrated, after the election of office-bearers by the brethren of St. Cuthbert's Lodge, No. 41, in the Commercial Hotel, Kirkcudbright, where a first-rate dinner was provided for the members of the Craft by Bro. Stewart.

GLASGOW.—An emergency meeting of the Union Lodge, No. 332, was held on the 29th ult., at the Masonic Hall, Glasgow. It was summoned to pass and raise two brethren who were about leaving Glasgow for Calcutta. Bro. M.W.M. Baker Robert Mitchel, gave the third ceremony and the other work in a solemn, impressive manner.

The annual meeting of the Shamrock and Thistle Lodge, No. 275, was held in their lodge-room, 22, Struthers-street, Calton, on Friday se'nnight, for the election and installation of office-bearers for the ensuing year. Bro. W. Phillips R.W.M. presided, and was supported by Bros. Foster, R.W.M. No. 354, Mathieson, R.W.M. No. 178, &c. The following brethren were unanimously elected and invested by Bro. Foster: Wm. Phillips, R.W.M.; Wm. Peden, D.M.; J. Cunningham, S.M.; P. Balfour, Sec.; J. Smith, Treas.; Rev. James Pullar, Chaplain; D. Rowan, S.W.; H. Mathieson, J.W.; D. Ronald, B.B.; Wm. Semple, S.D.; W. T. Watson, J.D.; J. Smith, S.S.; J. Millar, J.S.; R. Smith, I.G.; R. Lavery, Tyler; Clananchan, P.G.S. Thereafter the auditors (Bros. Guthrie and Parker) reported that they had examined the books of the lodge and found them in a very satisfactory state, and complimented the R.W.M. and the brethren for the prosperous condition of the lodge, for they were glad to see that, besides having an account to their credit in the Royal Bank, they had also a complete stock of paraphernalia for lodge purposes. The lodge was thereafter transferred to the care of the Junior Warden, when a very pleasant evening was spent till high twelve, when Bro. Philips proposed the parting toast "Happy to meet, sorry to part, happy to meet again." The lodge was then closed in due and ancient form. This lodge during the year has given away handsome sums of money to poor brethren, but more especially has it distinguished itself for the wounded of the Franco-Prussian War, concerts having been got up, and which were well attended by the brethren.

MASONIC ASSEMBLY AT ABERDEEN.

The annual assembly in connection with the Neptune Lodge, No. 370, was held in Bro. M'Donald's Rooms, Market-steeet, Aberdeen, on Friday evening last week. The attendance was numerous, and a limited number of friends of the brethren (not Masons) were present. Dancing commenced at nine and was continued till twelve, when the company to the number of 100, adjourned to Bro. M'Donald's large dining-room, and partook of an excellent supper prepared in that brother's best style, the R.W.M., Bro. Mitchell, presiding. The supper having been ample justice to, the R.W.M. intimated that but a very a short programme had been prepared, as he had no doubt they were all anxious to get back to the ball-room again. However, on looking around on all the array of beauty, elegance and good taste, he could not refrain from congratulating the committee upon the great success that had attended their efforts to make this assembly worthy of Masonry in general, and the Neptune Lodge in particular, and as he inteded to save them from the infliction of long speeches, he would merely (before proceeding to the few toasts he had to propose) return them the thanks of the lodge, for honouring them with their presence on this occasion. The first toast he had to propose was "The Queen," which was drank with all honours, Bro. McLauchlen leading the National Anthem. The next toast, "Bro. Edward Albert Prince of Wales and the rest of the Royal Family," Bro. McLauchlen again leading, "God bless the Prince of Wales." "The Army, Navy and Volunteers" was next proposed, and responded to by Bro. Capt. Gordon, of Craigmill. The R.W.M. here requested Miss McRay to favour them with a song, and with a voice of exquisite sweetness and purity, tha lady gave a rendering of "John Anderson my Joe," which for taste and feeling could scarcely be surpassed, the assembly testifying their appreciation of it by loud and prolonged applause, on the subsiding of which the R.W.M. requested her to consider it as an encore, when she gave, "Shells of the Ocean" with equal acceptance. Bro. Gordon, R.W.M. of St. Viner Lodge, then proposed "The Prosperity of the Neptune Lodge," which was responded to by Bro. Mitchell, who next proposed "Prosperity to the Town and Trade of Aberdeen," which was responded to by Bro. Commissioner Smart. "The Ladies" was next given and responded to by Bro. McFarland. Bro. McLauchlen was then requested to sing a song, which he did in a very efficient manner, which brought that part of the proceedings to a close. The assembly then returned upstairs and finished the programme of dancing, the band—a most efficient one—was provided by Bro. Shanks. The assembly broke up about 4.30, all highly pleased with the whole proceedings.

ROYAL ARCH.

The Caledonian Unity R.A. Chapter, No. 73, was held on the 29th ult., at the Masonic Hall, Buchanan-street. The first work done was conferring the ancient degree of Most Excellent Master on Bro. Allison, who was duly exalted into Royal Arch Masonry, both ceremonies being well and ably done. Comps. David Gilchrist, M.E.Z.; R. H. McCulloch, H.; T. Findler, J.; and the other officers distinguished themselves by their accurate and correct manner in which they performed their duties, which convinced all present that the chapter will lose none of its prestige by those who now hold office in this well established chapter. The necessary arrangements were made to hold the future meetings of the Royal Ark Mariners and Red Cross degrees in connection with this chapter.

Poetry.

IN MEMORIAM

Of a Brother Freemason, who died at the early age of 25 years, after a short illness.

(Written by his own Brother, also a Freemason.)

Cease, cease, ye falling tears,
Joy cometh not with years,
Nor holiness with hoary head and age.
Lament not for the dust
Of him, the pure, the just,
Nor for the death of one whose life was one unsullied page.

The flowers that sweetly bloom,
Above the sombre tomb,
Must die; but from their graves new beauties rise.
So, in the death of him,
We see, though faint and dim,
A greater and immortal glory in the skies.

What, though he was the joy
Of all who knew the boy?
What, though no frown o'ercast the summer of his brow?
What, though his death has left
Heart's woes in those bereft?
A greater one than kings has called him—*that* we know.

No, mother, cease the sigh,
And, sister, dry the eye,
And, brothers, cease the bitter sombre tone;
God gives and takes away,
Submissive bear the sway
Of Him to whom our wants are better felt and known.

We mourn for those who die
In fell iniquity;
But with the good—in heaven we'll hold a tryst.
When from earth's griefs released,
And God for sin appeased,
We'll gather all together round our brother Christ.

'Tis natural to mourn,
For those so sad, forlorn;
Yet joy on earth is but a shadow and a dream.
Bliss dwells with God alone;
On earth we must atone
The sins that from our fallen nature stream.

Nay, weep no more for one
Now gathered to the throne,
But think, perchance for us, he is pleading with our God;
That when life's stage is past,
To give us peace at last;
And thinking this, oh! let us calmly kiss the rod.

LEWIS.

"Father, you speak of Masons wise,
Who seek by their mystic art to rise
From nethermost earth to highest skies:
Oh! where do those Masons dwell?

"Live they in caverns dark and drear,
Where never doth ray of sun appear,
And Death seems ever lurking near?
Dear Father, I pray thee, tell.

"Do they walk on earth like other men,
Or hide themselves like cowards when
They wish to shun all human ken:
If so, oh! say, is it well?"

"Lewis, each Mason loves his art—
Enshrines it in his throbbing heart—
Till called by Death he doth depart
To the mansions of delight.

"He fears no prying mortal's sight,
Nor seeks he caverns dark as night;
But works in golden orient light,
Secure in his Master's might.

"Lewis, my son, thou'rt swift and strong,
Feebly thy father moves along;
'Twould cheer him couldst thou hear the song
We sing in the entrance rite.

"May the tools I use, my son, be thine,
Thy aid in failing age be mine
'Till I reach that mystic light divine
Which guides our footsteps right.

"Oh! son, be wise; short is the span
Granted by God the Great to man,
To seek those truths which only can
A Mason's soul delight.

RICHARD SIMMONS,
Gravesend. Freedom, No. 77.

LINES
WRITTEN ON HEARING OF THE LATE LAMENTED DEATH OF
BRO. J. UDALL, P.G.D., &c.

A Mason's Daughter, having heard with deep regret of the death of that kind-hearted and benevolent gentleman, Bro. Udall, ventures to crave a small space in the columns of THE FREEMASON (to the pages of which she has before contributed) for the insertion of the following little tribute to his memory.

One who recollects his kindness
Grieves that he is now no more,
Sympathizes with his loved ones
On the loss that all deplore.

Well the writer knows the suffering
Of that lonely hour of gloom,
When the orphan weeps in sorrow
O'er a cherished parent's tomb;

Yet the promise of re-union
In our last bright home on high,
Wipes the bitter tears of anguish
From the mourner's streaming eye.

Each dark cloud hath silver border,
And the hopes we fix above
Will, we trust, receive fulfilment
In the Saviour's realm of love.

Croydon. AGNES S.

METROPOLITAN MASONIC MEETINGS

For the Week ending December 17, 1870.

MONDAY, DEC. 12.

Lodge 5, St. George & Corner-stone, Freemasons' Hall.
,, 29, St. Alban's, Albion Tav., Aldersgate-street.
,, 59, Royal Naval, Freemasons' Hall.
,, 193, Confidence, Anderton's Hotel, Fleet-street.
,, 222, St. Andrew's, London Tav., Bishopsgate-st.
,, 879, Peckham, Maismore Arms, Peckham.
,, 957, Leigh, Freemasons' Hall.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, DEC. 13.

Lodge 96, Burlington, Albion Tav., Aldersgate-street.
,, 166, Union, London Tavern, Bishopsgate-street.
,, 180, St. James's Union, Freemasons' Hall.
,, 198, Percy, Ship and Turtle Tav., Leadenhall-st.
,, 211, St. Michael's, Albion Tavern, Aldersgate-st.
,, 228, United Strength, St. John's Gate, Clerkenwell.
,, 235, Nine Muses, Clarendon Hotel, New Bond-st.
,, 548, Wellington, White Swan, Deptford.
,, 834, Ranelagh, Windsor Castle, Hammersmith.
,, 933, Doric, Anderton's Hotel, Fleet-street.
Chap. 185, Jerusalem, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, DEC. 14.

Committee R. M. Benevolent Institution, at 3.
Lodge 3, Fidelity, Freemasons' Hall.
,, 11, Enoch, Freemasons' Hall.
,, 13, Union Waterloo, Masonic Hall, Woolwich.
,, 15, Kent, Guildhall Coffee House, Gresham-st.
,, 87, Vitruvian, White Hart Hotel, College-street, Lambeth.
,, 147, Justice, White Swan, Deptford.
,, 212, Euphrates, Masons' Hall, Masons'-avenue, Basinghall-street.
,, 238, Pilgrim, Ship and Turtle, Leadenhall-street.
,, 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.
,, 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
,, 1228, Beacontree, private rooms, Leytonstone.
,, 1260, Hervey, School-room, Moore Park, Walham Green.
Chap. 619, Beadon, Greyhound, Dulwich.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.

THURSDAY, DEC. 15.

Lodge 23, Globe, Freemasons' Hall.
,, 49, Gihon, Guildhall Coffee House, Gresham-st.
,, 169, Temperance, White Swan Tavern, Deptford.
,, 179, Manchester, Anderton's Hotel, Fleet-street.
,, 657, Canonbury, George Hotel, Aldermanbury.
,, 1056, Victoria, Anderton's Hotel, Fleet-street.
,, 1139, South Norwood, South Norwood Hall.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro John Saunders, Preceptor.

FRIDAY, DEC. 16.

Lodge 6, Friendship, Willis's Rooms, St. James's.
,, 201, Jordan, Freemasons' Hall.
,, 813, New Concord, Rosemary Branch Tavern, Hoxton.
Chap. 176, Caveac, Radley's Hotel, Blackfriars.
K.T. Encampment, St. George, 14, Bedford-row.
Rose Croix Chapter, Invicta, Masonic Hall, Woolwich.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, DEC. 17.

Mark Lodge, Thistle, Freemasons' Tavern.
Mark Lodge, Southwark, Bridge House Htl., Southwark.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the third Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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ANCIENT & ACCEPTED RITE.

CONSECRATION OF THE PALESTINE CHAPTER ROSE CROIX H.R.D.M.

On Saturday, the 28th ult., this Chapter was consecrated at Freemasons' Tavern, by Ill. Bro. Hyde Pullen, 33°, in the presence of the following brethren :—Ill. Bros. C. J. Vigne, 33°, M.P.S.G.C. : Capt. N. G. Phillips, 33°, G.T.G. ; Rev. Wentworth Bowyer, 33°, G.C. ; Sir Michael Costa 33°, J. M. P. Montagu 33°, Prince Rhodocanakis 33°, S. Rosenthal 33°, R. Hamilton 32°, Col. F. Burdett 32°, Major E. H. Finney 31°, J. Hervey 30°, F. Binckes 30°, C. H. Cox 30°, J. Starkey 30°, G. A. Phayre 30°, C. J. B. Plestow 30°, D. M. Dewar, 18°, M.W.S. Mount Calvary Chapter ; G. Kenning, 18°, Invicta Chapter ; R. Wentworth Little, 18°, Mount Calvary Chapter ; and E. C. Layard, 18°, Chapter "Good Hope," Cape Town.

The work was performed in the masterly manner characteristic of all Bro. Pullen's labours in the high grades, and the following brethren were afterwards admitted to the 18° :—Bros. H. C. Levander, T. Cubitt, T. L. Fox, Capt. J. Bertrand Payne, C. Hammerton, J. Coutts, W. B. Johnston, J. Dyer, J. T. Moss. E. Stanton Jones, J. W. Barrett, and T. B. Yeoman.

Bro. Hervey was then installed as M.W.S., and appointed as his officers, Bros. R. Wentworth Little, High Prelate, and Col. Burdett, 1st General, the other posts being left vacant. Bro. Kenning was unanimously elected a joining member, and the distinction of honorary member was awarded to Bro. Pullen, 33°, for his fraternal and efficient aid in consecrating the chapter.

After the protracted labours of the day, the brethren adjourned to a banquet, which was one of Bro. Francatelli's best efforts in a gastronomic sense.

Bournemouth Chapter.—The Advent meeting of the Chapter was held on Tuesday, the 29th ult., at the Masonic Hall, Bournemouth. The following members of the S.G.C. 33° were present : Ill. Bros. C. J. Vigne 33°, N. G. Philips, 33°, J. P. M. Montagu 33°, the other visitors were, Bros. Thomas Coombs 32°, and F. H. Woodforde, *M.D.*, 30°. The S.G.C. 33° presented the warrant to the chapter. The M.W.S. for the year ensuing, Bro. P. H. Newnham 30°, was installed by his predecessor, Bro. J. T. Briant, 18°. The M.W.S. then appointed his officers as follows :—F. G. Horder 18°, H.P. ; E. W. Rebbeck, 1st Gen. ; M. Webb, 2nd Gen. ; E. B. Kemp-Welch, R. ; G. Gooch, G.M. ; H. F. Brouncker, Herald ; W. Reade, Capt. of Guard. Bro. Reade having been elected was then received, and after the M.W.S. had given him the intermediate degrees, was duly perfected according to the antient rites and ceremonies. The Audit Committee read their report, and it was a subject of much congratulation from the S.G.C. 33°, that the Bournemouth Chapter entered on the second year of its existence, with a fair balance in the hands of its Treasurer. Votes of thanks was carried by acclamation to the S.G.C. 33°, to the Past M.W.S., to the Recorder, and to some kind ladies who had presented the Chapter with a kneeler and an alms-bag. The third point was then given, and the Chapter was declared closed.

INSTRUCTION.

Wellington Lodge of Instruction, No. 548.- This well-established lodge of instruction held its regular weekly meeting on Monday, the 28th ult., at the White Swan Tavern, Deptford. Bro. A. Pulley, S.W. 169, presided as W.M., assisted by Bros. Watkins, S.W.; Shaw, J.W.; Hill, S.D.; Lord, J.D.; C. Porter, I.G.; C. G. Dilley, W.M. 1155 ; and others were present. The ceremony of initiation was done in a satisfactory manner. The first section was worked by Bro. C. G. Dilley, and the second by Bro. Watkins, both being done in an able manner. The usual election of W.M. followed, and the lodge was adjourned. This lodge is one of the many lodges in this neighbourhood and in the London district where any Mason can procure good and sound knowledge which will enable him to carry out any officer's duties in a proficient manner. The hours of meeting are from seven to nine.

Star Lodge of Instruction, No. 1275.—This young and prosperous lodge, which has never failed to meet on every Saturday night since its formation (now more than a twelvemonth since), held its usual weekly meeting at the Marquis of Granby, New Cross Road. Bro. H. Keeble, J.W. 1275, occupied the chair as W.M, and was supported by Bros. Young, S.W.; W. Myatt, J.W.; C. J. Hogg, P.M., Treas.; C. G. Dilley, Sec.; A. Pulley, S.D.; Shaw, J.D.; Allwright, I.G.; F. Walters, P.M.; A. H. Tattershall, P.M.; T. Perridge, S. O. Lewin, and several others. The ceremony of initiation was worked in an admirable manner, and pleased all who were present. The sections were then given in a most faultless manner. Bro. Shaw worked the first, Bro. C. G. Dilley the second, and Bro. Comb the third section of the first degree. Notice was given by the Secretary, Bro. C. G. Dilley, that at the next meeting £1 will be given to the male and £1 to the female annuity funds from the lodge funds. One to be placed on Bro. Perridge's list and one on Bro. Keeble's, both representing their lodge as Stewards at the forthcoming Festival of the Royal Benevolent Institution.

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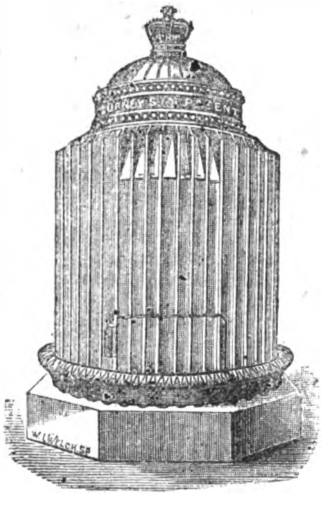

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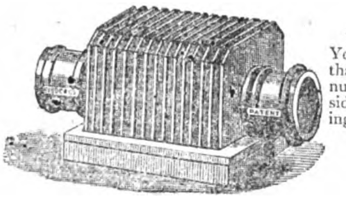

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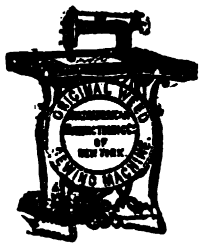

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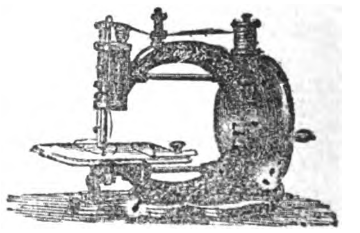

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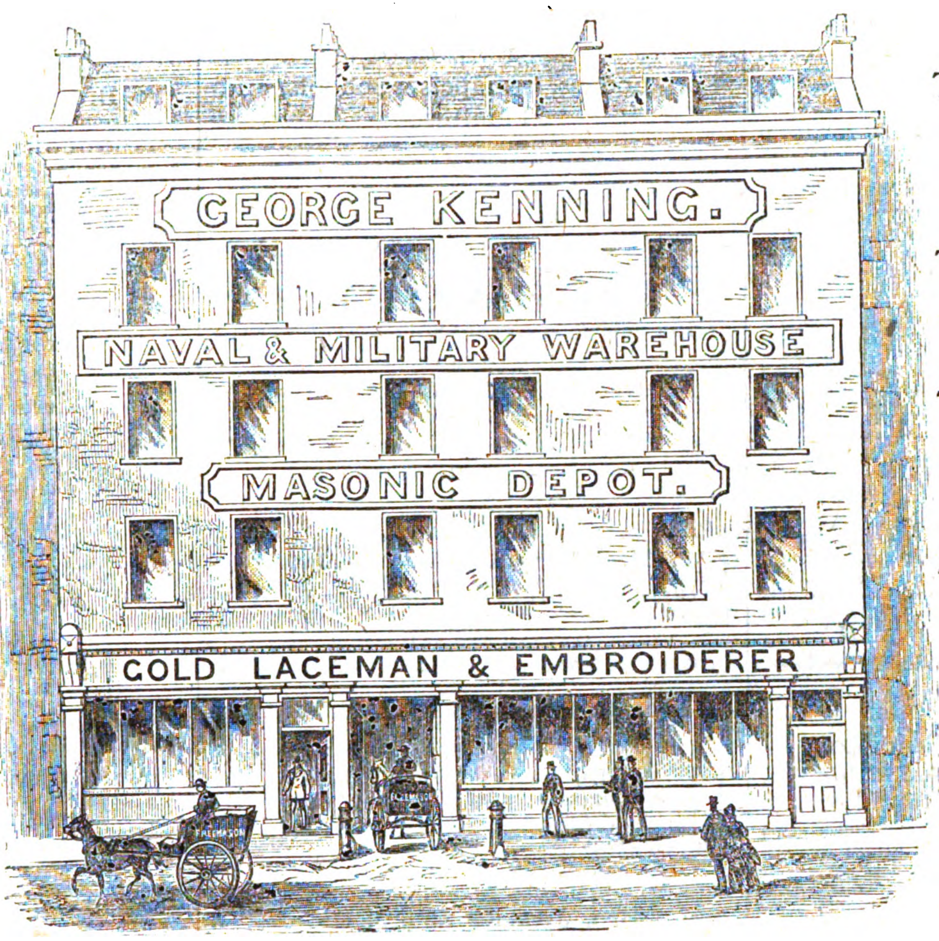
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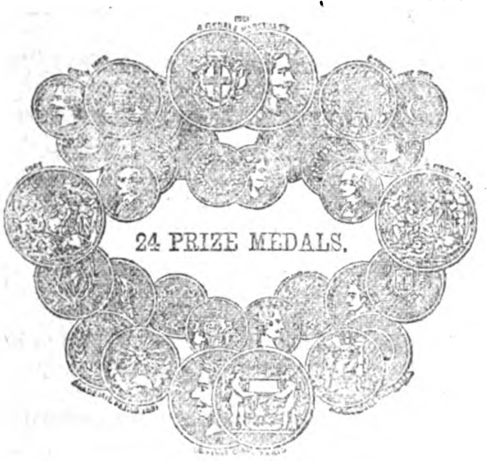
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Obituary.

BROTHER WILLIAM FOX,

Of Batley, Yorkshire.

It is our painful duty to record the death of Bro. William Fox, an old member of the Nelson of the Nile Lodge, No. 264, Batley. The deceased was initiated on November 25th, 1849, and raised January 28th, 1850, and after having served several minor offices in the lodge, was eventually elected Treasurer, the duties of which office he honourably discharged for the long period of twelve years. He was a good Mason in every sense of the word, and was held in high esteem by his brethren, having been a member of the lodge in difficult times. He had of late suffered from a very severe illness, which proved too strong for his constitution, and after having passed through the heat and burden of his day with honour and credit, it pleased the Almighty to call him hence on the 8th inst., at the advanced age of 62. Having expressed a desire to be buried with Masonic honours, the brethren willingly complied with his request, and, for that purpose, a dispensation for the brethren to appear at the funeral in Masonic clothing was obtained from the W.D.P.G.M. of West Yorkshire, Bro. Bentley Shaw. A Lodge of Emergency was duly convened by circular to meet on the 11th inst., to enable the brethren to pay their last tribute of respect to the deceased worthy brother. The lodge having been opened by the W.M., Bro. Benjamin P. Parker, and the dispensation read, the brethren, to the number of about seventy, formed in procession, under the directions of Bro. James Preston, D. of C., assisted by Bro. Joshua Gomersal, P.M., and proceeded to the residence of the departed brother to escort his remains to their last resting-place. The visitors present on the occasion included representatives from the following lodges:—De Warren (1302, Halifax), Saville (1231, Elland), Scarborough (1214, Soothill), Trafalgar (971, Batley), St. James's (448, Halifax), Integrity (380, Morley), and three Grand Principals (208, Dewsbury). The proceedings throughout were solemn and impressive. The remains of our departed brother having been deposited in the grave, the usual Masonic salutation was imposingly given by the brethren around, after which the procession re-formed, and the brethren returned to their rooms and subsequently closed the lodge with due solemnity, as the occasion required.

BROTHER J. ABRAHAMS.

It is with very great and deep regret we announce the death of Bro. J. Abrahams, P.M. 185, Lodge of Tranquility, which sad event took place on Tuesday, the 27th inst. He suffered from an attack of paralysis, which terminated his existence. He was beloved by all who knew him, and he has left a wife and family, who will mourn his loss.

FREEMASONRY IN BRIGHTON.

[FROM OUR OWN CORRESPONDENT.]

The first month of the new year will find the Masons of Brighton active and well employed, both in and out of lodge. Of the thirty-one days which is January's share of the three hundred and sixty-five children of the year, at least seven, or to speak by the card, six (for two events fall on the same evening) will be taken up with Masonic engagements.

It is the growing conviction, based on long experience, that the four Craft lodges now working in the town are inadequate to the demands made by this large town for Masonic accommodation, a larger amount of which is needed, consequent on the many social and professional jealousies which always prevail in a provincial town. It is found as a rule that the Masonic gathering are well attended, especially when festive occasions permit the greater number of brethren to prove their competency to bear the "knife, fork, and spoon" decoration. Of these festive gatherings there will be four during the month. The first on Tuesday (1st Tuesday), January 3rd, on which day the Royal York Lodge, No. 315, will hold a business meeting, under the presidency of Bro. James Curtis, the much esteemed W.M. (who was two or three years since elected to the high and distinguished position of Grand Master of the Manchester Unity of Odd Fellows). He is a good working Mason, and held in high esteem by all his brother Masons, except by the select few who "rule and govern" the province of Sussex, who have not yet recognised his undoubted claim to the honours of Provincial Grand Lodge, many others of far inferior merit having been decorated while he is silently passed by.

The second, Thursday January 12th, the Royal Brunswick Lodge, No. 732, will meet, and the principal business will be to install a highly-respected brother, one who is esteemed both in and out of the Craft. We refer to Bro. Edward Carpenter, who for many years past has been the unwearing Secretary of the Flower Shows held in Brighton during the months of June and September. In this capacity he has won golden opinions from his fellow-townsmen. Doubtless, as head of his lodge he will justify the expectations formed of his efforts as a good worker in the subordinate offices of the lodge. It is rumoured that an ex-Mayor of Brighton will be selected as the S.W., and that the officers to be appointed will in every respect justify the expectation that after a year of good working, prosperity and progress will be before the lodge. After the installation, the brethren will banquet together, according to the custom which has prevailed in the lodge since its foundation.

On Friday, January 20th (third Friday), the Royal Clarence, No. 271, will meet for the purpose of Masonic business. The present W.M., Bro. Beard, is a physician of considerable eminence in his profession, and well-known in Sussex on account of his valuable services rendered for many years past to the Sussex County Hospital. The inhabitants of Brighton generally, and a large circle of personal friends particularly, have heard with regret that Bro. Beard is likely to leave Brighton for the north of England, he having accepted an official appointment of considerable importance.

The third Saturday, January 21st, will find the members of the Yarborough Lodge, No. 811, assembling; but on this occasion Bro. Edward Turner, 30°, the present W.M., will have little else to do, save with his usual genial manner and ready wit, to preside at the banquet table. The banquets of this lodge have always been given with a due and considerate regard for those who honour it with their presence. It has been well and truly said, that hospitality, good fellowship, and honest and hearty welcome are the distinguishing characteristics of the members of this lodge.

On Wednesday (4th Wednesday) January 25th, the installation meeting of the Royal Sussex Lodge of Mark Master Masons will take place. On this occasion, in addition to the expected advancement of several candidates, Bro. W. Hudson, P.M. 315 and J. Chapter 732, will be installed in the chair of Adonhiram. This brother, known among his more immediate and personal friends as "Household Removal" or "Ecosphveron," is very popular, and his unanimous election to the office of Master has given general satisfaction, and doubtless under his rule the lodge will continue to increase in prosperity and popularity, and in the same usefulness which has marked its career since its establishment a few years ago. After the lodge is closed, the brethren intend to banquet at the Terminus Hotel, Queen's-road (Bro. Pearson's), where past experience assures us that no disappointment will be likely to take place on account of either caterer or cook. Royal Arch Masonry in Brighton is not so active as all true Masons could desire. There are established in the town but two R.A. Chapters, one of which, the Royal Sussex, No. 732, will meet on the 26th of January. The same evening a ball, in aid of the Masonic Charities, will be held in the magnificent rooms of the Royal Pavilion. This ball is an annual one, and given under the auspices of the Royal York Lodge, No. 315. Forty-five stewards are on the list, and comprise the names of present and past Grand Officers of the province of Sussex. This ball under such circumstances, cannot fail to be what it has ever been, a most fashionable and attractive gathering. The balance of profit, and it should be a handsome one, is always paid over to one or other of the Masonic institutions. Bro. C. W. Hudson, of 71, Queen's road, is the acting and accommodating honorary secretary, who will gladly answer all inquiries addressed to him.

The Masonic sojourner tired of London, wearied of its attractions, bored with its tide of traffic, and used up with respect to its novelties, may, if he be so disposed, most advantageously spend the best part of the month of January in Brighton, where, during the day,

From morn till dew'y eve,

he may revel in an almost endless round of entertainments so lavishly provided to amuse and delight the visitor; or he may seek health on or by the sea, or in the use of the luxurious Turkish Bath; and he may, in addition with the result of "pleasure and profit," indulge his Masonic tastes in at least three of the divisions of Freemasonry, and on one occasion at least he may couple enjoyment with benevolence.

This review of the coming month of January in Brighton must now be closed, and in doing so let us express a hope that all who join in the various engagements set forth will, at times during their enjoyment, remember the Tyler's words, "To all poor and distressed Masons," and let us add, "their sons and daughters," so many of whom require our aid to fit them for life's battle.

ANCIENT AND PRIMITIVE RITE OF MISRAIM.

An assembly of the Conservators General of the Rite of Misraim was held at Freemasons' Tavern, Great Queen-street, on Wednesday, the 28th inst., for the purpose of opening the "Bective" Sanctuary of Levites, the 33° of the Rite, a Supreme Council General of the 90° having been regularly formed under the authority conveyed in a diploma granted to the Ill. Bro. Crèmieux, 33° of the Rite Ecossais, and a member of the Grand College of Rites in France.

The sanctuary having been formally opened, between eighty and a hundred brethren were duly admitted by sevens at a time, and obligated as members of the 33°, and that number, large as it may appear, would doubtless have been still greater had it not been for the extreme inclemency of the weather, and the absence of many brethren from town for the Christmas holidays.

In our next we will furnish more particulars of this interesting meeting, merely adding that, although the Rite is now attached to the Red Cross Order for administrative purposes, and the thirty-seven conclaves on the roll are authorised to confer it, yet all non-Christian Master Masons are eligible for reception into the Order.

The Right Hon. the Earl of Bective is the Sovereign Grand Master (nominate), and the next two officers are also Provincial Grand Masters in the Craft, as well as distinguished members of other branches of Freemasonry. Under such auspices the Rite is destined to attain a very high position in the Masonic world, and we heartily wish it every success.

that privilege for the peace and harmony of the lodge, which ought to be consulted.

7th.—Three shillings and sixpence per quarter to be paid by each member.

8th.—To prevent any Master from acting tyrannically, a power shall be given to any six, every regular lodge night, to demand a ballot for his deposition, if good reason can be shown for the same.

26 Aug. 1756. A lottery ticket to be bought.

27 July 1758. It was agreed to meet at Brother Bond's, at Lowestoff, on Monday, Aug. 14, 1758, to hold a lodge.

29 Mar. 1759. Sister Hansby to be allowed 18d. a week.—No suppers to be got ready on account of the lodge, but each brother to sup at home, or by himself, and to have got that by 8 o'clock.

30 April, 1759.—Abstract of a letter from the Compte T . . . . . at the initiation of his son at Brunswick, Lower Saxony, where Prince Ferdinand is Grand Master :—"I congratulate you on your admission with the most ancient and perhaps the most respectable Society in the universe. To you the mysteries of Masonry are about to be revealed, and so bright a light a sun never shewed lustre on your eyes. In this awful moment when prostrate at this holy altar, do you not shudder at every crime and have you not confidence in every virtue ! May this reflection inspire you with noble sentiments ; may you be penetrated with a religious abhorrence of every vice that degrades human nature ; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue."

27 Nov. 1760. Bro. Mercier, a French prisoner, allowed 7d. a week towards lodging.

"By-Lodge held Aug. 16, 1763, at which time the following Bn. was made Excellent and Super Excellent Masons by Brother James Pomfrett, from Norwich, and Bro. Richd. Baxter, Assist., and Bro. King formed the lodge for the above."

29 Mar. 1764. Bro. Harmer paid 2s. for wearing E.A. jewel.

26 Dec. 1771. The lodge informed by letter from the Grand Lodge not to admit as Masons the M., W.'s and Sec. of Lodge Caledonian, No. 263, Half Moon Tavern, Cheapside.

24 Feb. 1774. One Guinea given towards building the Hall for the Grand Lodge.

1776. Charges on making, one guinea ; jewel, 2s. ; Grand Lodge, 2s. 6d. ; passing, 4s. ; raising, 4s.

8 Mar. 1780. A letter to be sent to the Prov. G. Sec. for Norfolk, that it is very inconvenient for any members of this lodge to attend at Norwich, that this lodge has sent all dues, but know of not more than two brethren of this lodge who have received charity from the Gr. Lodge (say £5 each) for more than 12 years.

25 Mar. 1795. The law of taking the chair by succession to be abolished, and to be taken by ballot.

On Sunday, the Rev. E. Chalmer, junior, *M.A.*, preached at Fulwood Church, Sheffield, on the occasion of celebrating the putting in of three new stained-glass windows in memory of the late Bro. White. These handsome windows have been subscribed for chiefly by the brethren of the district, by whom the deceased brother was very highly esteemed, not only for his high abilities, but also for his great kindness and the diligence with which he attended to the numerous responsibilities which he undertook for the benefit of the Order. The centre window contains a beautiful figure of King Solomon attired in his robes, with a sceptre in one hand and a scroll in the other, in which is supposed to be inscribed a plan of the temple. Surrounding the leading figure are a number of Masonic emblems. The tracery is also very beautifully designed, and the colouring is exquisite. The two lights next to the centre are very beautifully arranged tracery windows, and the whole memorial is carried out in a most satisfactory manner. Bro. Brittain acted as Secretary to the fund. The reverend gentleman preached a most eloquent and highly appropriate discourse from the text contained in 2 Kings, 22nd chapter and 7th verse. In the course of his address he alluded to the Masonic Craft being founded *on principles thoroughly in harmony with Scriptural truth, and based upon laws which induced morality and virtue of the highest order.* He also referred to the exemplary character of his late worthy brother, in whose memory the windows with which the church had just been beautified had been designed, and he expressed a hope that his zeal in many good works would be emulated by many in the neighbourhood. A vast number of brethren from various parts were present at the service, which was listened to with wrapt attention.

"Having been cured of rheumatism by your Vegetable Pain Killer, I take pleasure in sending you this testimonial. I have used it also for colds, coughs, neuralgia, diarrhœa, &c., and consider it a most valuable family medicine, and would not willingly be without it.—John Neason farmer, *Besley, June*, 1869.—To P. Davis & Son.'

Obituary.

THE R.W. BROTHER THOMAS HENRY HALL,

Provincial Grand Master for Cambridgeshire.

Another prominent member of our Order has succumbed to the King of Terrors. Bro. Hall, with the exception of Lord Zetland, the oldest Provincial Grand Master in England, died on the 14th inst., having attained the ripe age of 75 years. Our deceased brother was initiated more than forty years ago, namely, on the 22nd of March, 1827, in the Shakespeare Lodge, No. 99, and soon attained distinction in the Craft, having been appointed Grand Registrar by the then Grand Master, the Duke of Sussex, in 1841. He was promoted to the rank of Provincial Grand Master for Cambridgeshire on the 11th November, 1843, and retained that high position to the time of his decease. It will be within the recollection of our readers that Bro. Hall administered the oaths *de fidele* to the Earls de Grey and Carnarvon upon their installations as Grand Master and Deputy Grand Master respectively.

BROTHER CAPTAIN JOHN CARR CHAMBERS.

Last week we recorded the death of Bro. Captain Chambers, who departed this life on the 26th of May, 1870, at his residence, Birkbeck Cottage, Parton, Whitehaven, Cumberland. The deceased belonged to H.M. Hanoverian Regiment, Lucia, Jamaica. He was the eldest son of Alexander Chambers, of Rock Rinson, of that place, whose father and mother, John and Isabella Chambers (immediate descendants of the first family who settled on the beautiful Island of Jamaica, under a grant from the English Crown, 1640), were the first receivers and zealous promulgators of the doctrines of Emanuel Swedenborg in the Island, and indeed among the very earliest of his disciples in any part of the world. Through them the heavenly principles have been transmitted faithfully to a fourth generation.

The late lamented father and mother, Alexander and Lydia Chambers, of the venerated subject of this memorial being distinguished both for the active goodness and exceeding piety of their lives, accompanied with unfailing Christian faith and increasing endeavour to inculcate the same in the minds of all their family and household, and of all whom opportunity offered for influencing. But with none did they succeed in making so vivid an impression as on their son, John Carr Chambers, whose exemplary life has been so lately brought to a close, under the influence of the Divine doctrines, through a course of trying vicissitudes and severe family afflictions; and the ardent desire to benefit his fellow-creatures to the utmost of his power—to avoid giving them offence, alike in prosperity and adversity, by word or deed—in the former, ever referring success to the Great Dispenser of all; in the latter, bearing every trial with Christian meekness and firmness. Of the most perfect and unassuming piety ; an utter abnegation of self, with most scrupulous exactness in all things ; of solid judgment and immutable integrity ; of the coolest bravery and the utmost sweetness of disposition, and loving kindness of manner—he won the esteem and friendship of all who knew him, and has left a chasm in the hearts of his sorrowing family never to be refilled in their passage through this transitory life. In his native country he filled many civic offices with honour and superior ability, besides the undaunted and devoted discharge of his military appointments during the last general insurrection of the negroes, when, among other exertions of his sterling talents, he trained a troop under his own directions, which enforced the admiration of the best officers of the British Army, and owing to its conduct and that of its youthful commander, confirmed the claim, long since accorded, of the Jamaica regiments to rank with those of the standard army of Great Britain. He passed from the office of Ensign to that of Captain with unprecedented rapidity, and was so much beloved by the unfortunate Blacks, that, when some of these poor, misguided people were on trial, they declared, "They had refused to fire when they had good aim at Massa John, because he had always been so good to them."

He also attained in proportionately brief space of time to the highest degrees conferred by the Honourable Fraternity of Freemasons, of which he had become a member at the age of one-and-twenty, and to which he was always sincerely attached on account of the esteem in which he held their principle of effecting good to mankind by brotherly love and union.

The changes which took place in his beloved Island about the year 1836, to the utter depression of all its best interests and the ruin of so many opulent and generous homes, determined Captain Chambers to accompany his father on a brief visit to this country, for the purpose of consulting an oculist. He then took up his abode here, which a series of family bereavements and pecuniary disappointments induced him to continue ever since.

During the last two years of his life he was confined almost entirely to the house by an extremely painful lameness, which he bore with an unflinching fortitude and a confiding resignation to the will of the Most High, united with the tenderest consideration for all who ministered to him. His mental faculties never being impaired in the slightest degree until within nine days of his lamented death, which took place on the day fortnight of the anniversary of his 71st year. Death was brought on by a sudden gastric derangement from recent affliction, which terminated in paralysis. The last night he was capable of distinct and coherent speech he made a pathetic appeal to the Lord and Saviour, concluding with a meek and unqualified submission to His divine will and ordinance. After that a few heartrending days and nights of intense suffering, borne in quiet patience, closed his innocent and benevolent life.

KNIGHTS TEMPLAR.

Prescot.—*The William de la More Encampment.*—An assembly of this conclave was held at the New Court House, on Friday, the 9th inst., under the presidency of Sir Knt. W. H. Wright, V.E. D.P.G.C., supported by Sir Knts. G. P. Brockbank, Prov. Grand Chancellor; T. H. Winder, Prov. Grand Chancellor ; J. N. Porter. Prelate ; J. T. Hall, P.G., First Expert ; W. H. Hopkins, Prov. Grand A.D.C. ; S. Morriss, P.E. ; &c., &c., &c. The conclave having been duly opened and the minutes confirmed, the following approved candidates were regularly installed in due form as Knights of the Order, viz., Comps. George Turner, Reginald Young, Arthur Gield and Phillip Whittaker, Chapter of Lebanon, No. 86; also Comps. Jos. Kellet Smith, Temple Chapter, No. 1094. The conclave then proceeded to install the Eminent Commander-Elect, Sir Knt. James Turner Hall, after which the E.C. made the following appointments for the ensuing year : Sir Knts. J. W. J. Fowler, 1st Capt. ; S. Morris, 2nd Capt. ; G. Turner, Reg. ; P. Whittaker, Almoner ; R. Young, Expert ; A. Field, Standard-Bearer ; and J. K. Smith, Capt. of the Lines. The V.E. D.P.G.C. then stated, he had been instructed to inform Sir Knights, that the V.E. P.G.C., Albert Hudson Royds, proposed presenting them with a complete set of books, and that he himself should at all times be most happy to do all in his power to forward the interests of the William de la More Encampment. Hearty congratulations for the prosperity of the conclave from various encampments having been given, the encampment was closed in due form and with prayer at six o'clock. The Sir Knights adjourned to the Royal Hotel, where a banquet was provided, which did great credit to the worthy host. The usual loyal and Masonic toasts were given and responded to.

Reports of Masonic Meetings.

◆

THE CRAFT.

METROPOLITAN.

Enoch Lodge, No. 11.—The second meeting of this lodge was held at the Freemasons' Hall on Wednesday, the 14th inst. Bro. Edward John Lewis, W.M., presided, and opened the lodge, when the minutes of the previous meeting were read and confirmed. Bro. W. H. Stallard, of Lodge No. 463, was ballotted for and unanimously elected a joining member. The brethren present were H. Potter, Chas. Watson, P. Matthews, J. Dale, J. B. Ciabatta, W. Honey, and C. Montrie, P.M.'s; Medcalf, Young, Brown, Webb, McQueen, Taylor, Whittaker, and Palmer, S.W. The visitors were Bros. Kershaw, I.P.M. Confidence Lodge, No. 23; S. Stallard, John of Gaunt Lodge, Leicester; and Keene. Bro. Palmer, S.W., was unanimously elected the W.M. for the ensuing year, and Bro. Charles Watson, P.M., Treasurer; the Tyler was also elected. The brethren adjourned to a most excellent banquet. On the removal of the cloth, the W.M. proposed the usual loyal and Masonic toasts, &c., the Tyler's toast concluding a delightful evening.

Lodge of Justice, No. 147.—This old lodge met on Wednesday, the 14th inst., at the White Swan Tavern, 217, High-street, Deptford, Bro. J. Percival, W.M., supported by his officers, P.M.'s, and a large number of members presided. The second degree was given in an efficient manner; the election for W.M. resulted in favour of J. Whiffen, S.W. The Treas. J. Lightfoot, P.M., was re-elected. The lodge was closed, refreshment followed labour.

St. James's Union Lodge, No. 180.—A meeting of this lodge was held on Tuesday, the 13th inst., at Freemasons' Hall. Bro. J. R. Stacey, W.M., presided, and the work was giving Bro. Hayes the 3rd degree, Bros. Henson and Francatelli the 2nd, and Messrs. W. C. Strickland and J. A. Runciman the 1st. Bros. A. Nish and C. H. May were admitted as joining members. The ballot for W.M. was declared to be in favour of Bro. Herf, S.W.; Bro. Robinson was re-elected Treasurer, and Bro. J. Gilbert, Tyler. The usual P.M.'s jewel was voted to the retiring W.M. A banquet followed, served under the direction of Bro. Francatelli, which gave general satisfaction. The customary loyal and Masonic toasts were heartily honoured, and some good vocal and instrumental music were blended with them. "The Initiates" was responded to by all the newly-admitted brethren, and each of the visitors also returned thanks. "The health of the W.M.," was given by Bro. Cameron, P.M., in a capital speech, and elicited a telling reply. Other toasts followed, and a most agreeable evening was spent. Bro. Hart presided at the piano. The visitors were Bros. Kench (P.M. 538), Ascott (W.M. 733), Reed (P.M. and W.M.-elect 733), Powell (I.G. 22), Davis (S.W. 753), M. Richards (J.W. 733), R. G. Batt (P.M. 147), F. Walters (W.M. 1309), Wheeler, Lane, H. Melberg (W.M. 32, Holland), &c.

Confidence Lodge, No. 193.—On Monday, the 12th inst., the installation meeting of this lodge was held at Anderton's Hotel, Fleet-street. Bro. R. Lee, W.M., occupied the chair, and was supported by Bros. Williams, S.W.; W. Thomas, J.W., W.M. elect; G. F. S. Warne, P.M., Treas.; J. Rogers, P.M., Sec.; W. Cutting, S.D.; J. Shackell, J.D.; J. King, I.G.; B. D. Kershaw, S. Webb, and J. W. Bentley, P.M.'s; C. G. Hill, A. A. Well, T. Sweetland, E. W. Fitica, A. Bishop, G. Brett, H. L. Miles, R. Scott, F. Bonney, G. Banks, C. W. Ansell, A. S. Godfrey, R. Howland, S. Hill, H. W. Thompson, J. Robert, T. Heath, W. B. Pringle, J. J. Griffith, and many others. A large number of visiting brethren were also present. The W.M., in his usual able manner, raised Bros. Sweetland and Wells to the 3rd degree, passed Bros. Ansell, Thompson, S. Hill, Howland, and Godfrey to the 2nd degree, and initiated Mr. E. J. Barker. Bro. S. Webb, P.M., having taken the chair, installed Bro. W. Thomas as W.M. for the ensuing year. The usual routine business closed the lodge, and banquet followed.

Lodge La Tolerance, No. 538.—A meeting of this distinguished lodge was held at Freemasons' Hall, on the 1st inst. There were present Bros. Jas. Kench, W.M., in the chair; T. E. Hardy, S.W.; Lindus, J.W.; Sly, Sec.; Hart, S.D.; Steward, J.D.; Thicke, I.G.; and the following brethren:—E. Wilson and Burmeister, P.M.'s; W. L. Morrison, Funk, Leech, Flowers, A. C. Thicke, Watson, and Wick. Among the visitors were Bros. Luckie (Villiers Lodge), and Ellis (Stanhope Lodge, No. 1269). The lodge was opened in the first degree, and the minutes of the last lodge having been read and confirmed, the lodge was opened in the second degree, and Bro. W. L. Morrison, a candidate for raising, having passed a satisfactory examination, was entrusted and retired. The lodge was then opened in the third degree, and Bro. Morrison was duly raised to the sublime degree of a M.M. by the W.M. in a very effective and masterly manner. The lodge then proceeded to the election of W.M. and Treasurer, when the S.W. (Bro. T. E. Hardy) was unanimously elected to fill the chair of K.S. for the ensuing year. The choice of the brethren for the office of Treasurer fell on the W.M., Bro. Kench, who was at once elected to that position. Bro. Woodstock was unanimously re-elected Tyler The W.M.-elect briefly returned thanks for his election, and the W.M. acknowledged the honour conferred upon him by the lodge in electing him to the office of Treasurer. The W.M.-elect then, in a highly flattering speech, proposed that a P.M.'s jewel, of the value of £7 7s. should be presented to the W.M., as a slight testimony of his worth and the appreciation in which he was held by the lodge. This having been seconded by the J.W., was carried by acclamation. The W.M., in response, referred to his exertions in the interests of Freemasonry and of this lodge, and promised that whenever his services might be required they would at all times be at the command of the brethren. The Audit Committee having been appointed, and there being no further business, the lodge was closed, and the brethren adjourned to banquet. After the cloth was removed, the W.M. gave the usual loyal and Masonic toasts in his happiest vein. In submitting the first toast, "The Queen and the Craft," he said it was one that all Englishmen were proul to drink, for it reminded them, when in distant climes, of home and its kindred ties. We ourselves did not simply invest it with all its happiest attributes, but endeavoured to honour it still further by coupling it with the Craft.—This toast having been received with the utmost cordiality, the W.M. proposed the next toast, "The Right Hon. the Earl de Grey and Ripon, M.W.G.M.," in an effective speech, in the course of which he said one of the chief characteristics of an Englishman was obedience to lawfully-constituted authority. It was that quality which in no small degree had helped to raise England to the high position she held among nations. That quality pervaded all classes of society, but especially was it manifested among Freemasons. To it he was indebted for the harmony with which he had been permitted to discharge his duties to the lodge; and judging great things by small, he thought his lordship might be congratulated upon holding the high position of ruler of the Craft; and as he worthily filled that position, and was at all times zealous to promote the prosperity of the Craft, so the brethren were happy to render him that obedience which was his due.—This toast having been drunk with the usual honours, the W.M. then proposed "The Health of H.R.H. the Prince of Wales, P.G.M., and of the Right Hon. the Earl of Carnarvon, D.G.M.," in very felicitous terms, the toast being most cordially received.—The next toast, "The Health of the W.M., was proposed by Bro. Burmeister in an effective manner, and having been received with loud acclamations, the W.M. responded in a very eloquent and exhaustive speech, in the course of which he reviewed the progress of the lodge for the past year, and predicted a happy and successful future.—To the toast of the P.M.'s, Bro. Burmeister replied in a characteristic speech.—The toast of the visitors having been proposed by the W.M., Bro Luckie responded for himself and brother visitor.—The W.M. then proposed "The Health of the W.M.-elect (Bro. T. E. Hardy), and in doing so, paid a deserved tribute to his merits and his great qualifications for the office to which he had that evening been unanimously elected.—When the cheering with which this toast was received had subsided, Bro. Hardy, in reply, said: W.M., permit me to offer you my heartfelt thanks for the kind, but, I fear, too flattering, manner in which you have submitted to the brethten the toast of my health in connection with my having been elected to fill the office you now occupy. It is with mingled feelings of gratitude, happiness, pride, and fear that I acknowledge the great honour you have done me in electing me Master of this lodge for the ensuing year. It is the highest honour which you, my brethren, have it in your power to bestow, and for having conferred it upon me, I beg you to accept my sincerest thanks. I trust, W.M. and brethren, I may, without exposing myself to a charge of egotism, be permitted to assure you that my gratitude is equalled only by the happiness I experience in entertaining the belief that I have been made the object of your favours from a firm and honest conviction in your minds that I am qualified for the important, honourable, and at the same time responsible, position to which, by your votes, I have this evening been elected. The desire to occupy such a position in not only a pardonable but a laudable position; provided he who seeks it is actuated by no unworthy motive, but by a sincere and honest desire to render himself more extensively serviceable, and by firm resolve to uphold the dignity of the chair and to maintain and promulgate, in their integrity, the grand principles of the Order. Elected to occupy an office of which men enjoying the highest ranks in society have considered themselves honoured in having been made the recipients, it may be permitted to me to confess with how much pride I accept at your hands the great honour you have conferred upon me. Still, W.M. I cannot escape from the fear which possesses me that I may disappoint the expectations which some of the brethren at least are kind enough to indulge respecting my qualifications. And I fear too, brethren, I may fall far short of the excellent working it has been our privilege to witness here during the past year. I am encouraged, however, by the consciousness that I shall have the support and assistance of a very able and efficient P.M., and inspired by the hope that any failings of my own will meet with your kind and fraternal indulgence, I accept the trust you have reposed in me with a firm determination to maintain the dignity of the chair and to promote the interests of the lodge by discharging, to the best of my ability, the duties of the honourable and dignified office of which you have chosen me to become the possessor.—The next toast, "The Officers," was responded to by Bro. Lindus, J.W.—The Tyler's toast brought the banquet to an end, and the brethren separated at an early hour, after having spent a very enjoyable evening, which was enlivened by a selection of vocal and instrumental music.

Dalhousie Lodge, No. 860.—A meeting was held at Anderton's Hotel, on Thursday, the 8th inst. Present: J. W. Williams, W.M.; T. Hardy, S.W.; R. Thomson, J. C.; W. Bristo, P.M., Treas.; F. St. John Ingram, Sec.; H. Dalwood, J.D.; S. F. Littell, P.M.; F. Allen, R. Burr, M. Hermann, W. H. Wallington, C. F. Reed, W. H. Simpson, and others. Visitor, F. Walters, W.M. 1309. The work done was raising Bro. Allen to 3rd degree, and passing Bro. Guest to the second degree. The ballot taken for Bro. Dr. John Campbell White, Westminster Hospital, was unanimous in favour of his admission. He will be initiated at the next meeting. The lodge was closed; no banquet, the brethren separated when the business was ended.

MIDDLESEX.

Acacia Lodge, No. 1309.—This young lodge held its usual monthly meeting on Wednesday, the 14th inst., at the Railway Hotel, Potter's Bar. Bro. Frederick Walters, W.M., presided. He was supported by Bros. E. Sillifant, P.M., Treasurer, as S.W.; G. Cattel, P.M., Sec., as J.W.; West, as S.D.; C. F. Hall, I.G., as J.D.; J. R. Tustin, P.G.S. of Herts, D.C., as I.G.; and several other brethren, including, as visitors, Bros. Selby (157), S. Homewood, S.W. 749), and G. Johnston (5, I.C.). The minutes relating to the removal of the lodge to Potter's Bar were read and confirmed. Mr. Arthur Ovenden was initiated, and Bro. T. Dilkes passed to the second degree, both ceremonies being rendered in a very impressive manner. An appeal from the Steward, Bro. E. Sillifant, P.M., Treas., for the Royal Benevolent Institution, met with a handsome response. Some propositions for initiation were received, and the lodge was closed. Refreshment followed labour.

PROVINCIAL.

SUNDERLAND.—*Palatine Lodge, No.* 97.—The annual installation meeting of this lodge was held in the New Masonic Hall, Park-terrace, Sunderland, on Thursday, the 8th inst. Bro. B. Levy, P.P.J.G.W., ably officiated as Installing Master. The following is a full list of the officers for the ensuing year, viz.:—Bros. W. Skelton, W.M.; M. Allison, I.P.M.; J. J. Clay, S.W., R. Humphrey, J.W.; B. Levy, P.M., Treas; T. Younger, Sec.; S. P. Austin, S.D.; J. Crosby, J.D.; J. J. Saville, I.G.; W. M. Laws, Tyler; Denton, D.C.; Johnson and Chambers, Stewards; Coulson and Allan, Auditors. The attendance of members and visitors was large, among whom were Bros. R. Dixon, W.M; 80; T. Henderson, W.M. 94; White, W.M. 240; R. Hudson, W.M. 949; W. H. Crookes, P.G.S.; J. Potts, P.P.G.J.G.; P. G. Hoistendalh, P.G.P.; &c.

RINGWOOD.—*Lodge Unity, No.* 132.—The election of W.M. for the ensuing year took place on the evening of the 8th inst., Bro. Fletcher, P.M. 622, acting as W.M. The choice of the brethren fell on Bro. Brouncker, whose zeal in promoting the resuscitation of this old lodge during the past year has been very praiseworthy. The treasurership was allotted to Bro. E. Low. Two votes, one for each of the Schools, were unanimously ordered to be procured, and the balance of funds in hand was found to be satisfactory. When it is added, that at the beginning of the year the number of members was only sufficient to work the lodge, and now it has 16 members, with every sign of numerous additions, it will be seen there is matter for congratulation.

LEICESTER.—*St. John's Lodge, No.* 279.—A meeting of this lodge took place at the Freemasons' Hall, Halford-street, Leicester, on Wednesday se'nnight, and was well attended. On the lodge being opened apologies were received for the unavoidable absence of Bro. Stretton, S.W. (who arrived at a later hour), and of Dr. Pearce, Sec. A ballot took place for Messrs. W. Pye and W. Beeton, who were duly elected and initiated into the Order. Bros. Shuttlewood and Statham were raised to the degree of M.M. During the ceremonies Bro. C. Johnson, P.P. G.O., presided at the organ, and, assisted by several of the brethren, added greatly to their effect by conducting the musical chants originally arranged by himself. A ballot was taken for the election of W.M. for the ensuing year, which resulted in favour of the S.W., Bro. Clement Stretton, P.P.G.Reg. It was resolved (as had been done at the previous meeting of the John of Gaunt Lodge) that a Masonic Ball should take place in Leicester in the course of the winter, and a committee of this lodge was appointed to act with a similar committee of the sister lodge in carrying out the arrangements. The annual festival of the lodge was fixed to be held on Tuesday the 27th inst., and the Prov. G.M. announced that the member of the Knights of Malta Lodge, No. 50, Hinckley, had arranged to celebrate their installation festival on the following day by a Masonic ball at the Town Hall. There being no further business the lodge was closed and the brethren adjourned to refreshment.

LANCASTER.—*Lodge of Fortitude, No.* 281.—The regular meeting of this lodge was held on Wednesday evening, the 14th inst., at the Masonic Rooms, Athenæum. The W.M., Bro. John Hatch, presided, and was supported by W. Bro. Edward Storey, I.P.M.; Bros. Christopher Hartley, S.W.; John Barrow, J.W.; Edmund Simpson, P.M. and Sec.; James Hatch, Treasurer; W. Heald, S.D.; W. Fleming, J.D.; W. Hall, I.G. There were also present Past Masters Bagnall, Kelland, Fenton, Moore, Stanton, King, and Whimpray; Bros. W. Hall (W.M. 1051), Mercier (W.M.-elect 1051), and about 30 other brethren. The lodge was opened, minutes of last regular lodge and of a lodge of emergency were read and confirmed, and other business transacted. Bro. William Hayes was passed to the degree of F.C. by the W.M., the working tools being presented by the S.W. The next business was the election of W.M. for the ensuing year, for which office there were not less than 29 brethren eligible. The ballot resulted in the election of Bro. J. Daniel Moore, *M.D.*, P.M., P.P.G.S. of Wks., and the installation and subsequent banquet were fixed for Thursday, 29th inst. The election of Treasurer and Tyler was next proceeded with, and resulted in the re-election of Bro. James Hatch, P.M., as Treasurer, and Bro. John Watson as Tyler. The Secretary reported that the Committee appointed to decide upon the votes for the Royal Albert Asylum had given them to a son of a member of the Craft at Southport, and to the local candidates. [illegible] committee was appointed to audit the accounts of the lodge, and there being no other business before the lodge it was closed in due form.

SHEFFIELD.—*Royal Brunswick Lodge, No.* 296.—The installation meeting of this lodge was held on Monday, the 12th inst., at the Freemasons' Hall, Surrey-street, Sheffield, Bro. C. M. Flocton, the W.M. for the ensuing year presiding. There was a goodly number of visitors and members present. The installation ceremony being concluded, the W.M. appointed his officers, as follows:—Bros. F. B. Edwards, S.W.; J. F. Moss, J.W.; H. W. Maleham, Sec.; H. W. Pawson, S.D.; Burrell, J.D.; Fletcher, I.G.; Suckley, Organist; Hessey, Tyler; Ward, Steward; Arnison, Charity-Steward; Garnett, Almoner. Bro. Ensor Drury was the Installing Master. An excellent banquet followed.

HAWORTH, W. YORKS.—*Lodge of Three Graces, No.* 408.—The installation meeting of this lodge was held on Monday, the 5th inst., at the private Masonic lodge rooms, Haworth. The following of the lodge were present:—Bros. J. Preston, W.M.; J. Laidler, S.W.; E. Pawson, J.W.; W. Hemmingway, S.D.; Clough, J.D.; and the other officers. There were also present Bros. J. Brown, Whitham, W. Brown, W. Wood, Charnock, E. Taylor, and Booth, P.M.'s; and other members. The visitors were Bros. Isaac Booth, P.M. 61, P. Prov. G.S. of W.; Summerscales, W.M. 265; Emmot, P.M. 265; Rev.—Room, and several other brethren of that lodge. There were also Bros. C. J. Walshaw and E. Walshaw, P.M.'s 448; and a large number of brethren from that lodge. The ceremony of installing Bro. Wm. Jas. Laidler, S.W. and W.M.-elect, took place at half-past three o'clock, and was most impressively performed by Bro. Isaac Booth, P.M., P. Prov. G.S. of W.; after which Bro. Laidler, the newly-installed W.M., appointed and invested his officers for the ensuing twelve months, who were as follows: Bros. Jas. Preston, I.P.M.; E. Pawson, S.W.; W. Hemmingway, J.W.; W. Brown, P.M., Sec.; W. Wood, Treas.; Clough, S.D.; Leach, J.D.; Whitham, I.G.; J. Brown, Tyler. The other offices of the lodge were also duly filled up. After two candidates for initiation, and a joining brother had been proposed and other business transacted, the lodge was duly closed, and the brethren adjourned to the Black Bull Hotel, where an excellent banquet was served up in capital style, and at which about forty brethren sat down. The chair was occupied by the newly-installed W.M. The usual loyal and patriotic toasts having been appropriately given by the W.M., and received by the brethren with true loyal and Masonic enthusiasm, he next proposed "The health of M.W.G.M., Earl de Grey and Ripon, *K.G.*, together with all the Officers of Grand Lodge Past and Present." The W.M. remarked that although his lordship had only recently been elevated to to the high office of Grand Master, yet from his long experience, and the zeal and ability which he had always displayed in all Masonic matters with whieh he had been and is now connected, there could be no doubt that a very judicious selection had been made when his lordship was chosen to fill the dignified position of ruler over the Craft. (The toast was warmly received and duly honoured.)—The W.M. next proposed "The Health of the Deputy Provincial Grand Master, Bro. Bentley Shaw, and the rest of the Officers of the Provincial Grand Lodge, Past and Present," which was responded to by Bro. Booth, of Keighley, in some well-chosen remarks.—Bro. E. Taylor, P.M., then proposed the toast of the evening, "The Health of Bro. Laidler, the newly-installed W.M.," which was received with great applause. Bro. Taylor spoke of the Masonic and other qualifications of Bro. Laidler in the highest terms, and congratulated the Lodge of Three Graces in having elected him as their chief for the ensuing year. (The toast was drank with Masonic honours.)—Bro. Laidler, on rising to respond, was received with the greatest enthusiasm, after thanking the brethren in feeling the brethren in feeling terms, he said that ever since he had joined the Lodge of Three Graces he had taken the greatest interest in its welfare, and since they had now been pleased to confer upon him the honour of electing him as their W.M., that interest would, if possible, be increased. It would ever be his study both in the lodge and out of it to uphold the dignity aud preserve the harmony of the Lodge of Three Graces, of which he was proud to be a member.—The W.M. next proposed "The Health of the Installing Officer, Bro. Isaac Booth, P. Prov. G.S. of W.," and paid a high compliment to Bro. Booth as an eminent and zealous Mason, an able professional man, and a thorough gentleman. (The toast was warmly received, and drank with honours.)- Bro. Booth was unavoidably absent owieg to an important engagement, but his brother from Keighley responded in an appropriate speech.—The "Officers" was next proposed by Bro. Charnonk, P.M., and responded to in well-chosen remarks by Bros. Pawson and Hemmingway, Grand J. Wardens.—The "Visiting Brethren" was next proposed and eloquently responded to by Bro. Summerscales, W.M.; Emmot, P.M.; Rev. Room, 265, Keighley; C. J. Walshaw, P.M.; E. Walsh, P.M.; and a brother of 448, Halifax.—The toast "Speedy relief to all Poor and Distressed Masons" brought a most agreeable evening's entertainment to a close. The enjoyment during the evening was greatly enhanced by the excellent singing of Bros. Merrick, Summerscales, Schofield, and Davis. The well-rendered recitations of Bros. Room and E. Walshaw were also most pleasing. The masterly manner in which Bro. Hemmingway presided at the pianoforte was also a theme for admiration. Too much praise cannot be awarded to Mrs. Sugden for the excellent banquet which she had provided, and the faultless manner in which it was put upon the table.

CHESHIRE.—*Combermere Lodge, No.* 605.—This lodge held its regular monthly meeting at Bro. Stokes', [illegible]combe Hotel, on Thursday evening, 15th inst. The chair was occupied by the W.M., Bro. T. R. Shaw, and the officers and numerous visitors were in attendance. The lodge was opened in due form and solemn prayer, and the minutes of the last meeting read and confirmed. A ballot was then taken for Mr. William Gregory, which proving unanimous, and the candidate being in attendance, he was initiated in the first degree. The W.M. then proposed that Bro. Ward, of the Warren Lodge, should be elected as an honourable member in consideration of his undertaking the duties of Organist, which was seconded by Bro. Horbury, and he was elected unanimously. The election of the W. Master was then proceeded with, and the S.W., Bro. J. Sillitoe, was unanimously elected to fill the chair of K.S. for the ensuing year. The respected Treasurer, Bro. Walter Theobald, was re-elected by the unanimous consent of the lodge, having held that important office for several years. Nothing further being proposed for the good of Freemasonry, the lodge was closed in due form and harmony, and the brethren adjourned for refreshment, when the usual congratulatory toasts were given and responded to, after which the brethren separated at an early hour.

SCARBOROUGH.—*Denison Lodge, No.* 1248.—This lodge held its regular meeting in the lodge-room, Grand Hotel, on Thursday, the 8th inst., when the following were present: Bros. S. H. Armitage, *M.D.*, W.M.; J. Groves, S.W.; J. Donner, J.W.; J. Kitchen, Treas.; J. E. Green, Hon. Sec.; H. W. Garnett, S.D.; A. Fricour, J.D.; R. Sloman, Mus. Dir., Org.; H. C. Martin, P.M., I.G.; J. Verity, Tyler; W. F. Rooke, P.M., P.P.G.J.W., the Worshipful the Mayor of Scarborough; J. W. Woodall, *J.P.*, P.M., P.P.G.S.W.; and a goodly number of members. The lodge was opened at eight o'clock, when the minutes were read and confirmed. Mr. Campbell was balloted for, elected unanimously, and initiated by the W.M. in a very impressive manner. Bro. W. G. Knight passed an examination in the first degree and retired, when the lodge was opened in the second degree, and Bro. Knight was re-admitted and passed to the second degree by Bro. Rooke, P.M., &c. The lodge was then worked down to the first degree and closed with solemn prayer, after which the brethren spent an hour at the refreshment-board.

BRIGG, LINCOLNSHIRE.—*Ancholme Lodge, No.* 1282.—The excellent Master of the above lodge (Bro. V. H. Carey Elwes) received a most substantial earnest of the esteem in which he is held by the members of the lodge at Brigg by a banquet given in his honour on Saturday last. The brethren present were: V. H. C. Elwes, W.M., P.S.G.W. Lincolnshire; G. Nelson, S.W.; D. M. Robbs, J.W.; H. H. Cave, Treas.; Thomas Fryer, Sec.; Thomas Marris, S.D.; Thomas Learey, J.D.; J. B. Kirkham, I.G.; Dr. Patterson, W. R. Gibbons, W. Swallow, W. Frankish, Henry Ashton, J. B. Swallow, J. Sherwood, J. R. Dudding, W. Pygott, W. A. Field, W. Hessletine, J. F. Waite (P.M. 712), W. Kirk (Gainsborough Lodge, Gainsborough), and J. Cawkwell, Tyler. Bro. Kirkham, of the Angel Hotel, provided a dinner fit to "set before a king," and with true English zest and appetite the good things provided disappeared like magic. Bro. G. Nelson, W.M.-elect, presided, on the right of whom sat the guest of the evening, Bro. Captain Elwes. The usual loyal and Masonic toasts were given by the chairman and duly acknowledged, that of "The P.G.M., the Duke of St. Albans, and his Deputy, Major Smyth," receiving special honour. On Bro. Nelson rising to propose the toast of the evening, there was quite an ovation, the name of Bro. Elwes being received with loud cheers, and on his rising to respond the applause was loud and long-continued.—Bro. Elwes congratulated the lodge upon the great success that had been achieved during the first year of its existence, and expressed an ardent wish that continued prosperity might attend it. With respect to the compliment which had been paid to himself, he was unable to express the extreme pleasure it had afforded him. The delicate manner in which it had, in the first instance, been suggested, and the gratifying way in which it had been carried out, called forth his warmest gratitude. What he had done for the Ancholme Lodge was indeed a labour of love, and his warmest affection would always be manifested towards the lodge of his adoption. The esteemed W.M. strongly urged the cause of the Masonic charities, and expressed his great delight that the brethren of the Ancholme had attained a high position (considering the short time the lodge had been established) in those most excellent Masonic and Christian virtues, brotherly love, relief and truth.—Bro. Waite, after observing that he had had the pleasure of initiating sixteen members into the Ancholme Lodge, congratulated the W. Master on the successful year which was then drawing to a close, and expressed a hope that increasing prosperity might attend the lodge.—"The Health of the Earl of Gainsborough" was proposed. Bro. Nelson, of the Lincolnshire Light Horse Volunteers (of which the Earl is Captain), responded. "Success to the Lindsey and Gainsborough Lodges" was warmly received by the brethren, and after Bro. Dudding had, in the toast of "The Ladies," proved that

"No mortal can more the ladies adore
Than a Free and an Accepted Mason,"

the Tyler gave the parting toast, "All poor and distressed Masons," &c., and thus ended one of the most agreeable and fraternal meetings ever held in the little town on the banks of the river Ancholme.

MARKET HARBOROUGH.—*St. Peter's Lodge*, No. 1330.—A regular monthly meeting of this highly-flourishing young lodge was held at the Assembly Rooms, Three Swans Hotel, on Friday se'nnight. A telegram was received from the W.M., Bro. Kelly, R.W. Prov. G.M., expressing his regret for his unavoidable absence, and announcing that Bro. Toller, P.M. 523 and Prov. G. Sec., would kindly fill his place. Bro. Waite, P.M., and Treas., was also absent owing to severe indisposition. The brethren present were: Sir H. St. J. Halford, Bart., S.W.; Rev. J. F. Halford, J.W.; Marris, P.M., Sec.; Kemp, S.D.; Douglass, Macaulay (*M.R.C.S.*), Dr. Grant, Freestone, Martin, Fuller, Whitehead, Lawrence, Symington, Newton, Platford; and Clarke and Bembridge, Tylers. Visitors: Bros. Toller, P.M. 523 and P.G. Sec.; Buzzard, W.M. 523; Crow, J.W. 279 and P.G.O.; Fentiman, No. 607; and Harrison, No. 712. A ballot was taken for the Rev. Francis Morgan Beaumont, *M.A.*, Vicar of Farndon, who was duly elected, but was prevented attending on this occasion for initiation. Two candidates (Bros. Newton and Platford) were passed, and four out of twelve candidates were raised to the sublime degree of M.M. These were Bros. Douglass, Macaulay, Freestone, and Martin. The ceremonies were performed by Bro. Toller in that thoroughly efficient and impressive manner for which he is so well known in the province; and their effect was greatly increased by the addition of the musical service, conducted by Bro. Crow, P.G.O., on the harmonium. Bro. Joseph James Harrison, of the Lindsay Lodge, No. 712, having been proposed as a joining member, the lodge was closed, and the brethren adjourned to refreshment.

ROYAL ARCH.

METROPOLITAN.

Pythagorean Chapter, No. 79.—The regular meeting of this prosperous and well-established chapter was held at the Ship Hotel, Greenwich, on Thursday, 15th instant. There were present: Comps. J. H. H. Doughney, M.E.Z.; R. Boncey, H.; W. W. Smith, J.; T. Perridge, S.E.; J. Griffin, S.N.; J. R. Nash, P.S.; R. Trill, 1st A.S.; E. J. B. Bumstead, 2nd A.S.; J. W. Halsey, P.Z.; R. Waterhouse, C. Young, W. Myatt, H. Roberts, and C. M. Munyard. Visitor: Bro. D. Rose, No. 73. The convocation was opened by the Principals, and the minutes of the previous meeting were read and unanimously confirmed. A ballot for Bro. T. J. H. Wilkins (73 and 79) was unanimous in his favour, and being in attendance, he was duly exalted. The ceremony was, as is usual here, most beautifully rendered, all the officers being most proficient in their duties. Bro. George Keene Lemann, J.D. 890, was proposed by Comp. W. W. Smith, J., and seconded by Comp. J. R. Nash, P.S., as a candidate for exaltation at the next meeting of the chapter. Apologies were received from the absent candidates for exaltation, who, in consequence of the inclemency of the weather, expressed their regret for not being in attendance. All business being ended, the chapter was closed, and banquet and dessert followed, when the usual toasts were given and received. Songs and recitations were given, and the usual happy evening was spent.

Andrew Chapter, No. 834.—This new chapter met on Thursday week, at Hammersmith, for the first time since its consecration, all its members, with one exception, being present. Three brethren were exalted to the R.A. Degree by Comp. Lines, the new M.E.Z., in a most admirable manner, ably assisted by his officers, amongst whom may be particularly mentioned Comp. Read, as P.S. It is not often that a new lodge or chapter is able to perform all its work; but the manner in which the ceremony was performed on this occasion proved how much may be accomplished by industry and perseverance. It was proposed by Comp. Worthington and carried, to establish a P.P. jewel to be awarded to those Past Principals who may discharge the duties of the chair. After some further propositions, the chapter adjourned.

PROVINCIAL.

SCARBOROUGH.—*Old Globe Chapter, No.* 200.—This chapter held its regular meeting in the Masonic Hall, Globe-street, on Wednesday, the 7th inst., when the following were present: Comps, J. F. Spurr, P.Z., P.P G.S., as Z.; H. A. Williamson, P.P.G.P.S., H.; S. H. Armitage, Z. 1248, as J.; W. F. Rooke, P.Z., P.G.J., the Worshipful the Mayor of Scarborough; J. C. Brown, E.; H. C. Martin, N.; J. A. Chapman, Treas.; D. Fletcher, P.S.; H. Grover, 1st A.S.; R. H. Peacock, 2nd A.S.; J. Verity, Janitor; Green, Groves, and the Hon. Percy Stanhope. The chapter was opened at 8 p.m., and the minutes were read and confirmed. Comp. the Hon. Percy Stanhope was balloted for and elected unanimously as a joining member. Their being no further business before the chapter, the exaltation of a candidate was worked in a very correct manner, after which the chapter was closed in due form, and the brethren spent a pleasant hour at the refreshment board.

LIVERPOOL.—*Chapter of Liverpool, No.* 292.—The regular convocation of this chapter was held at The Temple, 22, Hope-street, on the evening of Monday, the 5th inst., under the presidency of Comp. the M.E.Z. Dr. J. Mercer Johnson, supported by Comps. R. Wylie, P.Z. as H.; James M'Keene, P.Z. 216, as J.; Thos. Wylie, P.Z., acting as P. Soj.; Laidlaw, P.Z., as S.N.; and Hurtwick, S.E. The chapter being duly opened and the companions admitted, the minutes of the previous meeting were read and confirmed. A ballot was afterwards taken for Bro. William Hughes, of Lodge 292, and he was declared duly elected, and being then present, his exaltation was proceeded with by the M.E.Z. Owing to the lateness of the hour—caused by the unavoidable absence of some of the companions at a meeting in another part of the town—the mystic lecture alone, by Comp. Thomas Wylie, was given, the remainder being postponed till next meeting. Nothing more in the shape of work or discussion appearing, the chapter was closed in due and solemn form, and the companions adjourned to the committee-room for refreshment. Visitors present: Comps. M'Keene, P.Z. 216, and Shortis, 1094.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND Co., Homœopathic Chemists, London. Also makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

MARK MASONRY.

CONSECRATION OF A NEW MARK LODGE AT HASLINGDEN.

On Monday, the 31st October, the "Blair" Lodge, No. 113, under the Constitutions of the Grand Lodge of England and Wales, &c., &c., was consecrated by the R.W. Bro. Romaine Callender, jun., Prov. G. Mark Master for Lancashire, at Haslingden. There were present: Bros. the Rev. George R. Portal, M.W.D.G.M.; F. Binckes, G. Sec.; and several Prov. G. Officers.

The lodge was opened at 2 p.m., in the National Schools, Haslingden, by Bro. Thomas Hargreaves, W.M., Prov. J.G.D. Lancashire.

Immediately after the opening of the lodge, Bro. Le Gendre Nicholas Starkie, Prov. G.M. (Craft) Designate for East Lancashire, was advanced to the degree by the W.M. During the ceremony of consecration Bro. Binckes, G. Sec., delivered an oration. He spoke of the many different ways in which the Mark Degree was worked in Lancashire, and said he looked forward to the time when all the time-immemorial Mark lodges, working without any authority but their own, would acknowledge the supremacy of the G. Lodge of M.M.M. of England and Wales, as at present constituted, so that there might be more unity in the brethren, more uniformity in the working, that visiting might be allowed and encouraged, and that there might be but one body and one supreme head.

The lodge was then closed, and a procession formed to the Commercial Hotel, where an excellent banquet had been provided.

METROPOLITAN.

Southwark Mark Lodge, No. 22.—The usual quarterly meeting of this lodge was held on Saturday, the 17th inst., at Bridge House Hotel, Southwark. One brother from Lodge 700 was advanced, when the lodge was closed. Present: Bros. A. D. Loewenstark, W.M.; F. Walters, P.M.; T. J. Sabine, P.M.; H. Massey, P.M.; M. A. Loewenstark, Sec.; J. H. Butten, T. D. Barnard, T. J. Wilkins, and others.

PROVINCIAL.

NEWCHURCH.—*Rectitude Lodge, No.* 18.—This lodge, held under the Constitution of the Grand Lodge of England and Wales, &c., &c., was re-opened on Wednesday, Nov. 30, at 5 p.m., Bro. Thomas Hargreaves acting as W.M. Bro. Thomas Pilling was installed the W.M. for the next twelve months, and Bro. Thomas Hargreaves was invested as the Immediate P.M., the other officers also having been appointed and invested. Several brethren were afterwards advanced to the degree, and other business having been transacted, the lodge was closed. There are several little incidents connected with this lodge which are worthy of notice. The minute book dates back to 1784, 86 years ago, and was at that time working under the old style, and numbered a great many brethren. Soon after the formation of the Grand Mark Lodge a warrant of confirmation was applied for and granted; but the cost of inaugurating and opening was more than the members counted upon, and unfortunately the lodge fell into abeyance—from which it has just been resuscitated. It is now in a prosperous condition, numbering upwards of 35 members.

INSTRUCTION.

CONSECRATION OF THE ROYAL STANDARD LODGE OF INSTRUCTION.

The "Royal Standard Lodge," No. 1298, which was consecrated about six months ago, has gone on most prosperously under the guidance of that excellent Mason, Bro. Lieut.-Colonel Wigginton, and it now numbers about 30 members. Bros. Ballantine and Lee (of the Confidence Lodge) are the Wardens, and the attention and assiduity they have bestowed in their respective stations have in no small degree contributed to this satisfactory state of things. The meetings have been held at Bro. Jameson's, the Marquess Tavern, Canonbury, and the growing strength of the lodge and the absence of any convenient lodge of instruction, have induced the brethren to start a lodge of instruction of their own. The mother lodge readily gave the required consent, and on Friday, the 16th inst., the inaugural ceremony took place. It was originally intended that Bro. Younghusband, a Provincial Grand Officer of some note who consecrated the mother lodge, and inducted Bro. Wigginton into the chair, should be specially invited to perform the ceremonies of consecration and installation on this occasion also, but at the last moment a heavy domestic calamity deprived the brethren of the benefit of hearing him. Bro. James Terry, P.G.S.B. Herts., was appealed to, and at the solieitation of one or two brethren he consented to fill the place of Bro. Younghusband, and certainly from the most admirable way in which he carried out those duties, and his clear delivery, the brethren felt little or no regret, in one sense, at the absence of the esteemed Bro. Younghusband. In the performance of the interesting ceremonies Bro. Terry was ably assisted by Bro. Frederick Walters and Bro. Shackell, the courteous Secretary. At the close of the Masonic proceedings Bro. Terry was loudly applauded.

Amongst the brethren present we noticed Bros. Bilby (861), Rogers (902), F. Walters (P.M. 73), Revers (902), H. Price (657), Themans (141), Ballantine (1298), Barlow (667), Phillips (754), Wells (754), J. Terry (P.M. 228), Woodman (1298), Collins (1298), Cattlin (1314), Butler (9), Jameson (1298), Rutterford (1298), Dupont (1298), J. Raworthy (205), Bowden (205), Jas. Wright (1298), Rafter (1298), Chas. E. Thompson (S.W. 1158, Masonic Reporter).

Several propositions were made for the next meeting night, and the brethern then adjourned to refresh the "inner-man," and when the cloth was drawn,

The W. Master proposed "The health of the Queen," coupled with that of the Craft, which needed, he observed, no preface, as the Queen reigned in the hearts of all true Masons.

The W.M. next proposed "The health of the Right Hon. the Earl de Grey and Ripon, M.W.G.M." It had been his (the W.M.'s) lot many times to give the toast of the health of the Earl of Zetland—a well-tried and worthy Mason—as Grand Master, and now he was glad to say his successor was worthy of the post he occupied. As Deputy Grand Master, Earl de Grey, for many years, had the respect and esteem of the whole Craft, and he (the W.M.) was sure that as M.W.G.M. he would not only retain it, but would create in the hearts of the brethren a feeling which would last as long as his life, and much longer than he was likely to be in the Craft in his present high position. He (the W.M.) was in favour of the seven years' system; that question had not dropped, and he trusted it would not, until that end was attained. He was far from offering anything like disrespect to the M.W. Grand Master, but he thought the principle of life appointments was wrong. He hoped they would drink to the health of one who was not only "the head," but an ornament of the Order. (Applause.)

The W.M. called upon the brethren to drink "The health of the Earl of Carnarvon, D.G.M., and the other Grand Officers past and present," which they most cheerfully did.

The W.M. said there was one other toast which came under the denomination of "usual toasts," and that was "The health of our Brethren in the Army, Navy and Volunteers."

Bros. Chas. E. Thompson and Burgoyne severally responded to the toast.

Bro. Price proposed a toast which he said the brethren would be sure to receive with pleasure, and that was "The health of Bro. Wigginton, the W.M." He heartily congratulated them on having such a brother to preside over them, and from what he knew of him he was sure that under his judicious guidance the lodge would continue to prosper. He thought that they ought to be very proud of him—("So we are")—for he was a worthy man and a true Mason. (Hear, hear.) He trusted he would live many years to be amongst them. (The toast was received with every fraternal demonstration of approval.)

The W.M. (who was loudly cheered) returned thanks. He said for the kind manner in which the toast had been received he scarcely knew what to say, but he hoped that so long as he was connected with the lodge he should do his duty to their entire satisfaction. (Hear, hear.) He now had to propose the health of Bro. Terry, and in doing so any remarks upon that brother would be superfluous. He came at a very short notice to perform the ceremonies to-day, and certainly they would agree with him that he had worked those ceremonies in a most creditable manner—(applause)—in a manner not only creditable to himself, but of which the lodge might justly be proud. For the sake of the lodge, he hoped they might often see Bro. Terry amongst them, and be able to avail themselves of the instruction he was always so able and willing to impart. (Applause.)

Bro. Terry tendered his very hearty and sincere thanks for the kind way in which the brethren had responded to the toast, and as he had stated in lodge so he repeated—what little service he could render them he was always most happy to do, if it would in the slightest degree benefit any member of the lodge. He derived most of his information from one of the best Masons who ever lived—Bro. Stephen Barton Wilson; and as that brother had done before, so he (Bro. Terry) would do, and that was to impart all he knew to those who were anxious to learn. He trusted they would make this lodge of instruction one of a high-class character, and disassociate the pipe and the pot from their ceremonies. Nothing so disgusted him as to see a brother in the chair of K.S. in a lodge of instruction with an open Bible before him and a pewter pot by its side. (Hear, hear.) He suggested devoting two hours to the working of the ceremonies, and about an hour, after the business, to social chat and friendly intercourse as they might think fit. They would find a better class of persons attend, and it would be sure to work well, as it had done at the Emulation and Stability lodges of instruction. After stating how well an association for the purpose of contributing a shilling towards the Charities, of which he was the promoter, had progressed, and dilating at some length on its merits, he concluded by again thanking them most cordially.

The W.M. then proposed "Prosperity to the Royal Standard Lodge of Instruction," coupled with the name of Bro. R. Lee, the Preceptor. He assured Bro. Terry that all his remarks had met with his approval, and stated for his information that one of the propositions now before the lodge was a scheme by which the charities would be very greatly benefited, namely, "that out of the fee paid by initiates past and to come the sum of one guinea be paid to the charities," and if they were able to carry that they would soon be provided with Life-Governorships. (Cheers.) It augured well for a new lodge that before it had been established a year they were enabled to inaugurate a Lodge of Instruction, which would be a nursery for good officers for the mother lodge. (Cheers.)

Bro. R. Lee returned thanks and expressed his acknowledgments for the honour done him, and promised to give the most assiduous attention to his duties as Preceptor.

Other toasts followed and the brethren separated.

This Lodge of Instruction will henceforth hold its meetings every Friday, at the Marquess Tavern, Canonbury, when the brethren will be glad to welcome visitors.

The Confidence Lodge of Instruction, No. 193.—On Wednesday last week the Fifteen Sections were worked at this lodge, held at Bro. Forster's, Railway Tavern, London-street, E.C., Bro. Austin, S.D. 933, in the chair. Bros. Barnes, P.M. 933, W.M. 554, S.W.; Hogard, J.D. 205 and 453, J.W.; Davis, 141, I.G.; Gottheil, P.M. 141, P.M.; Felton 186, Hon. Sec. After the usual preliminaries, they were ably worked by the following brethren:—Lecture 1: Section First, Bro. Ashburner, S.D. 1275; Second Section, Bro. Ragg, 781; Third Section, Adkin, S.W. 174; Fourth Section, Bro. M. Davis, 141; Fifth Section, Bro. J. Taylor, 903; Sixth Section, Bro. Gottheil, P.M. 141; Seventh Section, Bro. Barnes, P.M. 933, W.M. 554. Lecture 2: First Section, Bro. Newton, P.M. 174; Second Section, Bro. Lattereile, P.M. 1056; Third Section, Bro. Barnes, P.M. 933, W.M. 554; Fourth Section, Bro. Bowron, P.M. 933; Fifth Section, Bro. Barnes, P.M. 933, W.M. 554. Lecture 3: Section First, Bro. Hogard, J.D. 205 and 453; Second Section, Bro. Hogard, J.D. 295 and 453; Third Section, Bro. Barnes, P.M. 933, W.M. 554. A vote of thanks to be recorded on the minutes, for the excellent manner in which Bro. Austin had carried out the duties of the chair was proposed by Bro. Barnes, and seconded by Bro, Hogard, and carried unanimously. Bros. Matthews 185, and Rugg 781, were proposed as joining members, and unanimously elected; thus ended a very successful evening for the Confidence Lodge of Instruction. We may mention, that that we noticed several of the brethren leaving very early, which, we were sorry to see, as we consider that Bro. Austin really deserved to be supported to the end, but we suppose that they habitually keep such strict hours that even on that occasion they could not break through their established rules.

Dalhousie Lodge of Instruction, No. 860. — The anniversary festival of this Lodge of Instruction was held on Tuesday night, the 6th inst., at the Royal Edward Tavern, Triangle, Hackney, Bro. W. Bristo, P.M. and Treas. 860, occupied the chair as the W.M.; supported by Bros. Hardy, S.W.; Senecal, J.W.; Ingram, Sec.; Pindar, S.D.; Sanders, I.G.; R. Wright, P.M.; F. Walters, P.M.; Gilchrist, P.M.; Rastrick, P.M.; Valee, Hyde, F. Allen, Stevens, Hammond, Dalwood, Crawley, Chillingworth, Balcombe, Thyton, King, Goddard, Rean, and some others were also present. The minutes of the meeting held on the previous Tuesday evening (when the Fifteen Sections had been worked), were read and confirmed. The report of the Audit Committee was also received and adopted. Bro. Wright, P.M., was unanimously elected W.M. for the ensuing week. Bro. F. Allen, the new host, provided a good spread. On the removal of the cloth, grace having been said, the W.M. proposed the toast of "The Queen and the Craft," Bro. George Rean sang, "God save the Queen." The next toast was "The Earl de Grey and Ripon, M.W.G.M.," which was duly honoured. Then was given, "The Health of the Earl of Carnarvon, D.G.M.," "The P.G.M.'s," "The Past and Present Grand Lodge Officers," coupling with it the Provincial Officers who were present. Bro. Valee sang by desire and with great spirit, "The Marseillaise." Bros. Rastrick and Wright, returned thanks. "The Health of the W.M. and Officers of the parent lodge Dalhousie," was given. Bro. G. Rean sang "My Pretty Jane;" Hardy, S.W., responded. "The host Bro. F. Allen, and his wife, Mrs. Allen," was the next toast given; Bro. F. Allen responded. Bro. Pinder sang "Skipper and his Boy." "The Visitors" was the next toast, coupled with the name of Bro. Walters. The W.M., Bro. Bristo, sang in a faultless manner, "Red Cross Banner." Bro. Walters responded in an able and fluent manner. The health of the Secretary was drank; more songs followed, and altogether this was a most enjoyable evening, and the good singing contributed to the pleasures of the evening.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the third Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

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BIRTH.

WYMAN.—On the 15th inst., at Hertford, the wife of Bro. C. P. Wyman, I.G. and O., 403, 449, of a son.

DEATH.

HALL.—On the 14th inst., at 16, Norfolk-cresent, Hyde Park, aged 75, R.W. Bro. John Henry Hall, F.R.S. of Lincoln's Inn, Prov. G.M. for Cambridge.

Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly* on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

ENQUIRER.—An index for 1870 will be issued with the last number of the year.

The Freemason,

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

"ON EARTH PEACE, GOODWILL TOWARD MEN."

"On earth peace, goodwill toward men." Such were the words of the Divine message announced to the shepherds more than eighteen centuries ago, and such are still, nominally at least, the precepts of that great religious system whose foundation was heralded by angelic rejoicings. But notwithstanding the teachings of sages, notwithstanding the experience acquired through countless cycles of time, man's nature remains unchanged, and the blessings of peace are seemingly as little valued as ever. At a time when Christian communities in every land are celebrating the nativity of the Founder of their Faith, two great Christian nations are engaged in a death-struggle, and the very horizon of Christendom is dark with blood and tears. What terrible principle of evil is abroad thus to render nugatory all the efforts of good men to promote peace and prosperity among the nations? How is it that our boasted civilisation produces such bitter fruits, and that the wisdom and science which we so loudly vaunt cannot stifle the rage of ambition or the cruel lust for war? On the one hand, there is France—a country which, with all its faults, has ever held on high the lamp of progress and freedom—on the other hand, we have Germany, transformed from a nation of dreamy philosophers into a nation of soldiers; and both these mighty peoples ignore all their traditions of greatness in the arts that adorn and dignify life for the accursed glory of warfare and strife. Is this in consonance—we will not say, merely with the doctrines of Christianity as enunciated so plainly and Divinely by the angelic host in days of old—but, to take a lower ground, is it in unison with any of the teachings promulgated by advanced thinkers and statesmen for many years past? Must all our hopes of creating a happy brotherhood amongst the children of men be considered but as Dead Sea fruit—beautiful as theories, but utterly hollow in practice? Must we really settle down to the conviction that Schiller is right when he says that the earth is glorious, and that man is the Abaddon amidst the gladsome harmony that should otherwise prevail? Surely this is not so; surely the mystery of bloodshed will pass away, and the world will recover its pristine beauty and glow with unwonted delight in the presence of a truer and nobler inspiration. It cannot be that man shall for ever be delivered over to the ineffable bondage of hatred and fear. It cannot be that man shall for ever suffer the cruel tortures, the rending pangs inflicted by the fiend of war. It cannot be that kings and ministers shall for ever have the power—as we fear they too often have the will—to plunge their fellow-creatures into the depths of unutterable horror and despair. The words of England's greatest living poet cannot be all a dream: the "parliament of man, the federation of the world," are as yet the unborn children of Time, but let us hope that the Future bears them in her breast; and if Freemasonry can only permeate the earth with its precepts, we shall yet see the poetic vision realised in the supremacy of Reason and the mastery of Thought. Viewed in this aspect by reflecting minds, Freemasonry is at once a beacon and a landmark; it not only serves to deter us from the gross materialism of battle-fields, but it is a landmark for all ages, a boundary of Wisdom from Folly, of Truth from Falsehood. No amount of sophistry can persuade an intelligent Mason that the horrid scenes now being enacted in unhappy France are part of the destiny of the human race—say rather that they are evidences of perverted powers and dishonoured talents. The gigantic might wielded by the Von Moltkes and Bismarcks of our age is darkened with shadows from the Plutonian shores—the terror of death clings to it and trails its glories in the dust. Better far the reputation of an honest man than the frail and bloody pomp of a conqueror; better far the triumph of one invention for the comfort of life than all the laurels of the Cæsars. At this season of the year, when the peoples of Europe bow down to worship the Holy One of Israel—at this season of the year, when *all* the civilised world record the close of a recognised period of time—may we not profitably consider these subjects, and lament that man is still so blind to his dearest and best interests? Now, we claim for Freemasonry a high place in the Pantheon of Intellect; we claim for it a mission which is as yet but partially interpreted and understood—one which the majority of us as yet see darkly, but which our children and our children's children will be able to perfect and to consummate. We claim for Freemasony a high place in the world's regard, because it is the representative of peace; and we contend that its mission is identified with the cause of truth, honour, and civilisation.

It has been well said by an acknowledged teacher of man, that "Before us is the boundless Time which we—even we—have to conquer, to create." Let us each, therefore, thoroughly understand our position as soldiers in the army of progress; let us each labour within the sphere of our influence for the victory of our chosen principles. Without work—positive work—no great structure has ever been reared, and, unfortunately, Freemasons are somewhat inclined to be Sybarites in their ideas of duty. We must not expect our path to be strewn with rose leaves, or our steps to be supported by applauding crowds. Ours is the silent toil, whose usefulness is best shown in the happy results which it achieves. Ours is a philosophy, whose roots extend into the inmost soul; whose branches bear as fruits the divinest conceptions of the human intellect. Its outward and visible signs are exhibited in the vulgar form of material charity; but its hidden grace—its essential beauty—is the spirit of fraternity which pervades and harmonises and glorifies the whole. Within the circle of this spirit, war cannot exist; within the radius of its influence fierceness and malice are as nought. But let us ask the question in simple earnestness, are we all striving to cultivate and foster this idea of brotherhood? Are we all endeavouring to make our lodges temples of unity and friendship? Are we all showing to the outer world that garb of innocence and purity which should ever distinguish our lives as men and Masons? If not, how can we reason effectually with the men of Belial, whose hands are steeped in blood and fraud, and whose path is desolation and dismay?

Much as we may regret—and we all mourn it most sincerely—the terrible havoc and the atrocity of the present European war, we must not be oblivious of the fact that a great principle is now being asserted, and its fate must be decided by the issue of the struggle. So far, the proof is clear that retribution has fallen upon the agressor; let us now hope that the victor will not press his triumph to the utmost verge of vengeance. Let the Divine message which found a ready echo in the ears of the Syrian shepherds be not forgotten now—"On earth peace, goodwill toward men."

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, the 21st inst., at 7 p.m., under the presidency of Bro. Jno. M. Clabon, P.G.D., who was appointed to the office of President by the Grand Master at the last Grand Lodge. Bros. J. Nunn and James Brett were in their respective positions as Senior and Junior Vice-Presidents, and among the brethren present we noticed Bros. Joseph Smith, E. H. Patten, H. Garrod, Sam. May, C. A. Cottebrune, W. M. Bywater, Benjamin Head, Æ. J. McIntyre, J. Hervey, H. G. Buss, R. W. Little, J. Savage, W. Mann, Bentley Shaw, D.P.G.M. West Yorkshire; W. Smith, E. Vorley, John Boyd, F. Walters, G. H. Swan, R. Risden, J. Bellerby, R. W. Stewart, T. Meggy, G. King, W. Smeed, R. B. Newsome and W. Carter. The lodge was opened in due form, and the sums voted at previous meetings were unanimously carried.

Seventeen applications were made for relief. The sum of £275 was voted to relieve the distressed, as follows, viz., one £50, one £40, two £25, three £20, two £15, three £10 and three £5. Two were deferred until the next meeting. Notice of motion was given by Bro. Smith, P.G.P., to alter the hour of meeting to six o'clock by making the necessary application to carry out that object. The lodge was afterwards closed.

Multum in Parvo, or Masonic Notes and Queries.

BRO. W. P. BUCHAN ON FREEMASONRY.

I must confess to an utter inability to understand what Bro. Buchan really intends by objecting to the statements of Bros. "Lupus," "Rev. P. H. Newnham," and myself. I have not written in any mood to either give or receive "jokes," but solely to set at rest a disputed point with respect to the "History of Freemasonry," and therefore if our friend Bro. "Buchan" will say *why* he objects to our views of Freemasonry being *revived* A.D. 1717, and seek by *facts* to show *why* we should not accept the Freemasonry of that period as a *continuation* of the Operative and Speculative Masonry of former centuries, I will examine the evidence submitted on proof of such a negative position very carefully.

W. J. HUGHAN.

THE APRON AND THE 1717 THEORY.

I think in courtesy, I ought to reply to "A Masonic Student," although I do not propose to continue a discussion in which all evidence is utterly disregarded. "W. P. B.," in triumphant tones, challenges me to produce (in support of my statements) a public Act of Parliament referring to Masons alone. I at once produce such Act. What is the result? "W. P. B." "carefully reads the remarks," and then proceeds in the old strain, as if I had been utterly unable to prove what I had asserted; whilst, in fact, the very tone in which the challenge was given was an admission that if I produced such an Act "W. P. B.'s" statements must be very much qualified.

In reply to the "Student," I would explain that the "minute book of a Speculative," lodge referred to by me, is the book of the Warkworth and Alnwick Lodge, from which we have had an extract of 1708, and after which any more talk of 1717 appears mere waste of time and space. I am not aware that the meaning of the word "speculative" in the MS. published by Bro. Cooke is at all at issue; there was a strange suggestion that it meant "knowledge," but the context gives no room for the slightest pretension to this. The statute which "Student" cannot find is, 3 Edward VI., c. 15. Perhaps he has seen 34 Edward III., c. 9. I am unable to find 2 Henry VII., c. 3, 4. The second Parliament of Henry VII. appears to have been held in the third year of his reign, and C.'s 3 and 4 do not refer to Masons. There are other Acts more or less directly affecting Masons, but they are not to be found in all the copies.

I am aware that lodges were attached to the monastic institutions, but I have no doubt that many of your readers will find interest in the extract to which the "Student" alludes.

LUPUS.

THE TEMPLARS AND THE CRAFT.

I notice a communication from the respected Prov. G.M. for Leicestershire and Rutland, with the above "heading," and have already expressed my appreciation of the history of that flourishing province, which has been so ably written by R.W. Bro. William Kelly, and in which particulars are given in reference to the above subject. I write now to ask Bro. William Kelly if he will favour the numerous readers of THE FREEMASON with an explanation of the following statement made by him on concluding the interesting paragraph on the "Templars and the Craft."

"I may mention that I possess the seals of the old Athole Lodge, No. 91, formerly held in this town. They comprise seals for the Ark Mariners', Red Cross of Babylon, Royal Arch and Knight Templar Degrees, all of which, in like manner, were worked under the Craft Warrant."

It is very desirable to know what authority was given in the "Ancient" Craft Warrants to work these degrees. I have never been able to find any such an *authority in any of the old "Ancient" Warrants* which have been carefully perused by me, and therefore if Bro. Kelly has, I know he will gladly afford others the information which they have not been so fortunate as to discover.

W. JAMES HUGHAN.

MASONIC MSS.

As Bro. Forsyth seems to think that the MSS. he alludes to, are unknown to Masonic students, and are the earliest in the British Museum, I send you a few notes on the subject. These same MSS. have long been known to Masonic students, have been quoted frequently, and often alluded to in our Masonic periodicals. The MSS. to which our brother alludes so far from being the earliest, are nearly the latest in the Museum.

I append a list of all existing MSS. there, with their approximate dates:—

1. Bib. Reg. 17 a. 1, f. 32, 1370 to 1390.
2. Additional MSS. 23 198, 1460 to 1490.
3. Lansdowne 98, f. 276, 1590.
4. Sloane 3849, f. 213, 1646.
5. Sloane 3323, f. 195, 1659.
6. Harleian 2054, after 1660.
7. Harleian 1942, f. 1, after 1660.

But in addition to these MSS. Constitutions in the British Museum, there is the interesting transcript sent by Dowland to the *Gentleman's Magazine* in 1806, which is evidently an earlier MS. than the Lansdowne, and may be fixed at about 1550. There is the copy belonging to the Lodge of Antiquity which is fixed by them to be 1686, there is a copy at York 1693, and a second also there 1704, while Bro. W. Passworth is also in possession of a copy date, he says, 1720; Bro. Findel says 1714. There is also a copy in the possession of Lodge of Hope, Bradford, which is about the end of last century. These are all the existing copies at present known; they may no doubt be found in old libraries, and are hidden away, long forgotten amid the dusty papers of our English lodges.

Next week I will allude to copies which have, however, been in existence, and are said to have been lost or destroyed.

A MASONIC STUDENT.

A BATCH OF QUERIES.

Is it irregular to wear a P.M. jewel on the breast in a R.A. Chapter?—No.

2. Who should instal the W.M.-elect? Can the latter choose his own installing officer, or can the retiring W.M. claim the privilege of installing officer (if able) as his by right?—The retiring Master has a positive right to install his successor.

3. Can a lodge fix in its by-laws any time for the installation, or should all (English) lodges have it as near St. John's Day (27th December) as possible?—Any day can be fixed, provided it be stated in the by-laws.

4. Is it irregular to wear silver braid on the collars and on the ribbon of the apron of officers or members of private lodges?—Yes.

A PAST SENIOR WARDEN.

May I inquire, through your paper, whether any of the following lodges are now in existence; if so, I should be glad if I can communicate with the respective W.M.'s, through you:—

White Swan Lodge, Norwich ...	1789
Maid's Head Lodge, Norwich ...	1776
Castle and Lion Lodge, Norwich ...	1800
No. 103, Elusinian Mysteries Lodge, Masonic Tavern, Elm Hill, Norwich	1822
Angel Lodge, Great Yarmouth ...	1774

C., 85.

W. & A. GILBEY'S STORES.—The *Standard* of the 16th inst., in a long account of Messrs. W. & A. Gilbey's New Stores at Camden Town, gives some interesting details. It appears that the Stores in question have a cellarage and floorage space of upwards of five acres, and were formerly used as the principal Goods Station of the London and North Western Railway. Connected with these Stores by the canal are Bonded Cellars covering several acres, in which the various Wines and Spirits as they arrive from Xeres, Oporto, Bordeaux, Cognac, &c., are stored under bond. Upwards of 300 hands are employed, principally on piecework, and an average of 3,000 dozens or about 100 tons weight of Wines and Spirits are sent out daily, in addition to which, every day, from 30,000 to 40,000 bottles are washed by steam. The business here carried on, according to the Government Returns, amounts to about one-twentieth part of the entire Wine trade; while from the fact of this firm having agents in almost every town and village in the United Kingdom, their goods can be obtained everywhere at the same price, and their position in the trade affords a guarantee of uniform quality and good commercial value. Thus, each one of their 1,500 agents, instead of supplying his customers from some two or three varieties bottled and purchased on his own judgment, holds in reality the key to a stock embracing more than 200 varieties.

The *Standard* points out that the position selected for these Stores combines the advantages very difficult to obtain in London, of road, rail, and water carriage, and concludes its remarks as follows:—

"Altogether this Establishment is well worth inspection; and to visitors to London, with whom a day at the Docks has always represented one of the standing sights, we can only say that they will find a visit to the Stores of perhaps greater interest, as here they will see all the various processes of bottling, packing, &c., on such a scale as certainly cannot be seen elsewhere, not even in the wine-producing countries."—*Standard*, 16th Dec., 1870

DISTRICT GRAND LODGE OF BOMBAY.

The half-yearly communication of the District Grand Lodge was held on Wednesday, the 2nd November, at the Freemasons' Hall, Mazagon, at 6 p.m. The proceedings were of a very interesting nature. In the absence of the District Grand Master, R.W. Bro. the Hon. J. Gibbs, who was prevented by illness from attending, the chair was occupied by R.W. Bro. G Taylor, Past District Grand Master, supported by W. Bros. Dr. T. Diver, Deputy D.G. Master; J. Dixon, D.S.G.W., C. E. Mitchell, D.J.G.W.; W. H. Hussey, D.G. Sec.; Bro. J. J. Winton, D.G. Treas.; W. Bro. Col. L. W. Penn, *C.B.*, D.S.G. Deacon; Bros. H. Prescott, as D.J.G.D.; L. Morcom, as D.G. Org.; W. Bro. C. Beard, D.G. Sword-Bearer; Bros. T. Crawford, as D.G. Pur.; J. W. Seager, D.G. Tyler. Members: W. Bros. J. P. Cornforth, P.D.G. Warden; A. C. Gumper, P.D.G. Warden; J. P. Leith, P.D.G. Chaplain; H. H. Avron, P.D.G. Registrar; Capt. B. H. Mathew, P.D.G.W.; Bro. G. Bease, P.D.G. Dir. of Cer., &c., &c.

Lodges "St. George," "Concord," "Star of India," "Emulation," "Truth," and "Eastern Star" were represented.

The District Grand Lodge was opened with prayer. The minutes of the last three communications (having been printed and furnished to members) were taken as read and confirmed.

The District Grand Secretary reported that communications had been received from the D.G. Lodges of Bengal, Madras, and Punjaub, on the subject of jurisdiction. The latter concurred with the proposal of the D.G.L. of Bombay, but the two former could not agree. Read also a communication from the Grand Secretary of the Grand Lodge of England, in reply to a memorial from the District Grand Lodge of Bombay, praying that lodges at outstations may be permitted to appoint representatives to attend on their behalf at the quarterly communications of D.G. Lodge. The Grand Master regretted that in the present state of the law he could not comply with the prayer of the petition, nor did he think it expedient to alter the law to meet the wishes of the petitioners; but that the District Grand Lodge could follow the example of the Provincial Grand Lodges in England, by paying periodical visits to the lodges under its jurisdiction.

The District Grand Master offered a few remarks on this matter. He thought that the Grand Master was not aware of the inconvenience that the members of the D.G. Lodge would be put to in visiting Mofussil lodges, which were scattered so far apart, and the impossibility of members leaving their business to go on these excursions, without incurring great expense. It was not as in England, where there was a network of railways, and the lodges in each province were within a few hours' communication with each other. He had no doubt that, when these points were fully explained to the Grand Master, the prayer of the petition would be complied with.

The Deputy District Grand Master then rose, and said he had a very pleasing duty to perform. He regretted that the District Grand Master was prevented by indisposition and absence from Bombay from being present to invest the Past District Grand Master with the apron, collar, and jewel voted to him by the District Grand Lodge, as a slight mark of the eminent services he had rendered to the Craft as a ruler during the last nine years.

The P.D.G.M. having handed the hiram to the Deputy D.G.M., the latter read the resolution proposed by the District Grand Lodge, and invested the P.D.G.M. with the clothing, amidst the plaudits of the assembled brethren.

Then followed the addresses from individual lodges, which were read and delivered to the P.D.G.M. by the representatives of lodges, all breathing the affectionate esteem and regard in which he was held by the brethren over whom he ruled. Some of the addresses were not quite completed in the style the donors hoped to have presented them; but those that were finished displayed the excellent workmanship of the Bombay Education Society's Press, and were greatly admired.

The Past D.G.M., who was deeply affected, rose and thanked the brethren in eloquent and feeling terms for this fresh proof of their kindness and approbation of the manner in which he had discharged his duties as D.G.M. during the last nine years. He would carefully treasure up these souvenirs of the happy years he had spent among the brethren, and hand them down as a heirloom to his children.

A donation of 100 rupees was unanimously voted to the widow of a deceased brother.

A donation of 500 rupees was voted to the Fund for the Relief of the Sick and Wounded during the war.

W. Bro. Gumpert alluded to the death of R.W. Bro. A. J. Greenlaw, District G. Master of British Burmah, and the eminent services rendered by him to the Craft in general. It was proposed and unanimously resolved that a letter of condolence be forwarded to the D.G. Lodge of British Burmah, sympathising with them in the great loss they have sustained.

W. Bro. Percy Leith brought to the notice of the D.G. Lodge that a project was on foot to construct a Masonic Hall in Bombay. He suggested that a meeting should be called, and that representatives from all lodges, &c. (English and Scotch), attend to discuss the matter. There was every hope of success attending their present attempt to give Bombay a commodious hall calculated for all Masonic purposes.

There being no further business, the D.G. Lodge was closed with prayer.—*Masonic Record of Western India.*

DISTRICT GRAND LODGE OF SOUTH AUSTRALIA.

The District Grand Lodge of South Australia held its Quarterly Communication at the Freemasons' Hall, Flinders-street, Adelaide, on the 5th October last. The R.W. Bro. Arthur Hardy, *J.P.*, D.G.M., occupied the chair, supported by the W. Bros. Henry Edward Downer, *S.M.*, D.D.G.M.; Macaulay, P.M., as S.D.G.W.; and the W. D.G. Secretary, as J.D.G.W.; Bro. the Rev. Canon Farr, *M.A.*, D.G. Chaplain; W. Bros. Wicksteed, P.D.S.G.W., as D.G. Sec.; Letchford, D.G.S.D.; and Galley, as D.G.J.D.; Bros. John Cox Bray, D.G. Pursuivant; H. E. Bright, D.G. Steward; Magraith, P.M. 598; Senior Wardens of 583 and 598; Cox, W.M. 842; and the Junior Warden of 842. Visitors: Bros. Pudney, 598; Cunningham, 583; Stratton and Wilson, 842. W. Bros. the S.D.G.W., J.D.G.W., D.G. Treas., S.D.G.D., D.G. Supt. Works, D.G. Dir., Cers. D.G. Swordbearer, D.G. Organist, and D.G. Steward, were excused attendance. W. Bros. the D.G. Registrar, D.G. Asst. Dir. Cers., and Bro. Paltridge, D.G. Steward, were fined for non-attendance.

The District Grand Lodge was opened in due form, and the minutes of the last meeting were read and confirmed.

The R.W. District Grand Master then proceeded to appoint the officers for the ensuing year:—

D.G.S.W.—His Honour Edward Castress Gwynne, Primary Judge in Equity, P.D.G.S.W.

D.G.J.W.—J. F. Botting, P.D.G. Treas.

D.G. Chaplain—The Rev. George Henry Farr, *M.A.*, Canon of the Dean and Chapter of the Diocese of Adelaide, P.D.G. Chaplain Scotch Constitution, Lodge of Friendship, No. 423.

D.G. Registrar—John R. Gurner, P.D.G. Asst. Dir. of Cers., P.G.D. Registrar.

D.G. Secretary—Ralph Everad Lucy, P.D.G. Sec. and P.M. MacDonnell Lodge, No. 842.

D.G.S.D.—Aulay Macaulay, P.D.G.S.D. and P.M. Lodge of Truth, 649.

D.G.J.G.—John Rudall, P.M. Lodge of Fidelity, No. 584.

D.G. Supt. of Works—The Hon. Thomas English, *M.L.C.*, P.D. G. Dir. of Cers.

D.G. Dir. of Ceremonies—William Hill, P.M. Lodge of Harmony, No. 505, and P.D.G. Org.

D.G. Asst, Dir. of Ceremonies—William Henry Bean, P.M. United Tradesmen's Lodge, No. 583.

D.G. Swordbearer—Augustus E. Davies, P.M. Clare Lodge, No. 874.

D.G. Organist—Henry Louis Durieu, P.D.G.J. Deacon.

D.G. Pursuivant—John Cox Bray, P.G.D. Pursuivant.

D.G. Stewards—William Martin Letchford, W.M. Lodge of Harmony, No. 505; Henry Edward Bright, *M.P.*, Lodge of Fidelity, No. 584; Thomas Paltridge, W.M. Prince of Wales Lodge, No. 1172; Charles Francis Godfrey Ashwin, P.M. Lodge of Truth, No. 649; and Henry Hill, Lodge of Harmony, No. 505.

Bro. McIntyre, P.M. 583, was elected D.G. Treasurer, and Bro. John Monck, Tyler.

Report of General Committee.

"To the R.W. the D.G. Master and
"District Grand Lodge of South Australia.

"Your Committee report:—

"That they have ascertained that £45 was paid by the District Grand Lodge for furniture on the 14th day of August, 1866. They are, therefore, of opinion that the giving it up to the trustees of the Freemason's Hall ought to be a sufficient equivalent for the use of the hall to the end of the year, at which time they hope to be free from debt.

"They recommend that afterwards a reasonable rent be paid for the use of the hall, and that a liberal subscription be made annually towards paying off the principal for which the hall is mortgaged, provided that they are shown a reasonable prospect of the liquidation thereof in the course of a few years, and that a remainder is insured to the Benevolent Fund.

"They regret that the trustees have not put them into a position to make any more definite recommendation; but, if supplied with the requisite information, will endeavour in a supplementary report, to supply the deficiency.

"They report that during the past quarter, dispensations have been granted to the Duke of Edinburgh Lodge to walk in procession for the purpose of presenting an address to Bro. His Excellency Sir Jas. Fergusson, Bart.; and the United Tradesmen's Lodge to pass and raise Bro. Hyman at intervals less than four weeks.

"They regret to say that a very heavy list of brothers have had their names erased from the lodge, chiefly for non-payment of dues:—From the United Tradesmen's Lodge—Reuben Mills, Alex. McKenzie, B. C. De Lissa, Wm. Fowler, Richard Stephens, Samuel Lazar, Alex. Wearing, Carl Henning, Chas. White, and Robt. Symes. From the Lodge of St. John—George Lambert, Stephen Hall, George Knight, Hugh Matthisen, Charles Dean, James McDonald, W. Burley, James Perry, Donald McLean, Thomas Taylor, and William Rogers.

"They have satisfaction in reporting that the returns to June, 1870, show the addition of the names of thirty-six brothers as initiated into Masonry. They are also pleased to report that the returns were made very regularly, and dues paid, only one exception having been made; and that all dues to Grand Lodge have been remitted by August mail.

"As the October Quarterly Communication is the time for the R.W. the D.G.M. to appoint officers for the ensuing year, it will be your duty to elect Treasurer and Tyler.

"Also, to elect ten members of the General Committee. The following brothers have consented to act if elected:—W. Bros. Whittell, Wicksteed, Gurner, Hamlin, McIntyre, Hill, A. E. Davies, Crank, Macaulay, and Tuxford.

"Also, four members of the Board of Management of the Masonic Benevolent Fund, and three Auditors. Bros. Whittell, Botting, Gurner, and Haussen have consented to act, if elected, on the Board.

"F. J. BOTTING, Chairman.
FREDERIC WICKSTEED, Secretary.

"Adelaide, September 20th, 1870."

The consideration of the report was postponed until next meeting A new General Committee and a Committee of the Masonic Benevolent Fund for the ensuing year were appointed; as also the Auditors.

The balance-sheet and return of the trustees of the Masonic Hall was then read, and it was decided that the whole matter be left in the hands of the General Committee, and that they be requested to prepare a report for submission to D.G. Lodge

The balance of the South Australian Masonic Benevolent Fund is £116 1s. 2d.

There being no further business before the lodge, it was closed with solemn prayer.

HIS Royal Highness the Prince of Wales has kindly stated that it will afford him great satisfaction to preside at the Anniversary Festival of the Earlswood Asylum for Idiots in the ensuing year.

WE have great pleasure in stating that Bro. Jesse Owen, the Hon. Secretary to the "Tedder Fund," will be happy to receive subscriptions, and will gladly forward circulars with the names of the committee and the objects of the fund. Applications can be addressed to the editor.

KNIGHT TEMPLARY.

The half-yearly meeting of the Grand Conclave of Knights Templar was held on Friday, the 9th inst., at Freemasons' Hall, Great Queen-street. The M.E. and S. Grand Master Sir Knt. W. Stuart, occupied the throne, supported Sir Knts. the Rev. J. Huyshe, the D.G.M.; Col, Vernon, Past D.G.M.; C. J. Vigne, P.G.C. Dorsetshire; Capt. Philips, P.G.C. Suffolk and Cambridge; the Right Hon. Lord Eliot, P.G.C. Cornwall; the Hon. A. W. A. N. Hood, *M.P.*, P.G.C. Somerset; Major Harvey T. Duncan, P.G.C. British Burmah; Capt. Clerke, Past P.G.C. West Indies; A. C. Crookshank, Past P.G.C. Ceylon; S. Rawson, Past P.G.C. China; the Earl of Limerick, Grand Prior; R. J. Spiers, D.P.G.C. Oxford; Capt. Portlock Dodson, D.P.G.C. Kent; S. Rosenthal, F. Binckes, P.G. Officers, and a large number of fratres.

The Grand Conclave was opened in ample form, and the Grand Registrar called the muster roll.

The P.G.C. for Somerset, the Hon. A. W. A. N. Hood, and the P.G.C. for British Burmah, Major Harvey T. Duncan, attended and performed their homage. The minutes of the last Grand Conclave were read and confirmed. The following report of the Committee was then read :—

"Most Eminent and Supreme Grand Master :

"The Committee of Grand Conclave has the honour to report that the numerical force of the Order has steadily increased since the date of the last meeting.

"The change in the place of meeting is an important event, which has taken place since the last Conclave. The premises at Bedford-row having been sold, and it having been found impossible to come to any arrangement with the purchaser in any respect advantageous to, or within the means of the Order, the Committee appointed *ad hoc* was reluctantly obliged to recommend the abandonment of that locality. The Board of General Purposes of the Craft kindly offered the Order the use of the De Grey and Ripon Room, at Freemasons' Hall; but it being found not only too small, but so inconveniently situated with regard to those auxiliary rooms requisite for the performance of the ceremonies and the convenience of the officers, the Grand Director of Ceremonies, to whose discretion the Committee had remitted the matter, saw no other solution of the difficulty than to fix on the room we now occupy, and which, with those adjacent, offers great convenience. Your Committee will, however, not lose sight of the matter, should a more suitable arrangement be subsequently found possible.

"Since the Grand Conclave holden in May, a new warrant has been granted to the Moore Encampment, at Peterborough, Ontario, in the Dominion of Canada.

"The Very Eminent Dr. Falconer, the old and valued Grand Commander of Somersetshire, having, from the great increase of his professional business as a physician, found his time too fully occupied to allow him any longer to perform the office entrusted to him, resigned it into your hands, and you have been graciously pleased to appoint as his successor, the Honourable A. W. A. N. Hood, member for West Somerset, eldest son of Viscount Bridport, a captain in H.M. 25th Regiment. The Committee has to report that Captain Hood has accepted the appointment and announced his intention of presenting himself to perform his homage at this Conclave.

"A vacancy in the Committee having thus occurred, you have been pleased, in exercise of the power conferred by the Statutes, to appoint the Right Hon. the Lord Skelmersdale to supply his place during the remainder of the year.

"The Very Eminent Grand Commander, Colonel Greenlaw, having been removed, in the course of military duty, from British Burmah, he resigned his charge, and you have been pleased to appoint to the vacancy Major Harvey Tuckett Duncan, who has accepted the appointment, and signified his intention to attend and perform his homage at this Conclave. Your Committee regrets to report that Colonel Greenlaw, who was acting on behalf of the Grand Commander of Madras, the Very Eminent Sir Knt. Arthur Macdonald Ritchie, during his absence on leave, has since departed this life.

"The United Province of Northumberland and Berwick, and that of West Yorkshire, are still *in commendum*, no appropriate person having yet been found to assume their command.

"In consequence of a deputation from the Province of Lancashire, urging on your Committee the advisability of issuing an agenda paper a week previous to the meeting of the Grand Conclave, for the purpose of keeping the Order in general, and the absentees in particular, better informed as to the business to be brought before it, and of any change contemplated in the statutes, rules, or ordinances of the Order, your Committee decided in conformity with the above representation, to present and recommend for the consideration of Grand Conclave a motion to carry out the views expressed by the deputation, which will be formally moved, for altering the statute regulating the distribution of the agenda paper.

"Your Committee directed the Grand Vice-Chancellor to anticipate the decision of Grand Conclave by issuing the agenda paper of the business at the present meeting, according to the terms of the motion referred to, and before the same could be submitted to Grand Conclave for adoption; and such agenda paper has been distributed accordingly.

"Your Committee has decided to recommend the following grants from the Fund of Benevolence :—Sir Knight D—— £10, and Sir Knight W—— £25. The particulars of these cases will be stated to you orally by the Grand Treasurer, to whom they will be moved.

"At the suggestion of the Melita Encampment, subscriptions have been solicited for the sick and wounded in the present Continental war. Thus challenged to carry out one of the original objects of the Order of the Knights Hospitaller of St. John, those administrative officers with whom communication could be conveniently had at this season of the year, when the summoning of a Committee would have been futile, thought it would not be easy to reject such a suggestion; and, in consequence, issued a circular, which has produced no very considerable result.

"It is now suggested by your Committee that, inasmuch as the general fund subscribed for the sick and wounded amounts to so very large a sum, and in an indirect way may be considered as tending to nurture the war, the sum subscribed by members of the Order would be better applied to the relief of those unfortunate persons who have, by the calamity of war, been rendered destitute, without any fault of their own, and who will starve should they not receive a temporary assistance. Your Committee, therefore, recommends that the subscribers should be communicated with, with the view of obtaining their assent to the proposed change in the destination of the fund, and that its administration be entrusted to a Sub-Committee, especially appointed for such purpose.

"The Grand Treasurer reports the gross balance on the general account to be	£404	12	10
Less to the credit of the Almoner's Fund	261	9	9
	£143	3	1

which will be materially increased by May next, when the higher rate of fees granted by the Grand Conclave shall have come into the Exchequer.

"It is in contemplation to keep the general roll of members of the Order, in future, on parchment, to ensure greater durability.

(By order of the Committee of Grand Conclave),

"‡ P. Mac C. De Colquhoun,
"Grand Chancellor."

Sir Knt. C. Chandos Pole, Second Grand Captain, proposed, and Sir Knt. Chorlton seconded the following motion (which was carried *nem. con.*), for carrying out the recommendation of the Committee as to the future issue of the agenda paper :—

"At page 11 of the Statutes, paragraph 20, for the words 'given to each knight attending,' substitute the words, 'sent at least a week before the meeting of Grand Conclave to each Grand Officer, and to each private encampment in England and Wales, through the Grand Registrars of the respective provinces.'"

The following motion for authorising the change in the destination of the fund subscribed for the sick and wounded, was proposed by the D.G.M., the Rev. J. Huyshe, seconded by Sir Knts. Rawson, and agreed to, after explanation from Lord Eliot :—

"That on the subscribers being communicated with, and consenting thereto, the money collected in answer to an appeal from the Grand Chancellor of the Order be handed over to the Refugees' Benevolent Fund, through the Provincial Grand Commander for Cornwall, the Right Honourable Lord Eliot."

The motions for benevolences recommended in the report were then moved and seconded, and carried *nem. con.*

The report of the Committee was then received and adopted.

The Grand Almoner collected the alms, after which the Grand Conclave was closed in ample form.

A Grand Priory of the Order of Malta was then opened by the Grand Prior, the Rev. J. Huyshe.

The minutes of the last Grand Priory were read and confirmed.

The report of the Committee was read as follows :—

"Most Eminent and Supreme Grand Master,

"Your Committee has no special observations to make with respect to this Order on this occasion.

"The Grand Prior held in May last a Priory, under the Banner of the Observance Encampment, at which twelve members presented themselves, and were admitted into the Order; but inasmuch as, pursuant to the notice that he would hold a Priory, under the Banner of the St. George's Encampment (London), should a sufficient number of knights signify their desire to be received into the Order, and sufficient number of knights not having sent in their names, the Grand Prior has not thought it necessary to detain you for the somewhat lengthy ceremony on this occasion. The knights in question will, however, be able to receive the degree in May next.

"The stock of certificates on paper being exhausted, your Committee has ordered them to be printed for the future on parchment.

"By order of the Committee of Grand Priory.

"‡ P. Mac C. De Colquhoun,
Grand Chancellor."

The report was received and adopted, and the Grand Priory was afterward closed in ample form.

The G.M., the D.G.M., the Rev. J. Huyshe, the Past D.G.M., Col. Vernon, with other knights, then adjourned to banquet.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

THE WAR VICTIMS.

(To the Editor of The Freemason.)

Dear Sir and Brother,—A few weeks since I obtained from you the favour of insertion of a communication in which I asked aid on behalf of the poor French peasants and others, who, through the devastating progress of the war in their country, have been reduced to a condition of poverty and extreme suffering. Alas! my pen was destitute of the power to touch the hearts of those to whom I addressed myself; and as is often the case, the inadequate handling of a subject mars the very object with which it is taken in hand. Would that I could write as fervently as I feel for those thousands of helpless ones—men, women, and children—whose homes have been destroyed, whose country has been devastated, and whose prospects are only of desolation and mourning. I should, in that case, be the means of bringing to their aid thousands of those who read The Freemason and sympathise with human suffering. Trustworthy men tell us of travelling through what were some of the most fertile and fruitful tracts of country between Paris and the Rhine, in which the population is reduced to such a condition of destitution and suffering as to be literally stunned or stupified. A correspondent of one of the daily papers says :—"If I had the power to describe to you a tithe of the misery and desolation existing in the towns and villages I passed through, you would think me guilty of exaggeration. The sight of hamlet after hamlet, and small town after town, in which every shutter is closed, and the only sound to break the awful stillness in the chief thoroughfares is the clatter of our horses' hoof, is melancholy enough in itself. But when dismounting one comes from the general to the particular by entering house after house in the vain search for a small loaf or a cup of warm coffee, for which a handful of silver is offered, the real distress which reigns supreme is more nearly realised. It is not easy to carry much food on horseback; it is still harder to keep entirely to oneself the slender stock one does set out with when, at the first meal, hungry children come round and fight for the well-picked bones of a chicken, and women with infants at the breast almost faint with gratitude at the gift of a ha'porth of bread. I was consequently nearly famished upon arrival at Etampes. Have you anything left in England after all you have so generously given? I am ashamed to take up the cry of the horse-leech's daughter; but the weather is so hard and these poor people are so terribly hungry, I solemnly declare to you that their condition is desperate in the extreme. At Toury, a town of some two thousand inhabitants, the priest came into a house where I was—a baker's—and through a thin partition I heard him—shall I divulge it?—asking the baker to steal—no, to *take* a handful of meal from some entrusted to him by the Prussians to bake bread for them, and watched over by a sentry at the bakehouse-door—that he might take it to keep the soul in the body of a woman who had just brought a child into the world. I heard the baker crying like a baby as he declared that it was more than his life was worth to tamper with the stock which had been so carefully weighed out to him. In another house in the same town I found a respectable family which had been living for more than a week on onion broth—not made with meat, but simply onions and water !"

Others, and many writers with both the French and the German armies, but especially the former, give numerous proofs of similar and extreme suffering in other parts of the country through which the armies have advanced. Multitudes—women and children in particular—are thus reduced to the lowest ebb of poverty and distress ; and the future is no brighter nor more endurable than the present —that is, if seasonable aid be not at once afforded them. Happily, there are some who, in view of their own happy Christmas, are thinking upon the desolate, and are sending their contributions to them. But the objects of relief are so many that the contributors need to be multiplied a hundred-fold.

My appeal has met with a response from a few of my brethren, and from the daughter of one ; and what I now ask is, that you will permit me to acknowledge their contributions in the columns in which my appeal to them was made. Here is the list :—Bros. W. Bartell (177) 10s. ; H. Chapman (177) 2s. 6d. ; W. Carpenter (177), 5s. ; W. Shearman, 2s. 6d. ; G. Darcy (901), 5s. 6d. ; W. G. Haylock (901), 5s. ; collected by the latter in 901, 14s. 2d. ; Miss Tilly Anderson, 10s. ; smaller sums, 6s.

I propose to keep my list open for a week or two more, and then hand the sums I have received to the *Daily News* Fund.

Yours fraternally,
WILLIAM CARPENTER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Faith, hope, and perseverance, in a good cause, will not fail to be rewarded in the, one way or other ; while on the other hand, rashness and want of consideration, is always unfortunate. I therefore trust that I have have not been too rash in sending you the following question, suggested to me by the communications of Bro. Hughan and a Masonic Student in last Saturday's number of THE FREEMASON, page 641]:—Suppose that two or three "Good Templars" were to affirm that their Order was first founded or instituted by Jonadab, about A.M. 3128 (Jerm. 35-6, 2 Kings, chap. x.), or by any other worthy founder at any time prior to A.D. 1850, and suppose them to affirm that the Order as it not exists was but a revival of the ancient Order and re-instituted, with improvements, say about 1860, how could it be proved, say a hundred years after this, that Good Templarism did not exist before 1850, if they now, like "some too scrupulous brethren" in Masonry (in 1720), were to collect and destroy all the papers and parchment, evidences of their recent origin, for the benefit of the mystery? I submit that there would then be about as much evidence to prove the ancientness of the Good Templars as there is to prove the existence of Freemasonry prior to 1717 under the like circumstances.

Yours fraternally,
W. G. DORIC.

THE "RECTANGULAR REVIEW" ON "FREEMASONRY: ITS USE AND ABUSE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—

"He who complies against his will,
Is of the same opinion still,"

and I presume such will be the case with our friend the "Editor *R. R.*"

I would not attempt to occupy your space further on this subject, were it not that I am unwilling to be thought capable of shrinking from the acceptance of a direct challenge, and thereby subjecting myself to the imputation of cowardice. I therefore, as the shortest, clearest answer to the "Editor of *R. R.'s*" letter in your last, enclose you copy of balance-sheet for 1869, as circulated throughout the Craft, which will supply all the information called for by your correspondent, except that in connection with the "Stewards' Fund." For the management of that fund, which has nothing whatever to do with the funds of the Institution, the Board of Stewards for each Festival is solely responsible, and the Board for 1869, having, as a matter of course, been dissolved there is no one to call to account, and therefore I decline to republish its financial statement, contenting myself with simply stating that from the surplus of its fund the Board of Stewards very generously voted £131 5s. 0d. to the funds of the Institution.

In the statement enclosed, the item, "Ordinary Expenditure, £4,671 19s. 8d.," is the amount of the actual direct cost of the establishment at Wood Green. The other figures speak for themselves, and I flatter myself, that the balance-sheet is just evidence of that success which must inevitably be the object of envy and detraction. Very fortunately the achievement of the former enables one comfortably to endure the latter, and in perfect equanimity I commend myself and this "unmanaged," best-abused Institution to the tender mercies of "*R. R.*" and his kindred spirits.

Faithfully and fraternally yours,
FRED. BINCKES, Secretary,
Royal Masonic Institution for Boys.
Freemasons' Hall, 21st Dec., 1870.

RECEIPTS, 1869.

			£ s. d.
To balance in hands of Bankers, 1st January, 1869			1,286 15 10
Special donations			192 0 0
Ditto, and subscriptions			12,379 17 8
			13,858 13 6
Bro. Rev. J. E. Cox, produce of sermon preached by		£22 3 4	
Legacy of the late Bro. G. Leach— Less duty	90 0 0		
Interest	3 8 10		
		93 8 10	
Sale of lists of Subscribers		2 10 0	
		118 2 2	
Purchased admission ...		157 10 0	
			275 12 2
			14,134 5 8
To loan from bankers			5,000 0 0
To balance due to bankers on current account			582 13 2
			£19,716 18 10

EXPENDITURE, 1869.

		£ s. d.
Building Acconnt.		
Building acct., architect's commission, &c.		8,710 12 9
Special Expenditure.		
Interest on mortgage account, less income-tax	433 10 6	
Interest on bankers' advances	48 14 4	
Secretary's commission on surplus receipts	350 0 0	
Secretary's provincial travelling expenses	67 12 6	
Pension to Bro. A. U. Thiselton, Past Secretary ...	100 0 0	
Collector's commission on surplus receipts	70 0 0	
Examination fees	48 19 3	
Recreation for boys during holidays	23 14 4	
Law costs, &c., purchase of plot of ground at Wood Green	19 13 2	
Reprints for list of subscribers	14 15 0	
Gratuities to 12 boys on leaving institution ...	6 0 0	
Hire of omnibus for committee	19 10 0	
Bros. Winn and Cox, foundation of Oxford Local Examination prize, and "Canonbury Medal," interest on	8 10 0	
Secretary, per resolution of General Committee to recoup office expenses ...	100 0 0	
Burglary, to recoup Assistant Masters, matron, and Servants..	4 10 6	
Commission on drafts (Bnk's)	0 1 10	
Commission collector, being balance on surplus receipts to 31st December, 1868	19 5 0	
		1,334 6 5
Ordinary expenditure		4,671 19 8
		£14,716 18 10
To first moiety of mortgage paid to Messrs. Crawley, Arnold and Green		5,000 0 0
		£19,716 18 10

Audited and found correct,
JOHN HERVEY.
JOHN UDALL.
PIERCE EGAN.
J. A. S. LOVATT.

Jan. 15th, 1870.

THE PURPLE v. WEST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Every member of the Order must fully agree with "P.Z.," &c., that "the favouritism and abuses are too glaring in West Lancashire to be passed over ;" but I would remind him that individual efforts are useless if the Prov. G.M. will not personally interest himself in these matters. I have heard that he is not likely to do this. That whilst it pleases your correspondents to write, it does the holders of office no harm ; and that if no reply is given to the various objections urged, the subject will soon be exhausted and die out, leaving them still open to adopt their own course. This is also evident from the fact that the Prov. G.M. has not replied either to my letter to him direct (which I can assure "PM., P.Z.," duly came to his hands), or to that inserted in your publication of the 29th October last.

A difficulty in carrying out the suggestion of "G. B. E.," that the province be divided, might soon be got over if lodges in the northern division would take the necessary steps ; and I would advise members not to delay in taking the initiative. Such an arrangement is indeed very desirable.

I shall be glad to tabulate for publication, as suggested by "P.M., P.Z.," a list of brethren who for the last fifteen or twenty years, have been appointed Prov. G. Officers (if Secretaries of lodges will kindly furnish me with particulars, through you), also information as to the number of times we have, in our several lodges, had the advantage of their supervision and instruction.

Yours fraternally,
P.M., Liverpool.

December 20th, 1870.

(To the Editor of The Freemason.)

DEAR SIR,—A great deal has been written upon the above subject, and appeared in your journal from time to time, and I quite agree with those who advance that many have just grounds for complaint ; but *all* who may desire the coveted distinction cannot obtain it in so large and numerous a province. I know of instances where brethren have joined lodges in other provinces in order to get into Provincial Grand Lodge ; and of many others in which brethren of education and position, who worked in every instance well and efficiently for the cause in lodge and chapter, as well as outside of both, who have been passed over, indifferent workers and young Masons being appointed to offices in the West Lancashire Prov. Grand Lodge.

This is sufficient to disgust and wean from us many of our best and most influential members. Now, what is the cause of this state of things ? Simply the leaving of matters in other hands than the proper ones. If the Prov. G.M. would visit lodges and chapters in his own province, make himself acquainted with the manner in which each were worked, and seek for information from the various P.M.'s and P.Z.'s, such a state as the present one would not exist ; but so long as the recommendation of two or three of the Prov. G.L Officers are taken and acted upon, so long will unjust appointments be made, favouritism and cliqueism be in the ascendant, and those who would grace the Prov. G.L., and whose investment would be hailed with satisfaction by the brethren generally, kept in the background. A radical change is required ; it must, and will, occur. The brethren are commencing to agitate for it : they ask that no unfair appointments be longer made, and say that the continuance in office year after year of those who can never expect to take higher rank, should be put a stop to ; that these should resign upon their laurels, and make way for others who are worthy of any Prov. G.L. distinction, and whose name is legion.

Yours very truly, &c.,
A P.M. WHO PLEADS FOR OTHERS THAN HIMSELF.

Dec. 20th, 1870.

THE CITY MASONIC CLUB.

This club held its annual banquet at the Jamaica Coffee House, Cornhill, on the 12th inst., Bro. W. Carpenter, P.M. 177, in the chair, and Bro. W. E. Haycock, P.M. 901, in the vice-chair. There were also present amongst others : Bros. E. G. Rolls, W. Naylor, H. Chapman, F. Walters, J. Child, Ferguson, Darcy, W. Mann, D. D. Beck, W. Seaman, S. Homewood, J. Cox, T. Lawrence, R. Ord, T. Jackson, G. Carey, J. Lawrence, and J. T. Lucas.

The charities are well supported by this society, and about a month since a subscription was commenced for the "City of London Masonic Lifeboat," and already amounts to over £200 ; and we hope before the summer to see the object attained for which the members have so ably appealed.

After a good banquet had been discussed, the claims of the fund were ably advocated by

The Chairman, who rose and said he had now to propose what, on these occasions, was called the toast of the evening. It reminded him that we were living in the era of clubs. There were clubs of every conceivable description—clubs for eating and for drinking, and some for both. There were clubs for clothing, and building, and talking, and walking, and swimming, and dancing, and singing, and rowing, and yatching, and thieving. We had clubs of all grades, from the aristocratic Carlton to the Christmas gin and pudding clubs. (Laughter.) Of the value of these clubs it would be difficult to form a just estimate. He might say, however, that some were mischievous, some harmless, and some useful in various degrees; but they all testified to the fact that man was a gregarious animal, and understood something of the advantages derivable from association and co-operation. (Hear.) Might he not place the City of London Masonic Club—which was the subject of his toast—in the category of useful clubs? (Hear, hear.) He might, and he did so. (Cheers.) What was the object of the club? Some who had visited them for the first time that evening might think that their object was eating and drinking—(laughter)—but it was not so. Eating and drinking was with them but an accident. They ate and drank as a matter of duty, although they tried to make the duty, as they strove to make every duty, a pleasure. (Cheers and laughter.) But what was the primary object of the club? He would briefly tell them. It was to advance its members in a correct verbal knowledge and a just appreciation of the ritual of Freemasonry; in a correct verbal knowledge of their ritual, so that they might, as far as that went, become qualified to take office in their respective lodges; and in a just appreciation of the ritual, so that they might—clearly comprehending the meaning of its several parts—be able to deliver it with that propriety and due emphasis which were indispensable to render it instructive and impressive. (Hear.) A ritual was useful only as a means to one end. No ritual, whether Masonic or more directly religious, was other than that. Freemasonry was a system of morality—he could not say a peculiar system of morality—for he believed it to be based upon the only real foundation of morality—the Bible; but it was a system of morality veiled in allegory and illustrated by symbols, and it was only as the allegories were explained and the symbols interpreted that the high moral truths and principles embodied in it were developed and made plain. (Hear.) He need not point out to them the great difference there was, for both instruction and devotion, between an imperfect and slovenly and a perfect and intelligent recital of their ritual, and a dignified and lucid explanation of the symbols introduced in it. In the one case, the ceremonial was irksome and valueless, sometimes degenerating into something little better than a solemn farce; in the other case, it was an instructive and impressive ceremony, stimulating the mind and the affections in the pursuit of our duty towards God and man. (Hear.) Well, then, they saw the object of the City of London Masonic Club, and if such as were not members of it would visit it on any Monday evening, he thought they would admit that the means employed were well adapted for the attainment of their object. They worked the ceremonies and they conversed—not debated—upon any point in the ritual that to them appeared obscure or diverted from the original, so that they might acquire a thorough understanding of its import or meaning. There was a notion in some quarters that Masonic clubs should not be encouraged, lest they should be productive of evil instead of good. No doubt they were liable to abuse; but what was not? There was no reason why a Masonic club should not be conducted with as much propriety as a lodge of instruction; and he could safely say that this club was so conducted. If any doubted, let them come and see. (Hear.) He had now told them what was their object, and he believed that in so far as that object was attained, the Craft would be improved and they would be benefited. The basis of Masonry was as wide as the world; it was the sacred volume—truth in its highest, purest, most comprehensive and most practical form; and upon that foundation rested the triad of their Masonic obligations—brotherly love, relief, and truth—a triad comprehending all human virtues and forming a constellation which, when undimmed by the clouds of vice or error, shone forth with such heavenly brilliancy that it commanded the admiration and approval of God and man; for as those virtues were exemplified, they were carrying forward the beneficent purposes of the Great Architect of the Universe, who made His sun to rise on the evil and the good and His rain to descend on the just and the unjust. (Hear.) He would not be so impertinent as to deliver them a homily on their Masonic obligations, but he might be permitted to say, that if Masons fully realised their obligations, and carried out their principles, the world would present a very different aspect to what it now did. In their families and in their social relations, and in all their transactions with the outside world, truth and brotherly love would be their characteristics, and others would become imbued with the like feelings and principles. (Hear, hear.) The demon of war would be checked in his course of death and desolation. The bloody harvest of the battle field would be stayed, and the bombarding of cities and the burning of villages, amidst the shrieks of helpless women and children would become things of the past, only to be adverted to with feelings of detestation and horror—(cheers)—never to recur. In proportion as Masons realised their obligations and felt the force of the principles they professed, they would labour for the mental, moral, and religious culture of mankind, feeling with the poet, that—

> "Were half the power that holds the world in terror,
> Were half the wealth bestowed on camps and courts,
> But used to raise the human mind from error
> There'd be no need of arsenals and forts."

(Cheers.) He concluded by proposing "Prosperity to the City of London Masonic Club," which was heartily received and drank.

Bro. James Chapman in responding to the toast, said he had been asked to say something about the City Masonic Life Boat Fund, of which he was the Honorary Secretary. He would not occupy their time by saying anything upon the good and merciful object of providing life-boats, to surround the shores of our maritine island. The value of such vessels was well known and appreciated, the only thing to be regretted was, that they were not more numerous. (Hear, hear.) The whole number of life-boats floated and maintained on our extensive coast was only 223, a number greatly inadequate to the exigencies of the case, and he thought that the work these few boats did should stimulate them to try and increase the number. (Hear, hear.) In the course of last year, the National Life Boat Institution had been the means of saving 118 lives from various wrecks, of and saving 24 vessels from destruction. Altogether, the Institution had contributed, since its establishment, to the rescuing of 20,000 lives from shipwreck. (Hear, hear.) What would be the extent of their rescues if their fleet were half as large again? He believed that it was from want of consideration only, that life-boats were not more numerous, and he thought it a disgrace to Freemasons, that while the Odd Fellows, Foresters, and Licensed Victuallers had each their life-boat, the Craft was without one. (Hear, hear.) He and those who were working with him, wished to see that disgrace wiped away, and especially they wanted to see it wiped away from the City of London, which, though the richest city and the largest port in the world, had no life-boat identified with its name. (Shame.) He wished it to be well understood, that this Life Boat Fund had not been originated in rivalry to the other and older one that was intended to float a Masonic Life Boat. They rather hoped to stimulate the brethren who were on that committee to greater zeal and activity. He thought they required a little stimulus, for the fund raised by the City of London Committee amounted to as much in a month as the others did in, he believed, a couple of years. (Hear, hear.) But he again deprecated all ideas of rivalry. Let each committee do its best to enlarge its sphere of action, and to get as much money as it could, and he believed that before the close of the next year there would be two Masonic Life Boats afloat, under the direction of the National Life Boat Society. (Cheers.)

Several other toasts were given and good speeches made thereon (but we have not space to insert them), and the brethren separated, having enjoyed themselves much, and resolving to carry out the object they had undertaken—to establish the "City Masonic Lifeboat Fund."

ANNUAL MASONIC BALL AT PENDLETON.

The annual grand soirée and ball of the Richmond Lodge, No. 1011, of Ancient and Accepted Masons was held on Thursday, December 15th, in the large room of the Pendleton Town Hall, and, as usual, was one of the most fashionable gatherings that has taken place in this district for some time past. There was a large attendance of the brethren and their friends. The decorations of the ball-room was this year entrusted to Mr. Williams, of Manchester, who for a long time was connected with the Messrs. Tyrer, Quay-street, and the manner in which he has carried out his design, both as regards comfort and elegance, reflect the highest credit upon him. Usually light and attractive the hall had undergone a complete metamorphosis; the entrance and outside corridors were completely carpeted, and the adjoining ante-rooms were tastefully furnished and upholstered. The ball-room was most elegant, and the scene was particularly attractive when the gay throng, robed in dresses of most exquisite taste and in every variety of colour, moved in the mazy dance. The walls were decorated with the various devices and emblems of the Craft, both of ancient and curious design. Trees and shrubs, placed in suitable positions, contributed much to the beauty of the room. These were also arranged at intervals of a few feet on the grand staircase. For those who did not dance, other amusements were provided, such as chess, cards, and stereoscopic slides.

The brethren appeared in their full Masonic clothing, and dancing, which commenced shortly after eight o'clock, was kept up with spirit until the small hours of morning, relieved at intervals by songs and recitations, the contributors of which were, amongst others, Bro. Cockshot, who gave "Dogberry and Verge's Charge to the Watch," and Bro. Brooks, who gave several songs. Shortly after midnight the company partook of an excellent supper, at which all the delicacies of the season were served up. After ample justice had been done to the varied and abundant repast,

Bro. Ellis, W.M., proposed "The Queen and Our Lady Friends," whom, he observed, they seldom united together, but on this occasion, he had great pleasure in doing so.

Bro. Harrop responded on behalf of the ladies. He paid them a high compliment, and said the fact of associating themselves with Freemasons showed they were anxious to assist and further a good and noble cause, and therefore were entitled to the just esteem of the brethren. (Hear, hear.)

The toast having been drank,

Bro. Ellis, W.M., prposed "The Health of the Visitors," and

Bro. Statham, in responding, said he felt almost incapable of doing justice to their toast. However, he would be but a poor Freemason were he wanting in gratitude, or unable to return his very hearty thanks for the compliment that this lodge had paid them in sending the invitation, on the virtue of which the visitors appeared on that occasion. The same spirit of hospitality did not always exist; the present move was a step in the right direction, and he was glad the Richmond Lodge were determined to wear away the stigma which so clung to the Order in this respect. (Hear, hear.) This would enable them to introduce their lady friends, and do much, he thought, in strengthening and developing that good feeling which was so characteristic of Masonic brethren. (Hear, hear.) The secrets of the Order he was not at liberty to explain to the visitors, but if the gentlemen were at all curious on the point, they might soon satisfy that curiosity by joining. He could not say so much to the ladies. (The toast was enthusiastically received.)

Bro. Lafosse proposed "The Health of Bro. Ellis, W.M.," and referred at great length to the marked kindness with which their most Worshipful Master always treated those with whom he came in contact, but more especially visitors, no matter whether married or single, on every possible occasion.

Bro. Ellis, in responding, thanked them for the compliment they had paid him, and for such a flattering proof their goodwill and sympathy—feelings which he knew were genuine, and which he esteemed it an honour and a privileges to reciprocate. (The toast was drank with three times times.)

The party then returned to the ball-room. Bro. T. Ellis, the W.M., officiated as M.C.. assisted by Bros. J. Dixon, P.M.; T. Wallis, S.W.; M. Fentem, J.W.; T. Preston, S.D.; J. Ellis, J.D.; and R. Johnson, I.G.

Amongst the company present were the following brethren:—Sir Knights J. Bowers, P.E.C.; Simpson, Dobell, Fentem, and Ellis; Bros. H. Holder, P.P.G.P.; U. Nicholls, P.P.G.P.; S. Statham, P.M.; Harrop, W.M. (Newall); Dickson, P.M.; Dodge, P.M.; Caldwell, P.M.; Brooks, Moore, Radcliffe, H. Ellis, &c.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

METROPOLITAN MASONIC MEETINGS

For the Week ending December 31, 1870.

MONDAY, DEC. 26.

Lodge 79, Pythagorean, Ship Hotel, Greenwich.
,, 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
Chap. 188, Joppa, Albion Tavern, Aldersgate-street.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, DEC. 27.

Lodge 92, Moira, London Tavern, Bishopsgate-street.
,, 186, Industry, Freemasons' Hall.
,, 205, Israel, Radley's Hotel, Blackfriars.
Chap. 29, St. Alban's, Albion Tav., Aldersgate-street.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.

Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.

Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.

Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.

Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, DEC. 28.

St. John the Evangelist.

Lodge 212, Euphrates, Masons' Hall, Masons'-avenue,
,, 507, United Pilgrims, Horns Tavern, Kennington.
,, 754, High Cross, White Hart, Tottenham.
,, 898, Temperance in the East, 6, Newby-place, Poplar.

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.

United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.

New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.

Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.

Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, DEC. 29.

The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.

Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, DEC. 30.

Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.

Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.

St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.

Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.

Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Metropolitan Lodge of Instruction, Portugal Htl., Fleet street, at 7; Bro. Brett, Preceptor.

United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.

Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor

Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, DEC. 31.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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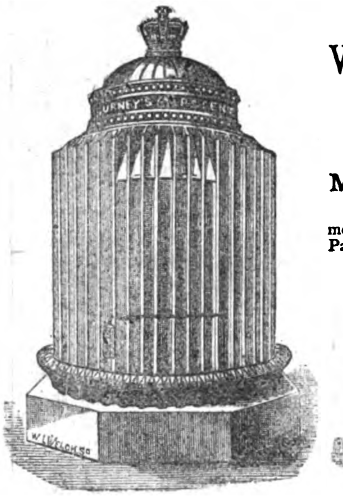

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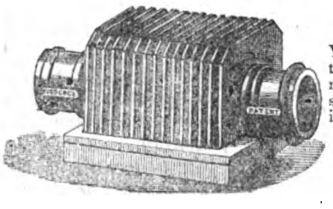

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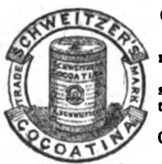

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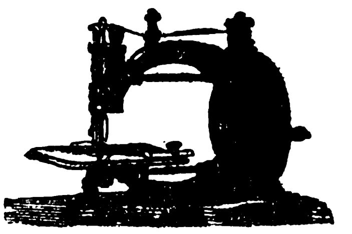

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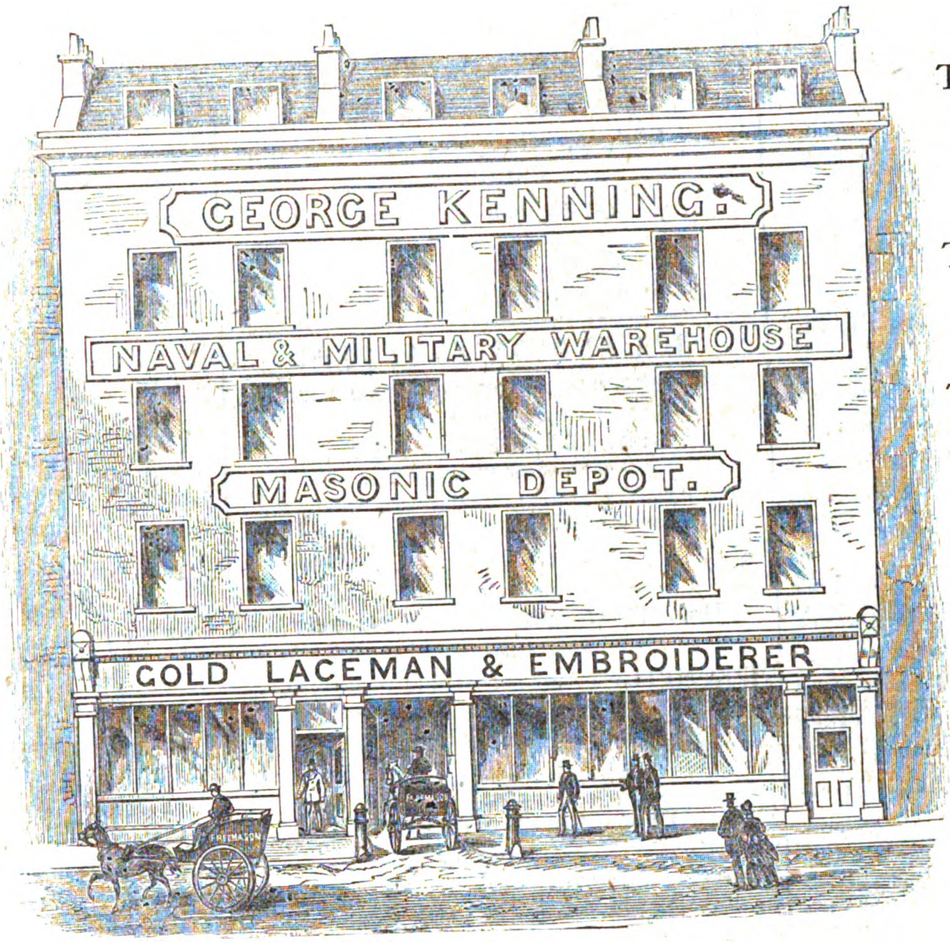

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THE Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL de GREY and RIPON, K.G., *the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND,* K.T., *&c., M.W. Past Grand Master; the Right Hon. the EARL of ROSSLYN, the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.*

VOL. 3, No 95.] SATURDAY, DECEMBER 31, 1870. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

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APRIL ELECTION, 1871.

THE Votes and Interest of the Governors and Subscribers are solicited for

HARRY NAPOLEON TAYLER,

AGED 7 YEARS,

Son of the late WILLIAM TAYLER, who was a member of the Lodge of Peace and Harmony, No 359, Hants. He was upwards of twenty years Chief Steward in the P. and O. S. N. Company's service, and died suddenly at Suez on the 7th of June, 1869, leaving a Widow and Six Children for whose support her means are very inadequate.

Proxies received by

Bro. F. HARE, St. Andrew's Lodge, Southampton.
Bro. RICHARD WEBB, Mineral Waterworks, Islington-green, London.
Bro. JOHN G Webb, ditto.
Messrs. HALL and ROGERS, 15, South Castle-street, Liverpool.

Royal Masonic Institution for Boys.

APRIL ELECTION, 1871.

Third Application. Votes already recorded, 517.

THE Votes and Interest of the Governors and Subscribers are earnestly solicited on behalf of

ALFRED NUTT,

AGED 7½ YEARS,

Whose Father, the late Bro. JOHN NUTT, was a Coal Merchant, in Leicester, and became a bankrupt, owing to great losses sustained in a farm which he occupied, which circumstance so preyed upon his mind as to cause his death six weeks afterwards, leaving a Widow and Five Children totally unprovided for. He was a subscribing member of St. John's Lodge, No. 279, for seventeen years, up to his death. His widow is quite unable provide a suitable education for her children; she therefore, implores the kind assistance of the Governors and Subscribers of her little boy.

The case is strongly recommended by

Bro. WILLIAM KELLY, P.M. 279. R.W. Prov. G.M. Leicestershire and Rutland, and by numerous Officers of the Province; also by the W. Bro. W. J. HUGHAN, Truro, Prov. G. Secretary of Cornwall; by either of whom proxies will be received. Also by Bro. GEORGE TOLLER, jun., P.G. Secretary, Freemason's Hall, Leicester; and by Mrs. NUTT, 86, Rutland-street, Leicester.

Royal Masonic Institution for Boys.

ELECTION, APRIL, 1871.

THE Votes and Interest of the Governors and Subscribers are earnestly solicited on behalf of

WILLIAM RAMSEY PARKER,

AGED 8 YEARS.

His Father, Bro. WM. RAMSEY PARKER, formerly Wine and Spirit Merchant, Worksop, Notts., now out of business and in ill-health, was initiated in Peace and Unity Lodge, Preston, in 1861, and from that time up to the end of 1867 was a member of three lodges in Sheffield and Doncaster (West Yorkshire); he was the founder of the Pelham Lodge, Worksop, and great credit is due to him in the way he accomplished it; afterwards W.M. of the same lodge. He was also a member of the Royal Arch Chapter of Paradise, Sheffield; a Knight Templar; and a member of the Rose Croix Encampment, Sheffield. He has a family of five children (eldest a girl under 12) and unable to earn a livelihood, or provide any education for the four boys.

The case is one deserving the sympathy of the Craft, and strongly recommended by the following Brethren:—

Bro. THOS. CLOSE, *J.P.*, D.P.G.M. Notts; Nottingham.
* ,, THOS. WEBSTER, P.M. 939, P.P.G J.D.; Worksop.
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The Brethren marked thus * will be happy to receive voting papers.

ROYAL BENEVOLENT INSTITUTION for AGED FREEMASONS.—Election, May, 1871.
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